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# Autobiographical Tracts

OF

# DR. JOHN DEE,

WARDEN OF THE COLLEGE OF MANCHESTER.

EDITED BY

JAMES CROSSLEY, Esq.

PRINTED FOR THE CHETHAM SOCIETY.
M.DCCC.LI.

# PREFACE

## TO THE AUTOBIOGRAPHICAL TRACTS.

The following Tracts having been printed off some time ago, it has been considered desirable to include them as part of the present Volume. The Correspondence of Dr. Dee, with selections from his MSS. and printed works, will form a separate publication, to which will be prefixed a fuller account than has yet been given of the Life and Writings of this most extraordinary person.

The Tracts consist of:

PAGES

1 — 45. "The Compendious Rehearsall of John Dee." This exceedingly curious document was only to be found in a printed form in the Appendix to Hearne's *Johannis Glastoniensis Chronica:* Oxon. 1726, 8vo, of which work the number printed being very limited, it is consequently scarce. Hearne's printed copy has been carefully collated for this republication with Ashmole's transcript of the original before it was burnt, now in the Ashmolean Library, through the kindness of J. O. Halliwell, Esq., who has contributed so largely to the materials for the Life of Dee, by the publication of his Diary in the Camden series.

46 — 47. "Supplication to Queen Mary."

48 — 49. "Articles for the recovery and preservation of the ancient monuments." These, which serve to illustrate the "Compendious Rehearsal," are reprinted from Hearne's Appendix to *J. Glastoniensis Chronica.*

50 — 67. "A necessary Advertizement." This forms the preface (*Δ*ij — E * iiij) to Dee's "General and rare Memorials pertayning to the Perfect Arte of Navigation," Lond. 1577, fol. which is now an excessively rare volume. The "Advertizement" has appeared, but not very accurately, in Beloe's *Anecdotes of Literature and Scarce Books,* vol. ii. p. 263, and is more correctly reprinted in the Collectanea now issued from a copy of the "General and rare Memorials" in my possession. The "unknown freend" who writes this singular "advertizement," it is scarcely necessary to observe, is Dee himself.

69 — 84. "A Letter containing a most brief Discourse Apologetical." This Letter, which was sent by Dee to Whitgift, 1594-5, was republished by Meric Casaubon at the end of his preface to the "Relation of what passed between Dr. John Dee and some Spirits," 1659, fol. The present edition is a fac-simile reprint from the scarce 4to of 1604.

J. C.

# THE COMPENDIOUS REHEARSALL OF JOHN DEE HIS DUTIFULL DECLARACION, AND PROOF OF THE COURSE AND RACE OF HIS STUDIOUS LYFE, FOR THE SPACE OF HALFE AN HUNDRED YEARES, NOW (BY GOD'S FAVOUR AND HELPE FULLY SPENT, AND OF THE VERY GREAT INJURIES, DAMAGES, AND INDIGNITIES, WHICH FOR THESE LAST NYNE YEARS HE HATH IN ENGLAND SUSTAINED, (CONTRARY TO HER MAJESTIES VERY GRACIOUS WILL AND EXPRESS COMMANDMENT), MADE UNTO THE TWO HONOURABLE COMMISSIONERS, BY HER MOST EXCELLENT MAJESTIE THERETO ASSIGNED, ACCORDING TO THE INTENT OF THE MOST HUMBLE SUPPLICATION OF THE SAID JOHN, EXHIBITED TO HER MOST GRACIOUS MAJESTIE AT HAMPTON-COURT. ANNO 1592. NOV. 9.

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# THE COMPENDIOUS REHEARSAL,

ETC.

## THE COPPY OF THE FORESAID SUPPLICATION TO HER MOST EXCELLENT MA$^{\text{TIE}}$.

Most gracious Quene,

FORASMUCH as the intollerable extremitie of the injuries and indignities, which your most excellent Majesties faithfull and dutifull servant, John Dee, hath for some yeares last past endured, and still endureth, is so great and manifold, as cannot in briefe be unto your Majestie expressed, neither without good proof and testimonie have credit with your Majestie: and because also, without speedy and good redress therein performed, it is to be doubted, that great and incredible inconveniences and griefes may ensue thereof in sundry sorte; (which yet may easily be prevented) your Majesties foresaid most humble and most zealously faithfull servant beseecheth your Majestie, to assign two or mo meete and worthy persons, nobly and vertuously minded, who may and will charitably, indifferently, advisedly, and exactly see, heare, and perceive, at the house of your Majestie's said servant in Mortlake, what just and needeful occasion he hath thus to make most humble supplicacion unto your Majestie: and so of things their seene, heard, and perceived, to make true and full report and description unto your Majestie. And thus your Majestie's foresaid most dutifull servant beseecheth the Almighty God most mercifully, prosperously, and allwaies to bless and preserve your most excellent Majestie royal. Amen.

A. 1592. Nov. 9.

Be it remembred,

That this Supplication being exhibited unto her Majestie by the honourable Countess of Warwick the 9th of November, and read by her Majestie's selfe; thereupon her Majestie immediately appointed the honourable Mr. Secretary Wolley, and Sir Thomas Gorge, Knight, Gentleman of her Majestie's Wardrobe, to be the two Commissioners, according to the tenor of this Supplication.

And so, the foresaid two honourable Commissioners came the 22nd day of November, A. 1592, to my house at Mortlake, to see, heare, and perceive some things, according to the intent of the former Supplication. To whome being set at one table in the midle of my late library-roome, and next before them two other great tables, being covered; the one, with very many letters and recordes of fifty years course, and testimonies of my studious lyfe, in and from the most famous places and parties of all Christendome; and the other with such divers books of my making, printed and unprinted, as I had in my foresaid tyme written or devised: then I did begin my declaration, concurring orderly with the text of this booke, purposely and by the Commissioners' advise, in some order of method most briefely and speedely contrived against this day.

### A BRIEFE NOTE AND ABSTRACT, IN DIVERS CHAPTERS AND PRINCIPALL POINTS, TO BE CONSIDERED IN THE RACE OF THAT HALFE HUNDRED YEARES, WHICH (WITH THE FAVOUR AND HELPE OF GOD) I HAVE ALREADY RUNN, FOR ATTEYNING OF GOOD LEARNING; SINCE MY FIRST BECOMING A STUDEANT IN CAMBRIDGE AN. 1542, IN NOVEMBER. AND NOW BEING A. 1592, NOVEMBER 22, DOTH PROVE THE RACE TO HAVE BYN OF JUST HALFE AN HUNDRED YEARES.

## CHAPTER I.

### THE ENTRANCE AND GROUNDPLAT OF MY FIRST STUDIES.

ANNO 1542. I was (in November) sent by my father, Rowland Dee, to the Universitie of Cambridge, there to begin with logick, and so to proceede in the learning of good artes and sciences (for I had before, in London, and at Chelmisford, been metely well furnished with understanding of the Latine tongue): I being then somewhat above fifteene yeares old, as being borne A. 1527, July 13.

In the yeares 1543, 1544, 1545, I was so vehemently bent to studie, that for those yeares I did inviolably keepe this order; only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning.

After I was Batchellor of Art, I went beyond the seas (anno 1547 in May) to speake and conferr with some learned men, and chiefely mathematicians, as Gemma Frisius, Gerardus Mercator, Gaspar à Mirica, Antonius Gogava, &c. And after some moneths so spent about the Low Countries, I returned home, and brought with me the first astronomer's staff of brass, that was made of Gemma Frisius' devising, the two great globes of Gerardus Mercator's making, and the astronomer's ring of brass, as Gemma Frisius had newly framed it; and they were afterwards by me left to the use of the Fellowes and Schollers of Trinity College: some proofe hereof may appeare by the letters of Mr. John Chistoferson, who afterwards was Byshop of Chichester elect.

In this yeare of 1547, I began to make observations (very many to the houre and minute) of the heavenly influences and operations actuall in this elementall portion of the world. Of which sort I made some thousands in the yeares then following: as may appeare by my owne writing in my *Ephemerides*, and in sundry other bookes purposely recorded and here lying before your Honor.

I was out of St. John's Colledge chosen to be Fellow of Trinity Colledge, at the first erection thereof by King Henry the Eight. I was also assigned there to be the Under-Reader of the Greeke tongue, Mr. Pember being the chiefe Greeke Reader then in Trinity Colledge. Hereupon I did sett forth (and it was seene of the University) a Greeke comedy of Aristophanes, named in Greek Εἰρήνη, in Latin, *Pax;* with the performance of the *Scarabeus* his flying up to Jupiter's pallace, with a man and his basket of victualls on her back: whereat was great wondring, and many vaine reportes spread abroad of the meanes how that was effected. In that Colledge also (by my advise and by my endeavors, divers waies used with all the other Colledges) was their Christmas-Magistrate first named and confirmed an *Emperor*. The first was one Mr. Thomas Dunne, a very goodly man of person, stature, and complexion, and well learned also. They, which yet live, and were hearers and beholders, they can testifie more, then is meete here to be written of these my boyish attemptes and exploites scholasticall.

Anno 1548. I was made Master of Arte, as may appeare by the Universitie's testimonie under their seale, lying here on the table.

In the yeare 1548, I went over beyond the seas againe, and never after that was I any more studient in Cambridge: as may appeare by the whole course of my lyfe after that, manifestly testified by the letters and other recordes here before you.

I became a student at Lovayne A. 1548, at midsomer, and there I made aboad, till the 15 of July A°. 1550; as appeareth by the notes of my *Ephemeredes*, and divers letters sent to me from divers partes, as being knowne to be at Lovayn then.

## CHAPTER II.

### HEREUPON FOLLOWED MY GOOD ESTIMATION AND CREDIT IN MATTERS OF GOOD LEARNING, BOTH ABROAD AND AT HOME IN ENGLAND.

### ABROAD AS FOLLOWETH.

BEYOND the seas, far and neere, was a good opinion conceived of my studies philosophicall and mathematicall. First, from Lovayne did the favourable fame of my skill in good literature so spread, that thereupon divers noblemen (Spaniardes, Italians, and others) came from the Emperour Charles the Vth, his court at Bruxelles to visit me at Lovayne, and to have some proofe of me by their owne judgementes: so came the Duke of Mantua to me: so came Don Luys de la Cerda, afterwardes Duke de Medina Cœli in Spaine, unto me: so came to me, after them, from the Emperour's court at

Bruxells, the honourable Sir William Pykering, Knight, and there with me remained some tyme, and of me was instructed in logick, rhetorick, arithmetick, in the use of the astronomer's staff, the use of the astronomer's ringe, the astralabe, in the use of both globes, &c.

Thither came some out of Bohemia unto me, with strange and no vulgar opinion, settled in their imaginations, of my skill, as may appeare by the Record of some part of the History in my *Ephemerides* noted.

Thither came some out of Denmarke unto me, as Mathias Hacus, Danus, Regis Daniæ Mathematicus; Joannes Capito, Medicus Regis Daniæ, and a good mathematician also; as by letters lying on the table is evident.

There I did, for recreation, look into the method of the civile law, and profited therein so much, that in antimonys, imagined to be in the law, I had good hap to finde out (well allowed of) their agreementes; and also to enter into a plaine and due understanding of divers civill lawes, accounted very intricate and darke. Of that my study in the law your honor hath on the table the testimonie of the University of Lovayne; and by other letters unto me about that time it may appear.

From Lovayne I tooke my journey towardes Paris A. 1550, the 15 day of July, and came to Paris the 20 day of that moneth. Where, within a few daies after (at the request of some English gentlemen, made unto me to doe somewhat there for the honour of my country) I did undertake to read freely and publiquely Euclide's Elements Geometricall, *Mathematicè, Physicè, et Pythagoricè*; a thing never done publiquely in any University of Christendome. My auditory in Rhemes Colledge was so great, and the most part elder then my selfe, that the mathematicall schooles could not hold them; for many were faine, without the schooles at the windowes, to be auditors and spectators, as they best could helpe themselves thereto. I did also dictate upon every proposition, beside the first exposition. And by the first foure principall definitions representing to the eyes (which by imagination onely are exactly to be conceived), a greater wonder arose among the beholders, than of my Aristophanes *Scarabeus* mounting up to the top of Trinity-hall in Cambridge *ut supra.* Of this mathematical reading very many testimonies lye here before you.

In that University of Paris, were at that tyme above forty thousand accounted studientes; some out of every quarter of Christendome being there. Among these very many of all estates and professions were desirous of my acquaintance and conference, as Orontius, Mizaldus, Petrus Montaureus, Ranconctus, Danesius, Jacobus Sylvius, Jacobus Goupylus, Turnebus, Straselius, Vicomercatus, Paschasius Hamelius, Petrus Ramus, Gulielmus Postellus, Fernelius, Jo. Magnionus, Johannes à Pena, &c. as by letters lying on the table may partly appeare.

There I refused to be one of the French kinge's mathematicall readers, with 200 French crownes yearely stipend offred me, if I would stay for it; I refused likewayes a good stipend of Monsieur Babeu; and a better than that, of Monsieur de Rohan; and a better than that, of Monsieur de Monluc, who was then sent ambassadour to the Great Turk.

And not only in Lovayne and Paris Universities hath God sent me good credit and estimation with the favour and love of very many (noble lovers of good learning, or well learned themselves), but also in Orleans, Collen, Hædelberg, Strasburg, Verona, Padoa, Ferrara, Bononia, Urbino, Roma, and (to conclude herein) in many other universities, cities, and townes of Christendome; as may appeare by the multitude of letters and other recordes lying here to be seene and perused in this case; from anno 1547 till and in this present yeare of 1592.

A sufficient proof of my great forraine credit.

To be most briefe therefore as concerning my forraine credit, it may suffice me, a poore studious gentleman, for my forraine credit for ever; that in this tract of my studious race I might have served five Christian Emperors; namely, Charles the Fifth, Ferdinand, Maximilian, this Rodulph, and this present Moschovite: of every one their stipendes directly or indirectly offered, amounting greater each, then other; as from 500 dollars yearely stipend to a

1000, 2000, 3000; and lastly, by a Messenger from this Russian or Moschovite Emperor, purposely sent, with a very rich present, unto me at Trebona castle, and with provision for the whole journey (being about 1200 myles from the castle, where I lay) of my coming to his court at Moskow (with my wife, children, and my whole family) there to enjoy at his Imperial handes £2000 sterling yearely stipende; aud of his protector yearely a thousand rubbles; with my diet also to be allowed me free out of the Emperour's owne kitchin: and to be in dignity with authority amougst the highest sort of the nobility there, and of his privy-councellors, &c. Of this last great preferment offered, many Englishmen, yet living, and in this kingdome, be witnesses: the Landgrave of Hesse-Cassell his letter is ready to be shewed, and other letters of men of credit can be sufficient testimonie; besides the forerunner to seek me, and the embassadours or messengers, their owne writings thereof here lyes.

Note, the Commissioners jointly read two of the testimonies of the Moscovite's great offers and promise.

## CHAPTER III.

### MY CREDIT AND ESTIMATION IN ENGLAND, FOR THE MOST PART OF THE FORMER WHOLE RACE.

THAT may also appeare evidently even from the beginning and originalls of it, with the encrease thereof ensuing:

As first, A. 1547, by the letters of Mr. John Christopherson, afterwards Byshop of Chichester, elect.

2. A. 1548, by the Universitie of Cambridge their letters testimonial, with their seale annexed.

3. By Mr. Cheke (afterwardes knight, and one of King Edward the Sixtes schoolemasters) whose good liking of me declared to Mr. Secretary Cecill (now the right honourable Lord Treasurer of England) was notified unto me by the letters of Mr. Peter Osborne, late Remembrancer of the Exchecquer; and by the same I was sent for to come to the speech of the said Mr. Secretary anno 1551, 12 Dec. which I did, and yet I remember whereof his discourse with me then.

4. By King Edward his voluntary guift of a pension of an hundred crownes yearely; and after that, bettering that pension with bestowing on me (as it were by exchange) the rectory of Upton upon Severn; a sufficient testimonie of his Majestie's presenting me to that rectory lyeth here, with an authentick seale annext to it. A. 1553, 19 Maii.

5. Mr. Secretary Cecill, now Lord Treasurer, his testimonie by letter of my well bestowing of my tyme beyond the seas A. 1563, 28 May, is here.

6. I must highly esteeme her Majestie's most gracious defending of my credit, in my absence beyond the seas, as concerning my booke, titled *Monas Hieroglyphica* (dedicated to the Emperour Maximilian, A. 1564) against such Universitie-Graduates of high degree, and other gentlemen, who therefore dispraised it, because they understood it not. Whereupon her most excellent Majestie (after my coming home from beyond the seas; when also I brought the Lady Marquess of Northampton from Andwerp by sea to Greenewich) did vouchsafe to read that book *obiter,* with me at Greenewich. A. 1564.

7. Of the University of Oxford, some of the chiefe studientes (Doctors of Divinity and Masters of Art) caused a yearely good stipend to be offered unto me to read the mathematicall sciences there. Mr. Doctor Smith of Oriel Colledge, and Mr. Dr. Bruarne of Christes Church, were chiefely agentes in that cause: A. 1554.

8. Mr. John Wolly his very courteous letters unto me A. 1568, Junii 8, who is now even your honour, the only Secretary for the Latin tongue to her most excellent Majestie, and one of her Majestie's privy-councell; and here this day the chiefe Commissioner in my present most lamentable case of distress.

9. Mr. Secretary Cecill, now Lord Treasurer of England, his honourable offer of his courtly frendship by a letter written with his owne hand. A. 1568, 20 Augusti.

10. The honourable Earle of Oxford his favourable letters A. 1570.

11. Her Majesties very gracious letters of credit for my marriage. Anno 1575.

12. The right honourable Earle of Leicester's letters for the same.

13. Mr. Christopher Hatton (afterward Lord Chancellor of England) his letters for the same.

14. Her Majestie's favourable lycence and pasport, with my two servantes and our geldings: A. 1571.

Two other Kings, their ambassadors (Leidgiers here) their pasports at the same tyme, for free and safe travailing in their Prince's dominions, &c.

15. Sir Henry Sydneys his honourable letters unto me, while he was Lord Deputy in Ireland. Sir Henry Sydneys his letters unto me, when he was Lord President in Wales.

16. The honourable Lady Sydnyes her most courteous and many letters unto me, and inviting me to court, &c. A. 1571.

17. Mr. Doctor Julius Cæsar his letters unto me (who now is Judge of the Admiralty, and one of the Masters of Requests extraordinary) An. 1577.

18. Sir Francis Walsingham his passport for my winter-journey, in her Majestie's weighty affaires, 1578.

Omitting herein very many letters, and other things, testifying my honest credit here in England (with all degrees of the Nobility, Gentlemen, and Universitie-Graduates), in and for the most part of all my studious race, these may suffice.

## CHAPTER IV.

### OTHER HER MAJESTIE'S SPECIALLY GRACIOUS AND VERY BOUNTIFULL FAVOURS TOWARDS ME USED.

1. At her most excellent Majestie's first coming to Somerset house, her Majestie was willing, that, after Dr. Mallet, I should have had the Mastership of St. Katharine's, wherein Dr. Willson politickly prevented me.

2. Her Majestie very gratiously took me to her service, at

Whitehall before her Coronation, being to her Majestie commended by the right honourable Earle of Penbroke, and the Lord Robert, after Earle of Leicester. At which tyme her Majestie used these wordes unto the said Lordes, "Where my brother hath given him a crowne, I will give him a noble."

3. After this some yeares, at the Lady Marquess of Northampton her humble sute for me A. 1564, Dec. 8, her Majestie granted unto me the Deanery of Gloucester, being then voyd: and a caveat was entred on my behalfe; but the same deanery was afterwardes bestowed on one Mr. Man, who was sent into Spaine in her Majestie's service. [And now this Lent 1594, when it became voyd again, I made motion for it, but I came too late; for one, that might spend £400 or £500 a yeare already, had more need of it, then I belike; or else my former guift was but words onely to me, and the fruit ever due to others, that can espie and catch better then I for these thirty-five yeares could doe.]

4. Not long after, the Provostship of Eaton by some my friends in court, was humbly at her Majestie's handes sued for to my behoofe, and favourable answers were given therein.

5. Her Majestie willed Mathew, Lord Archbyshop of Canterbury, to grant me a dispensation for ten yeares, to enjoy the two rectories of Upton and Long-Lednam, and any other within that terme, of me gotten. Which dispensation I enjoyed for onely those two rectories.

6. After my journey into the dukedome of Loraine, A. 1571, in my very dangerous sickness I received chiefe helpe and comfort by her Majestie's great favour towards me, not onely sending carefully and with great speede from Hampton Court unto me Dr. Apsloo and Mr. Balthrop (who faithfully and prosperously did their parts of skill with me), but also in sending the honourable L. Sidney in a manner to tend on me; to discerne, how my health bettered, and to comfort me from her Majestie with divers very pithy speches and gracious, and also with divers rarities to eat, to encrease my health and strength: the most dutifull and thankfull memory whereof shall never dye.

7. Her Majestie's most gracious offer was sent home unto my house by Mistris Blanche à Parry of any whatsoever ecclesiasticall dignity within her kingdome, being then or shortly becoming voyde and vacant, to make me owner: when both byshopricks and deanries were voyde, and more became shortly after voyd: but my most humble and thankfull answer to her Majestie by the same messanger, was, that, *cura animarum annexa* did terrifie me to deale with them.

8. Her Majestie not long after, as your Honour, Mr. Secretary Wolley, can well remember and testefie, for some better maintenance for me, then of those two rectories onely, which I then had, declared her most gracious will and pleasure to be, that I should have of her Majestie's guift other ecclesiasticall livings and revenues, (without cure of soules annexed) as in her Majestie's books are rated at two hundred poundes yearely revenue; of which her Majestie's guift I never as yet had any one penny.

9. Her Majestie (A. 1583, Julii ultimo) being informed by the right honourable Earle of Leicester, that whereas the same day in the morning he had told me, that his Honour and the Lord Laskey would dyne with me within two daies after, I confessed sincerely unto him, that I was not able to prepaire them a convenient dinner, unless I should presently sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally within one hour after forty angells of gold, from Syon; whether her Majestie was new come by water from Greenewich.

What can better witnes her Majesties most gracious goodwill and desire to further my studies in her service than this parcell of her Majesties speech utterd the same day to another, such a one as you may see in the letter itselfe he rote.

10. Her Majestie by Mr. Christopher Hatton's letters (afterward Lord Chancellour of England) signified to Edmond, Lord Archbyshop of Canterbury, his good grace (A. 1576) that her pleasure was, "That, in any case, I should, during my lyfe natural, be dispensed with to enjoy those two rectories of Upton and Long-Lednam;" which I then had. Thereupon at length (it is to wete A. 1582) the said Archbyshop performed his part and sett his seale thereto: but when I should have followed the getting out of the great seale unto it, I was wholly imployed (at her Majestie's and the right honourable the Privy Counsellours, their command-

The great seale by negligence still wanted; for of course it was to have been putt to within a certaine tyme after.

ment) about the Reformation of the Kalender. Which office anciently did appertaine to the byshops, and I would now they had shewed their skill therein then; so would they have made more account now to helpe him up, who fell into the loss of above a thousand poundes synce [The loss of the two Rectories is of more loss in rent due and for tyme of lyfe to come than £1000] for not following his owne buisiness, but was occupied to beare their burthen; indeed at her Majestie's commandment, and not at theirs: as also I had small thanks at their handes any way, nay, great hinderance; seeing her Majestie's absolute intent and caveat to my benifitt was no better regarded among them in due tyme.

11. Her Majestie most graciously both for my great credit encreasing and confirming, as well abroad as at home; and also for the better safety of me and myne to come so long and dangerous a journey and voyage in (as from the farthest partes of the Kingdome of Bohemia, hither); sent her most princely and royall letters of safe conduct for me, my companion, and our families to all forraine Princes and Potentates, &c. A. 1588. The coppy whereof I receivved of your honour, Mr. Secretary Wolley.

12. Since which my last coming home into England, her Majestie a litle before Christmas A. 1590, hearing of my great want of ability to keepe house accordingly, as by all reason might be expected at my handes, did presently declare her most gracious good intent and will to helpe me with one hundred pounds of money out of her Majesties prevy purse: which intent and promise, some once or twice after, as I came in her Majestie's sight, she repeated unto me; and thereupon sent unto me fiftie poundes to keepe my Christmas with that yeare; but what is become of the other fiftie, truly I cannot tell. If her Majestie can, it is sufficient; *Satis citò, modò satis bene*, must I say.

13. And shortly after her Majestie very graciously sent her will and pleasure in the right honourable Lord Treasurer his letters to this present Lord Archbyshop of Canterbury, his good Grace, that he should "take some order for my present mainteynance:" here is the coppy of the very letters, as I had it by my Lord of Canter-

buries commandement: but yet no penny of rent, fee, or revenue is bestowed on me, being now almost two years since. [And now it is more than three years and three moneths since, and not yet any farthing of certaine fee or revenue wilbe found or gotten for me.]

14. Againe, seeing no present helpe was yet come A. 1592, in Aprill last, but want and discredit grew more and more upon me: thereupon my friends devised a suit to her Majestie for me, by obteyning whereof chiefely her Majestie might be found my gracious and very favourable soveraigne Lady: and secondly I thereby might win some credit; as with all men generally, who should understand of such her Majesties good and gracious favour towardes me, her ancient servant; and specially with my creditors, who would ween that my present little ability should be much amended thereby. And so it came to pass by her Majesties very bountifull purpose in giving unto the right worshipfull Doctor Awbrey, one of the Masters of Requests, a few advowsons of rectories endowed, with vicarages, in St. David's diocese to my use onely, when any of them shall become vacant; being indeed onely five of her Majestie's gift, and the yearly valuation of them five in one summe amounting to only 74*l.* 11*s.* 2*d.*, and not so much better at this day, than their said valuation, that they may be acounted worth one hundred poundes to any thriftie occupier of them. And yet some did unduely esteem them to be of greate value; whereas indeed [to this hour (A. 1594, Ap. 10)] there never came a penny unto me of them; neither is it certain, whither ever or never they shall; but of the charges sustained about the writings and seales to them belonging, I am too certain.

15. By reason hereof in the last years (1591) progress entring at Greenwich, her Majestie was informed by the honourable and very vertuous Countess of Warwick of my great wants still encreasing: and her Majestie was then by the said Countess in most humble manner requested, to grant unto me, upon the next avoydance, the Mastership of St. Crosse's by Winchester, being an office and living of much like quality as St. Katharine's. Whereunto her Majesties most bountifull and provident answer was,

"that I should have it, if it were a living fitt for me:" with which gracious answer I helde my selfe contented; knowing, that her Majestie had, or after that might have bishopricks enough vacant; unto one of which the worshipfull Mr. Doctor Bennet (the present incumbent of the Mastership of St. Crosse's) might be perswaded to be promoted unto by her Majestie; especially if the bishoprick be of better living farr, than S. Crosse's; or by commendams were holpen to be of better revenue. [It is to be noted, that about twenty years agoe her Majestie had granted me the next roome after Doctor Watson: whereupon I hoped to have had that living long since; but at length I found that Dr. Bennet came to it by an avowson, better speeding, than my former grant at her Majestie's hand; Mistris Blanche à Parry and Mistris Skydamore, now the Lady Skydamore, had obtained her Majesties grant to me so long since.]

16. This year also again (A. 1592, at None-such), the same suite was renewed unto her Majestie by the aforesaid Countess of Warwick: as well in respecte of my incredible want of due maintenance, as for that the most Reverend Father in God, this L. Archbishop of Canterbury, his good Grace, very often times, and to diverse hath affirmed, and still doth affirm, that this Mastership of S. Crosse's is a living most fitt for me, and I fitt for it. And also the right honourable Lord Treasurer, since that time and very lately at Hampton court, is of the same mind herein, as the Lord Archbishop is; as his Honour hath very lately to my selfe declared: and with his hand very earnestly smitten on his breast used these verie words* to me, "By my faith, if her Majestie be moved in it by any other for you, I will do what I can with her Majesty to pleasure you therein, Mr. Dee." And so I thanked his Honour humbly, and have great confidence in his Honour's very favourable promise. And the rather seeing her Majesties last answer at Nonesuch was even as the first, "that I should undoubtedly have it, if it were fitt for me;" and moreover willed, that a caveat should be entered for me thereupon, as a most gracious Queene, for the more assurance of her poor servantes releife

* Mr. Henry Maynard was by and heard the words at Hampton Court, in my Lord's own chamber, Nov 6, 1592.

and comfort. Of which her Majesties most gracious answer, the foresaid L. Archbyshop his good Grace being then at the Court at Nonsuch, was made privy presently; and to the right honourable Lord Treasurer I have my selfe declared it lately at Hampton Court.

17. Since whych time I hearing of byshopricks, some voyde, and some shortly to become voyd, and hearing of divers nominated to be promoted unto them; but hearing no speech made of Mr. Doctor Benet, a man very worthy and sufficient to be a byshop, I began to doubt, that her Majestie hithertoo hath not been given to understand fully the truth of my present very hard case and incredible distress, through unseemely want of all things necessary for due mainteynance of me and myne, contrary to her Majestie's will.

Hereupon on Wednesday was a sevennight the honourable Countess of Warwick prefered my former supplication (set in the begining of this litle booke) unto her Majestie, who very graciously did read it over herselfe, and granted the petition thereof; and so straight way nominated your Honor, Mr. Secretary Wolley, and you, Sir Thomas Gorge Knight, Gentleman of her Majestie's Wardrobe, as being very worthy and sufficient men, right nobly minded, to be the Commissioners, charitably, advisedly, and exactly to heare and see what I have to say or shew unto you, needefull to be considered of; so as speedy and sufficient redress and help may be had thereupon.

The Queens Majestie with her most honourable Privy Councell, and other her lordes and nobility, came purposely to have visited my library; but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in; but willed me to fetch my glass so famous, and to shew unto her some of the properties of it, which I did; her Majestie being taken downe from her horse (by the Earle of Leicester, Master of the horse, by the Church wall of Mortlack), did see some of the properties of that glass, to her Majestie's great contentment and delight, and so in most gracious manner did thank me, &c. 1575. 10 Martii.

A. 1580. Sept. 17. The Queenes Majestie came from Richmond in her coach the higher way of Mortlack field, and when she came right against the Church, she turned downe toward my house; and when she was against my garden in the fielde, her Majestie staied there a good while, and then came into the street at the great gate of the field, where her Majestie espied me at my dore, making reverent and dutifull obeysance unto her; and with her hand her Majestie beckoned for me to come to her, and I came to her coach side; her Majestie then very speedely pulled off her glove and gave me her hand to kiss; and to be short, her Majestie willed me to resort oftner to her Court, and by some of her Privy Chamber to give her Majestie to weete, when I am there, &c.

1580. *Oct.* 3. About a 11. of the clock before noone I delivered my two Rolls of the Queenes Majesties title to herselfe in the garden at Richmond; when her Majestie very graciously accepting of my endeavor and labour therein, appointed after dinner to heare further of the matter. Therefore betweene one and two in the afternoon, I was sent for into her Highness Privy Chamber, and whether the Lord Treasurer was also come before. Then, upon her Majesties rehearsing with his Honur my endeavors to satisfie her Majestie's desire to understand somewhat effectually of the title to foreine countryes, and of my paines taken in those great Rolls penning downe, required the Lord Treasurer to consider of the matter, the recordes, testimonies, and argumentes by me there sett downe. But though the Lord Treasurer did seeme at first to doubt of the value of the worke, or pithyness thereof, her Majestie wished his Honor to peruse the whole thinge accordingly, and to make report to her Majestie, what he findeth therein, &c. The comandement I received from her Majestie for me to certifie my knowledge herein, may appear by this letter.

1580. *Oct.* 10. The Queenes Majestie to my great comfort (*horâ quintâ*) came with her traine from the Court, and at my dore graciously calling me unto her, on horsback exhorted me briefely to take my mother's death patiently: and with all told me, that the Lord Treasurer had greatly commended my doings for her title royall, which he had to examine. The which title in two rolls of velome parchment his Honour had some houres before brought home, and delivered to Mr. Hudson for me to receive at my coming from my mothers buriall at church. Her Majestie remembred also then, how at my wives buriall it was her fortune likewise to call upon me at my house, as before is noted.

1568. *more Astronomico, Jan.* 11. The right honourable Earle of Penbroke did present my booke of *Propædeumata Aphoristica* to her Majestie in my behalfe, as I was so advised to doe by the honourable Mr. Secretary Cecill, now Lord Treasurer, to whome I had humbly given one of them the day before; and likewise one to the said Earle to use or give away at his pleasure, and likewise one to the said earle. Within three dayes after the said Earle told me of her Majesties gracious accepting and well liking of the said book; and he gave me very bountifully in his owne behalfe xx *lib.* to requite such my reverent regard of his Honour.

1568. (*more Astron.*) *Feb.* 16. Her Majestie had very gracious talke with me in her Gallery at Westminster *(hora* 2. *vel circiter)* as concerning the great secret for my sake to be disclosed unto her Majestie by Nicolaus Grudius Nicolai, sometyme one of the Secretaries to the Emperour Charles the Fifth, &c. What was the hinderance of the perfecting of that purpose on all sides, God best knoweth.

1564. *Junii* 14. After my retorne from the Emperor's court, her Majestie very graciously vouchsafed to account herselfe my schollar in my booke, written to the Emperor Maximilian, intituled, *Monas Hieroglyphica;* and said, whereas I had prefixed in the forefront of the book: *Qui non intelligit, aut taceat, aut discat:* if I would disclose unto her the secretes of that booke, she would *et discere et facere;* whereupon her Majestie had a litle perusin of the same with me, and then in most heroicall and princely wise did comfort me and encourage me in my studies philosophicall and mathematicall, &c.

## CHAPTER V.

### SOME MY DUTIFULL SERVICES DONE UNTO HER MAJESTIE IN THE SPACE OF THIRTY-FOUR YEARES AND MORE.

1. Before her Majesties coming to the crowne, I did shew my dutifull good will in some travailes for her Majesties behalfe, to the comfort of her Majesties favourers then, and some of her principall servantes, at Woodstock, and at Milton by Oxford, with Sir Thomas Bendger (then Auditor unto her Majestie), and at London; as Mr. Richard Strange and Mr. John Asheley, now Master of her Majesties Jewell house, might have testified, and as I could have brought to their remembrance.

Upon suspicion of which my service then, and upon the false information given in by one George Ferrys and Prideaux, that I endeavored by enchantmentes to destroy Queene Mary, I was prisoner at Hampton Court, even in the weeke next before the same Whitsontide, that her Majestie was there prisoner also. I remained long prisoner, and all dores of my lodgings in London sealed up; and with other circumstances of griefe, loss, and discredit for a while endured under the keeping of diverse overseers: as first in Court under Sir John Bourne, Secretary: while by writing I answered first four articles, and thereupon eighteen other, administred unto me by the right honourable the Privy Councell. Then from thence I was sent on Whitesun-even with the guard by water to London to the Lord Broke, Justice of the Common Pleas; from thence at length to the Star Chamber: where I was discharged of the suspicion of treason, and was sent to the examining and custody of Byshop Bonner for religious matters. Where also I was prisoner long, and bedfellow with Barthlet Grene, who was burnt: and at length upon the King and Queenes clemency and justice, I was (A. 1555, Augusti 19) enlarged by the Councell's letters; being notwithstanding first bound in recognizance for ready appearance and the good abearing for about some four moneths after; which letter of the Councells is in print here to be seene: as the forepart of this narration may be seen in the records of the Councell Chamber of that yeare, month, and day, if they be extant.

2. Before her Majesties coronacion I wrote at large, and delivered it for her Majesties use by commandement of the Lord Robert, after Earle of Leicester, what in my judgment the ancient astrologers would determine of the election day of such a tyme, as was appointed for her Majestie to be crowned in. Which writing, if it be extant and to be had, wilbe a testimony of my dutifull and carefull endeavour performed in that, which in her Majesties name was enjoyned me: A. 1558.

3. Her Majestie tooke pleasure to heare my opinion of the comet appearing A. 1577: whereas the judgment of some had unduly bred great feare and doubt in many of the Court; being men of no small account. This was at Windsore, where her Majestie most graciously, for three* divers daies, did use me; and, among other pointes, her most excellent Majestie promised unto me great security against any of her kingedome, that would, by reason of any my rare studies and philosophicall exercises, unduly seeke my overthrow. Whereupon I againe to her Majestie made a very faithfull and inviolable promise of great importance. The first part whereof, God is my witnes, I have truly and sincerely performed; though it be not yet evident, how truly, or of what incredible value: The second part by God his great mercyes and helpes may in due tyme be performed, if my plat for the meanes be not misused or defaced.

* Of these three daies at Windsor Mrs. Skydamor, now Lady Skydamor, hath some remembrance.

4. My carefull and faithfull endeavours was with great speede required (as by divers messages sent unto me one after another in one morning) to prevent the mischiefe, which divers of her Majesties Privy Councell suspected to be intended against her Majesties person, by meanes of a certaine image of wax, with a great pin stuck into it about the brest of it, found in Lincolnes Inn fields, &c., wherein I did satisfie her Majesties desire, and the Lords of the honourable Privy Councell within few houres, in godly and artificiall manner: as the honourable Mr. Secretary Willson, whome, at the least, I required, to have by me a witnes of

the proceedings: which his Honor before me declared to her Majestie, then sitting without the Privy Garden by the landing place at Richmond: the honorable Earle of Leicester being also by.

5. My dutifull service was done, in the diligent conference, which, by her Majesties commandment, I had with Mr. Dr. Bayly, her Majesties Physitian, about her Majesties grievous pangs and paines by reason of toothake and the rheume, &c. A. 1578, October.

6. My very painefull and dangerous winter journey, about a thousand five hundred myles by sea and land, was undertaken and performed to consult with the learned physitians and philosophers beyond the seas for her Majesties health-recovering and preserving; having by the right honourable Earle of Leicester, and Mr. Secretary Walsingham but one hundred dayes allowed unto me to goe and come againe in, A. 1578. My pas-port here may somewhat give evidence, and the journall litle book of every dayes journey or abode for those hundred dayes account may suffice.

7. My great, faithfull, and carefull attendance about the Lady Marquess of Northampton (A. 1564) both beyond the seas, on the seas, and here in England, was performed with her Majesties good will and well liking of. Whereupon her Majestie was the more willing, at the suite of the said Lady Marquiss, to give unto me, for some recompence, the deanery of Glocester; but I was disappointed, as I have before specified, of the enjoying of it.

8. My faithfull diligence and earnest labour, with some cost, was bestowed, by her Majesties commandment, to set down in writing, with hydrographicall and geographicall description, what I then had to shew or say, as concerning her Majesties title royall to any forreine countries. Whereof, the two parchment great rolls full writtin, of about xii whole velome-skinns, are good witnes here before you. For coppy whereof I have refused an hundred poundes in money offred by some subjectes of this kingdome: but it was not meete for me to take it.

9. My dutifull labour, commanded by her Majestie, upon the Gregorian publishing of a Reformation of the vulgar Julian yeare, may here appeare unto you in these two written bookes, having

ben read and examined by learned mathematitians (therto assigned by the honourable Lords of the Councell) and by their skylls also warranted; and by the Lords of the Councell and by the Barons of the Exchequer well liked off, for the manner of execution of it without any publique cumber or damage, &c. A. 1582.

10. I sent very dutifully, humbly, and faithfully out of Bohemia (A. 1585) letters unto her sacred Majestie, requesting an expert, discreet, and trusty man to be sent unto me into Bohemia, to heare and see, what God had sent unto me and my friendes there at that tyme; at which tyme, and till which tyme, I was chief governour of our philosophicall proceedings; and by both our concentes, there was somewhat prepared and determined upon to have ben sent unto her Majestie, if the required messenger had been sent by her Majestie unto us. But not long after (so soone as it was perceived, that my faithfull letters were not regarded therein) by lithe and lithe I became hindered and crossed to performe my dutifull and chiefe desire; and that, by the fyne and most subtill devises and plotts laid, first by the Bohemians, and somewhat by Italians, and lastly by some of my owne countrymen. God best knoweth how I was very ungodly dealt withall, when I meant all truth, sincerity, fidelity, and piety towardes God, and my Queene and country.

And so to conclude this chapter: if in any other pointes, besides the forerehearsed, I have done my dutifull service any way to her Majesties well liking and gracious accepting, I am greatly bound to thanke Allmighty God, and during my lyfe to frame the best of my little skill to doe my bounden duty to her most excellent Majestie.

**Her sacred Majestie best knoweth my sincere, zealous, constant, and dutifull fidelity towardes her.**

## CHAPTER VI.

MY LABORS AND PAINES BESTOWED AT DIVERS TYMES TO PLEASURE MY NATIVE COUNTRY BY WRITING OF DIVERS BOOKES AND TREATISES; SOME IN LATINE, SOME IN ENGLISH, AND SOME OF THEM WRITTEN AT HER MAJESTIES COMMANDEMENT.

Of which bookes and treatises some are printed, and some unprinted.

The printed Bookes and Treatises are these following:

1. *Propædeumata Aphoristica, de præstantioribus quibusdam naturæ virtutibus Aphorismi* 120. Impr. Londini anno 1558 et anno 1567.

2. *Monas Hieroglyphica,* ad Regem Romanorum Maximilianum: Antverpiæ. 1564.

3. *Epistola ad eximium Ducis Urbini Mathematicum, Fredericum Commandinum,* præfixa libello Machometi Bagdedini de *superficierum divisionibus,* edito operâ meâ et ejusdem Commandini Urbinatis: Pisauri A°. 1570.

4. *The British Monarchi,* otherwise named, *The petie Navy Royall*—A. 1576.

5. *The English Euclids Preface Mathematicall;* wherein are many arts of me wholly invented (by name, difinition, and propriety, or use) more than either the Græcian or Roman mathematitians have left to our knowledge. A. 1570.

6. My divers and many *Annotations and Inventions* dispersed and added in and after the tenth booke of the aforesaid English Euclid. A. 1570.

7. *Epistola mea præfixa Ephemeridibus Joannis Feldi* A. 1557, cui rationem declaraveram Ephemerides conscribendi.

8. *Paralacticæ Commentationis praxeosque Nucleus quidam:* A. 1573, impress. Londini.

The unprinted bookes and treatises are these, some perfectly finished, and some unfinished yet.

1. *The great Volume of famous and rich discoveries;* wherein

also is the History of King Salomon, every three yeares, his Ophirian voyage, with divers other rarities—written A. 1576.

2. *The British Complement of the perfect art of Navigation.* A great booke, in which are contained our Queene Elisabeth her tables gubernautick for longitudes and latitudes finding most easily and speedily, yea, if neede be, without sight of sun, moon, or star: with many other new and needefull inventions gubernautik.—A. 1576.

3. *Her Majesties title Royall to many forraine countreys, kingdomes, and provinces:* in 12 Velam skins of parchment, faire written for her Majesties use, and by her Majesties commandment.—A. 1578.

4. *De imperatoris nomine, authoritate, et potentia:* dedicated to her Majestie in English.—A. 1579.

5. *De triangulorum areis libri demonstrati* 3.—A. 1560.

6. *De speculis comburentibus libri* 6.—A. 1557.

7. *De usu Globi Cœlestis:* ad Regem Edoardum Sextum A. 1550.

8. Περὶ ἀναβιβασμῶν ϑεολογικῶν, lib. 3. A. 1558.

9. *Prolegomena et dictata Parisiensia in Euclidis Elementorum Geometricorum librum primum et secundum in Collegio Rhemensi.*—A. 1550.

10. *De Trigono, circinoque analogico.* Opusculum Mathematicum et Mechanicum lib. 4.—A. 1565.

11. *De stella admiranda in Cassiopeiæ Asterismo, cœlitus demissa ad orbem usque Veneris, iterumque in cœli penetralia perpendicularitèr retracta.* Lib. 3. A. 1573.

12. *Hipparchus redivivus*, tractatulus. 1573.

13. *De Acribologia Mathematica;* opus magnum lib. 16, anno 1555.

14. *Hemisphærii Borealis Geographica atque Hydrographica descriptio; longè a vulgatis chartis diversa: Anglis quibusdam versus Atlantidis septentrionalia litora navigationem instituentibus dono data A.* 1583.

15. *Navigationis ad Cathayum per septentrionalia Scythiæ et Tartariæ litora delineatio Hydrographica: Arthuro Pitt et Carolo Jackmanno versus illas partes navigaturis in manus tradita.*—A. 1580.

16. *Atlantidis, vulgariter Indiæ Occidentalis nominatæ, emendatior descriptio, quam adhuc est evulgata.*—A. 1580.

17. *De modo Evangelii Jesu Christi publicandi, propagandi, stabiliendi inter Infideles Atlanticos.* Volumen magnum lib. 4, (anno 1581), *quorum primus spectat ad Reginam nostram potentissimam; secundus ad sui Privati Concilii Senatores; tertius ad Regem Hispaniæ; Quartus ad Pontificem Romanum.*

18. *Mercurius cœlestis* lib. 24. A. 1550. Lovanii script.

19. *De nubium, solis, lunæ, ac reliquorum planetarum, immo ipsius stelliferi cœli, ab infimo terræ centro, distantiis, mutuisque intervallis, et eorundem omnium magnitudine.* Liber ἀποδεικτικὸς ad Edoardum VI. Angliæ Regem. A. 1551.

20. *Aphorismi Astrologici* 300. A. 1553.

21. *De itinere subterraneo* lib. 2. A. 1560.

22. *De perspectivâ illâ, quâ peritissimi utuntur Pictores.* A. 1557.

23. *De tertiâ et præcipuâ Perspectivæ parte, quæ de radiorum fractione tractat, libri tres demonstrati.* A. 1559.

24. *Speculum unitatis* A. 1557, *sive Apologia pro fratre Rogero Bachone.*

25. *De annuli Astronomici multiplici usu* lib. 2.—1557.

26. *Inventum mechanicum paradoxum de novâ ratione delineandi circumferentiam circularem; unde valdè rara alia dependent inventa.* lib. 1. A. 1556.

27. *Trochilica inventa mea* lib. 2. A. 1558.

28. *De unico Mago, et triplici Herode, eoque Antichristiano* lib. 1. A. 1570.

29. *Cabbalæ Hebraicæ compendiosa tabella.* A. 1562.

30. *De hominis corpore, spiritu, et animâ—libellus.*—A. 1591.

31. *Reipublicæ Britannicæ Synopsis*—in English.—A. 1565.

32. *My Hieroglyphical and Philosophical blason of the crest or cognisance, lawfully confirmed to my antient armes* lib. 1, 1574.

33. *An advice and discourse for her Majestie about the Reformation of the vulgar Julian year, by her Majesties and the right honourable Council their commandment,* lib. 2.—A. 1582.

34. *Certain considerations and conferrings together of these three*

*(anciently accounted) Oracles, Nosce teipsum, Homo homini Deus, Homo homini lupus.*

35. *The compendious rehearsall of John Dee his dutifull declaration A.* 1592.

36. *An Appendix of two years time and more,* which belongs to this treatise.

With many other bookes, pamphlets, discourses, inventions, and conclusions in divers arts and matters, whose names neede not in this abstract to be notified. The most part of all these here specified lye here before your Honours on the table on your left hand: but by other books and writings of an other sort (if God grant me health and life thereto of some ten or twelve years) I may hereafter make plain and without doubt this sentence to be true, *Plura latent, quam patent.*

Mark and remember.

And these bookes and treatises here noted are neither noted by order of yeares, or as they were written; or in any method here set downe one after the other; but as (upon this suddaine occasion, to make the truth herein manifest to your Honours eyes) they came next to my hand out of divers chests and baggs, wherein they lay.

## CHAPTER VII.

### A BRIEFE NOTE AND SOME REMEMBRANCE OF MY LATE SPOYLED MORTLAKE LIBRARY. A. 1583.

The divers bookes of my late library, printed and anciently written, bownd and unbound, were in all neere 4000: the fourth part of which were the written bookes. The vallue of all which bookes, by the estimation of men skillfull in the arts, whereof the bookes did and doe intreat, and that in divers languages, was well £2000. And, to make this valuacion probable unto your Honour, behold yet here these foure written bookes, one in Greeke, this great volume; two in French; and this in High Dutch. They cost me and my friends for me £533, as may appeare by the writings and remembrances here written on them. What is then to be thought of the value of some one hundred of the best of all the other written bookes, of which some were the *autographia* of excellent and seldome heard-of authors? The furniture of the said library was of my getting together in above forty yeares tyme from divers places beyond the seas, and some by my great search and labour gotten here in England.

To my library were also apperteyning, certaine rare and exquisitely made instruments mathematicall. Among which was one excellent, strong, and faire quadrant (first made by that famous Richard Chancellor), of five foote semidiameter: wherewith he and I made sundry observations meridian of the sun's height; as partly may appeare by our writings in my *Ephemerides*, A.1554, et A°.1555. And after his tyme many yeares, the same instrument was new trymmed, and the divisions in divers exact manners thereon defigned; and so cost my friend 20 *lib.* (the right worshipfull Mr. Bromfield, late Lieutenant of the ordinances, at whose handes I had it) but now I finde it most barbarously spoyled and with hammers smitt in peeces.

There was also an excellent *radius Astronomicus* of ten foot longe, having the staff and cross very curiously divided into parts equall, after Richard Chancellour's Quadrante-manner. The great instrument was in such a frame placed and layd, that it might most easily be weilded of any man to any position for practise in heavenly observations or mensurations on earth.

Two globes of Gerardus Mercators best making; on which were my divers reformations, both geographicall and celestiall: and on the celestiall with my hand were set downe divers comettes, their places, and motions, as of me they had been observed.

There were also divers other instrumentes, as the theorick of the eighth spheare, the nynth and tenth, with an horizon and meridian of copper, of Gerhardus Mercator his owne making for me purposely.

The excellent magnes stone.

There were sea-compasses of divers sorts and for variation. And there was a magnes-stone, commonly called a load stone, of great vertue, which was sold out of the library but for v shill. and for it afterwards (yea peece-meal divided) was more than xx *lib.* given in money and value.

There was also an excellent watch-clock made by one Dibbley, a noteable workman, long since dead, by which clock the tyme might sensibly be measured in the seconds of an houre, that is, not to faile the 360th part of an houre. The use of this clock was very great, more then vulgar.

To my library likewayes was a very necessary appendix, which was a great case or frame of boxes, wherein some hundreds of very rare evidences of divers Irelandish territories, provinces, and lands were layd up. Which territories, provinces, and lands were therein notified to have been in the hands of some of the ancient Irish Princes. Then, their submissions and tributes agreed upon, with seales appendant to the litle writings thereof in parchment: and after by some of those evidences did it appeare, how some of those lands came to be the Lascies, the Mortuomars, the Burghes, the Clares, &c.

There were also divers evidences antient of some Welsh princes and noblemen, their great giftes of lands to the foundations or enrichings of sundry houses of religious men. Some also were there the like of the Normans donations and gifts about and some yeares after the conquest. The former sundry sort of evidences each had their peculiar titles noted on the fore part of the boxes with chalk only, which on the poore boxes remaineth; better to be seen now, then the evidences, which before had remained to be seene so many hundred yeares; but now by undue meanes imbeziled away every one of them: which is a loss of great value in sundry respects, as antiquaries can testifie for their part; and noble heralds can tell, for their skill: and as her Majesties officers for her interest and titles royall may think in their consideration, &c.

But your honors may also understand, that by this box stood another, far less (as of about 2 foot long, and a foot and a halfe high), wherein were only ancient seales of arms, belonging sometyme to ancient evidences: about some of which the prince, nobleman, or gentleman his name was to be seene, to whome it did appertaine.

Which box is quite carried out of the place unto which it was fitted, and so embeziled from me.

The truth of this part of my declaration to your Honours, before my last going over beyond the seas, was well knowne to divers, who had skyll, and were of office to deale with such monimentes; as were divers of her Majesties heralds, who saw them, and tooke some notes out of them: other of the Clerks of the Records in the Tower satt whole dayes at my house in Mortlake, in gathering rarities to their liking out of them: some antiquaries likewise had view of them.

Unto the Tower I had vowed these my hardly gotten monimentes (as in manner out of a dunghill, in the corner of a church, wherein very many were utterly spoyled by rotting, through the raine continually for many yeares before falling on them, through the decayed roofe of that church, lying desolate and wast at this houre): but truly well deserve they the imprisonment of the Tower, that will now still keepe them, if any publique warning by her Majestie or her right honorable Councell were given for restitution of them to the office in the Tower.

Of other rarities, left in my chiefe and open library, I will not make here any further rehearsall; but whosoever came by one great bladder with about four pound weight, of a very sweetish thing, like a brownish gum in it, artificially prepaired by thirty tymes purifying of it, hath more then I could well affoord him for one hundred crownes; as may be proved by witnesses yet living, &c.

To my foresaid library and studies, may my three laboratories, serving for *Pyrotechnia*, be justly accounted an appendix practical. The furniture of which and of all the storehouses, chambers, and garrets, belonging and replenished with chemical stuff, was (for above twenty years) of my getting together, farr and neere, with great paines, costs and danger; as partly Mr. Powell, her Majesties servant at this present, can testifie for one journey, wherein he tooke paines with me, into the dukedom of Lorraine: (A. 1571) and we brought from thence one great cart lading of purposely made vessells, &c. Your honors may easily believe me, that partly the building of new, and ordering of former buildings to my purposes herein, with all the foresaid furniture of vessells (some of earth, some of mettall, some of glass, and some of mixt stuff) with materialls to be used or prepared in divers sorts, cost me first and last above £200. All which furniture and provision, and many things already prepared, is unduly made away from me by sundry meanes, and a few spoiled or broken vessells remaine, hardly worth forty shillings.

## CHAPTER VIII.

### SOME OF MY DAMAGES AND LOSSES UNDUELY SUSTAINED IN ENGLAND WITHIN THE SPACE OF THESE NINE YEARES LAST PAST, AND THAT CONTRARY TO HER MAJESTIES MOST GRACIOUS CAVEAT AND EXPRESSE COMMANDMENT IN THE MOST PART OF IT.

First, the taking of my two rectories from me (I mean both the rents of these nine* years now past, and also the title and right, which I had to enjoy them during my lyfe) they yielding unto me yearely £80, causeth the damage susteyned in rent only to be £720, and in the value of them for my lyfe tyme ensuing, by common estimation rated of five years continuance, maketh the damage to be lawfully and reasonably estimated at £400 more. And so in totall summ, by the one means and the other, the damage to be of - - - - - - - *£1120

* Now ten years and more, and so £800.

* Of £1200 for the said ten years and my lyfe tyme after common opinion.

Some of my other losses may thus be specified; first the loss of all my household stuff here left, and committed to Nicholas Fromonds his safe custody for me, till my retorne or sending to him, intended to be within one yeare and eight moneths; and so writings and covenants thereupon made, sealed and delivered, and here to be shewed yet. But he unduely sold it presently upon my departure, or caused it to be carried away. And the value thereof may appear by these true inventories to have been more worth than one hundred pounds - - - - £100

The loss and spoil of my furniture of Laboratories - £100

For by their own estimation, recorded in Inventorie, they set downe the value thereof fourescore pounds save one.

The loss by bookes of my foresaid library, yet wanting, and not restored according to the order, taken by the four Commissioners assigned by the right honourable privy Councell therein (whereupon there is a thousand marks forfeited unto me of a debtor unsufficient to pay), the bookes being above 500, I meane of such, as may be gotten for money, and so their value known; for some wanting are not to be gotten for money at any mart, or in any stationer's shop, they being very rare and excellent good bookes; the value of this loss is evident to be above £150 - - - £150

The loss of my Mathematicall Instruments; as of the Quadrant of five foot semidiameter, the paire of Gerardus Mercator his best Globes, the Theorick of the eighth spheare, and the Astronomer's staff - - - - - - - £30

The watch clock so truly shewing not only the minutes, but also the seconds of an houre, the excellent Magnes-stone and divers sea compasses and chartes geographicall - - - £10

Of this second sort of losses the totall sum amounteth to £390

These last nine yeares damages and loses £1510.

Both which totall sums of damages and losses being added together make *summam summarum totalem* - - £1510

## CHAPTER IX.

### THE CHARGES OF MY LAST RETORNE FROM BEYOND THE SEAS, A. 1589, BEING FAVOURABLY CALLED HOME BY HER MAJESTIE FROM TREBON CASTLE IN BOHEMIA.

My journey of remove homeward from Trebon castle to Staden cost me more than 3000 dollars, which we account at - £600

Besides the cost of fifteen horses, wherewith I travelled all that journey; of which the twelve, which drew my three coaches, were very good and young Hungarian horses, and the other three were Wallachees for the sadle; which fifteen cost one with the another - - - - - - £120

The three new coaches made purposely for my foresaid journey, with the furniture for the twelve coach horses and with the sadles and bridles for the rest, cost more than threescore pounds - £60

The charge of waines to carry my goods from Trebon to Staden, they being sometymes two, and sometymes three (for more easy and light passage in some places), cost above an hundred and ten pounds: which I account (for an hundred of it) under the former som of £600.

Under which £600 also I doe account the charges of the twenty-four soldiers well appointed, which, by vertue of the Emperor's pasport, I tooke up in my way from Diepholt, and againe from Oldenborgh: the charges of the six harquebusiers and musquettiers, which the Earle of Oldenburgh lent me out of his owne garrison there: I gave to one with another a doler a man for the day, and their meat and drinke free. For the first, eighteen enemies horsemen well appointed from Lingen and Wilshusen had laine five dayes attending thereabouts to have set upon me and myne: and at Oldeborch, a Scot (one of the garrison) gave me warning of an ill minded company, lying and hovering for me in the way, which I was to pass, as by his letter may appeare here present. Of the former danger the Lantgrave of Hess his letters unto me may give some evidence.

The charges of the foure Swart-Ruiters, very well mounted and appointed to attend on me to Staden from Breame, being honourably and very carefully sent unto me by the noble consuls and senators of Breme, and that with a friendly farewell (delivered unto me by the speech of one of their secretaries at my lodgings), neede not be specified here what it was. For their going with me in two daies to Staden, their abode there, and as much homeward, being in all five dayes charges - - - 30 dolars.

This was a very dangerous tyme to ride abroad in thereabouts, as the merchants of Staden can well remember. 1589, in November.

The excellent learned theologien, the Superintendent of Breme, Mr. Dr. Christopher Pezelius his verses, printed the night before that my going from Breme, and the morning of my departure openly delivered to me partly, and partly distributed to the company of students and citizens attending about us to see us sett forth, and to bid us farewell, may be a memorial of some of my good credit grown in that city, and of the day of my coming from it.

I will not inlarge mo lines to specifie, what other charges I was at to further some of her Majesties services at my lying at Breme, as 70 dolars given or lent to one Conradus Justus Newbrenner, and about 40 given to gett some letters of great importance brought over to our Soveraigns right honourable Privy Council in due tyme.

The charge of my fraught and passage from Staden to London; for my goods, my selfe, my wife, children and servants - £10

So that the total summe of money spent and layd out in and for my remove from Trebone to London doth amount to - £796

| | | |
|---|---|---|
| 2510 | Whereby the whole summe of the former | £ |
| | damages and losses - - - - | 1510 |
| 796 | And the removing charges - - - | 796 |
| 2306 | doth amount, (with the least,) to - - | 2306 |

Besides the 110 dolars disbursed at Breame for dutifull love of Queene and Country.

## CHAPTER X.

### THE HARD MAKING OF PROVISION FOR SOME HUNDRED POUNDS, FOR THE NEEDEFUL MAINTEYNANCE OF ME, MY WIFE, OUR CHILDREN, AND FAMILY, FOR THESE THREE LAST YEARES, AND THAT BUT WITH A MEANE DYET AND SIMPLE APPARELL: I HAVING NOT ONE PENY OF CERTAINE FEE, REVENUE, STIPEND, OR PENSION, EITHER LEFT ME, OR RESTORED UNTO ME, OR OF ANY YET BESTOWED ON ME.

Being, by the favour, protection, and helpe of Almighty God, now come home into my native country, just three yeares since, and finding my selfe barred, and, contrary to her Majesties very gracious commandment, cut off from all receipt of rents for my two rectories, Upton and Long-Ledman for ever, and wanting yet the yearely large allowance, promised me, during my lyfe, out of Bohemia, and neither hearing nor perceiving here of any certaine help or releife coming or likely to come to me speedely, and still continuing along (as for these thirty four years, I have already done) in good hope and confidence reposed in the bountifull promises and grants of her sacred Majestie: I found it needefull to use the favour and helpe of God in trying some of my old friends and acquaintance, and to use some other meanes to save us from hunger starving, till her Majesties bountifull blessing might at the length, one tyme or another, be fruitfully assured unto me. And in that assay I found my first helpers and releivers, even two of those, who before my last going over, had used me otherwise then justly or friendly.

34 yeares suit for mainteynance.

After that good beginning, other my friends, one after another, as they understood of my slender ability (or rather great want) for our very needfull mainteynance, they put to their helping hands in divers manners; whereby, within the space of these three years last, I have received of them in money towards some of my charges-bearing the som of £500 and more: and that notwithstanding I have been constrained now and then to send parcells of my little furniture of plate to pawne upon usury; and that did I soe oft, till no more could be sent. After the same manner went my wive's jewells of gold, rings, braceletts, chaines, and other our rarities, under the thraldome of the usurer's gripes: till *non plus* was written upon the boxes at home. 3. Besides these meanes I was forced to borrow some good somms of money upon bonds with sureties, *ita tamen ut nummus nummum pareret* to my creditor. 4. I found some few of other friends, of which some upon my owne bill only, others upon my word and promise only, have very charitably lent me some pretty soms of money in this undue distress. And 5. Upon another kinde of credit; as upon remembrances kept by skore, talley, shop-booke, or other note-bookes, I am become debtor of no small sommes. The total somme of all which money, either to me given, or in any manner of the former waies by me borrowed, or upon skore, tally, shop-booke, or other note-booke credited, amounteth to £833. Of which somme whatsoever is more than the £500 given, remaineth at this present day due debt, which is £333.

The particular true accounts of all these gifts, loanes, and debts upon skore, talley, or booke, are here before your Honours; which I beseech you to looke over, and to consider of them especially, how the usury devoureth me, and how the skore, talley, and booke debts doe dayly put me to shame in many places and with many men; some of them having been required of me, or at my house, very often tymes within these four moneths. What can I answer to such without shame or great griefe of minde? But where the fault lyeth, God Almighty he knoweth, and he cheifely can redress it.

Of which former totall summe of £833 your Honour seeth here, how much hath been paid in extraordinary debts and expenses, as one hundred pounds to enjoy my house in quiet (as before tyme) by the order: £40 my debt at Breme: £20 already for usury, &c., and soe in all £267, which being deducted from the £833, leaveth the ordinary charges of house keeping for these three yeares last, to have been £566, and that with great parsimony used. And hereunto must be added the value of many gifts and helps for our house keeping sent to me by good friends; as vessells of wine, whole brawnes, sheepe, wheat, pepper, nutmegg, ginger, sugar, &c., and other things for the apparell of me, my wife, and our children. The value of all which to be rated in mony, may well be judged to have been above £50, which added to the former £566, yeeldeth the total summe of the charges of house keeping to have been £616. Whereof undoubtedly the £600 hath been spent in meate, drinke, and fuell, and the other 16 odd pounds may be allowed for the apparell stuff, bestowed on us by guift.

Thus your honours most briefly do perceive, how mercifully our God hath been unto us, and bountifull in his provision hitherto, by preparing and enclining the charitable hearts and ready hands of some true Christians, her Majesties loving subjects, to cloath the naked, and to feede the hungry, &c. Of which charitable points and some more I and myne have tasted in these three last yeares: wherein the Almighty hath tryed our faith and trust in him and in his word. And even he hath now opened the eyes and eares of her most gracious Majestie, and inclined her most mercifull heart to see, heare, and grant the most humble supplication of her true, faithfull, dutifull, and obedient servant: to whose most bountifull and most gracious speedy succour and reliefe, both the almighty God for his part, and I for myne, doe committ the whole cause at this present, upon your honours convenient report made therein unto her most excellent Majestie.

## CHAPTER XI.

### MY LAMENTABLE AND FINALL COMPLAINT, AND MOST FERVENT PETITION.

Seeing therefore by God his most secret providence and purpose, with his helping hand, I have (very patiently and with good hope) used and enjoyed the five former honest and lawfull means of provision makeing to preserve my selfe, my wife, our children, and family from hunger-sterving and nakednes the space of these whole and just three* yeares last past; and that notwithstanding have in the meane space very often made declaration to our superiours of the great distress and incredible want, unto which I was unduely brought; and partly by reason, that her most gracious Majesties favour towards me and her express commandment royall for my sufficient mainteynance and reliefe-enjoying, hath not hitherto byn so regarded, as any fruit, or one penny yearely revenue is thereby assured unto me yet:

* and now 4 yeares and 5 moneths last past.

And seeing noe one way of all the five former manners of remedies (which I have been forced to use for these three yeares, for the most needefull mainteynance of me, my wife, children, and family); seeing no one, no one (I say the third tyme) of those five waies doth now remain any longer to be enjoyed by any seemely order to our knowledge, and that my onely house is left to be sold

And even now am constrained to mortgage my house for £400 onely, to pay presently my debts, grown on me forcibly within these 4 last yeares only.

outright, and that for halfe the money it cost me, wherewith to pay some of my debts and not all: what, I beseech your Honors, may I doe or shall I doe lawfully henceforward; whereby I may prevent, that I and myne shall not be registered in chronicles or annalls to the posterity of true students for a warning not to follow my steps; and thereby to be soe unjustly, unchristianly, and unnaturally so long forced and driven to such very disgracefull shifts and full of indignities (as they may full well be termed, if my former declaration be duly considered); yea, at length to be left remediless of such inconvenient shifts also, and to be brought even to the very next instant of stepping out of dores (my house being sold) I and myne, with botles and wallets furnished to become wanderers as homish vagabonds; or, as banished men to forsake the kingdome?

But if a number, accounted students in this kingdome, who can spend yearely by ecclesiasticall livings four hundred pounds in value or revenue, as for reward of their well doing, or for maintenance of their studies, should be constrain'd to leese those their four hundred pound revenues to me; unless they could with six daies warning ballance downe the pith of this dayes my declaration, with a better of theirs in all respects, undoubtedly then should I not be long destitute of sufficient ability and mainteynance for me and myne.

Therefore seeing the blinded lady, Fortune, doth not governe in this commonwealth, but *justitia* and *prudentia*, and that in better order, then in Tullie's *Republica* or bookes of Offices they are laied forth to be followed and performed, most reverently and earnestly (yea, in manner with bloody teares of heart), I and my wife, our seaven children, and our servants (seaventeene of us in all), do this day make our petition unto your Honors, that upon all godly, charitable, and just respects had of all that, which this day you have seene, heard, and perceived, you will make such report unto her most excellent Majestie (with humble request for speedy reliefe), that we be not constrained to do or suffer otherwise, then becometh Christians, and true, faithfull, and obedient subjects to doe or suffer; and all for want of due mainteynance.

Mark I pray you.

## CHAPTER XII.

### THE RESOLUTION FOR GENERALL, VERY EASY, AND SPEEDY REMEDY, IN THIS RARE AND LAMENTABLE CASE.

Undoubtedly, her most excellent Majesties gracious grant by word of mouth, yea four times within these three last yeares already pronounced in my behalfe of the Mastership of St. Crosses, or of the Wardenship of Winchester, or Provostship of Eaton, or Mastership of Sherborn, or such like, being speedily performed and assured unto me, and of me enjoyed, may be a sufficient remedy against all inconveniences, otherwise most likely to ensue: the extreame pinch of all manner of want for meat, drinke, fewell, cloth, &c., incredibly tormenting me and myne at this present, after three yeares continuall my very hard getting and making of provision for our most needeful mainteynance, even to the uttermost and last meanes used therein: alwaies notwithstanding with great good hope (from moneth to moneth) that, in respect of her most excellent Majesties very great favour towards me; and in respect of her most gracious and expresse commandement divers tymes by word of mouth and letter declared therein; I should ere this have been otherwise and more charitably regarded: and so some sufficient and certaine reliefe and mainteynance should have been bestowed on me ere this.

## CHAPTER XIII.

### SUNDRY GOOD REASONS, WHY I RATHER DESIRE SAINCT CROSSE'S, THAN ANY OTHER LIVING, FEE, OR DIGNITY OF LIKE VALUE TO BE HAD IN ANY OTHER PLACE.

1. Because I would faine retyre my selfe for some yeares ensuing from the multitude and haunt of my common friends, and other, who visit me. Which thing without offense, and loss, or breach of some folkes friendship, cannot be conveniently performed, while

I continually am at my house at Mortlake; the passage and way to my house there is so easy, neere, and of light cost from London or court.

2. The glasshouses of Sussex and other (which may be found, or made very serviceable to some needefull my exercises in perspective and other works philosophicall) are farr neerer there, than they are to Mortlacke. By reason whereof I can myselfe soe oversee the workemen and workemanship, for better matter and shape of glass works and instruments-making, and that with more speede, and also with better order taking for secreting some rarities therein from vulgar sophisters eyes or tongues, then I can so easily and conveniently doe, while I remain in Mortlake.

3. Fuell, coales, brick, and certaine other necessary furniture for my purposes, I may have thereabouts better cheape, and more conveniently as I hope, then where I now remaine.

4. The store of roomes and lodgings, which St. Crosses house may yeeld, are most necessary for divers my purposes of my dutifull service performing in due tyme to her Majestie and thes my native country. As 1. For our learned men to be entertained and lodged in, in far better manner, than I could doe *in Mortlacensi Hospitali Philosophorum peregrinantium* in tymes past; and so for me to have conference with them and their helpe. 2. For lodging conveniently several mechanicall servants in. 3. For a printing house to be set up in for divers good, rare, and antient bookes in Greeke and Latine, and some of my owne to be printed with my owne ordering and oversight, &c.

5. I desire that living, in respect of the sufficiency of victuals, which that living may yeeld for such a company, as I desire, and shall have neede of, if I may have my will. And the easy manner of coming by those victualls there is very needefull for true and earnest students.

6. The respect I have of the good order of divine service there to be mainteyned, doth very greatly move me to desire to enjoy such an oppertunity within my own house to traine up and inure my owne children and family with that most Christian exercise of prayer.

7. By the meanes of that living in my use, I shall become of better ability and credit, and so be better able to allure and win unto me rare and excellent men from all parts of Christendome (and perhaps some out of farder regions); especially when they shall by me understand, that with me now and in such a solitary and commodious place, they may dwell in freedome, security, and quietnes, under her Majesties unviolable protection by her sacred vow and promise to God warranted, and under her Majesties great seal, to me and my assistants and servantes, during my life, and a year and a day after, to all and every one of them authentically and royally confirmed.

8. I desire that living and in that place, chiefly in respect of the south sea-coast of England, not farr of; and thereby to enjoy the commodious sending over into divers places beyond the seas for things and men very necessary; and for to have the more commodious place for the secret arrival of special men to come unto me there at St. Crosses: some of which men would be loath to be seene or heard of publickly in court or city.

And to conclude, though more might be said (as in respect of Winchester schoole at hand for my four sons to become grammariens in, and for my some helpe-having among the good Greek and Latin grammarians, and faire writers in that schoole, for some bookes copying out for her Majestie, &c.) yet these former eight generall reasons, being sincerely, truly, and advisedly alleadged, may suffice; especially when the favour, good-will, and grant thereto of her most excellent Majestie are already herein very graciously declared; and the well liking of the Lord Archbyshop of Canterbury his good Grace, and of the right honourable the Lord Treasurer also are to me by their Honours words and promises to myselfe herein assured.

## CHAPTER XIV.

### SOME GOOD FRUITE LIKELY TO ENSUE OF THE FORESAID SPEEDY AND SUFFICIENT MY RELIEFE AND MAINTEYNANCE.

1. By this meanes her Majestie shall highly please the eternall and almighty God, in executing for him and in him the verity of his mercifull promises, generally made to all his sincere worshippers. *Quis enim speravit in Domino, et confusus est?* And so I may hereby yeeld unto God very duly these thankes; *Ostendisti mihi tribulationes multas et malas: sed tandem de profundis abyssis eduxisti me*, by the most dearly beloved, our most gracious Queene Elizabeth.

2. By this meanes, *officiosus, fidelis et sincerus operarius* for many yeares past, shall receive not only *mercedem honorificam*, but *donum Regium* also of his most gracious soveraigne Lady, *et licet longo post tempore venit (candidior postquam tondenti barba cadebat) respexit tamen.*

3. And the justice of this word, *Nemo militat propriis stipendiis*, wilbe divinely mainteyned by such her Majesties most excellent bountifulness.

4. And moreover, where some her most excellent Majesties subjects have wronged or wrung me greately heretofore; by these her most gracious Majesties bountifull and charitable guift, all wil be superabundantly recompenced.

5 By this reliefe (sufficient for mainteynance for some yeares next ensuing) divers antient, rare, and excellent good monumentes, historicall and philosophicall, and also late invented and written bookes, of no vulgar argument, may come to be either faire written for her Majesties use, and her libraries, or else to be published by print with diligent oversight and due correction.

6. By this her most excellent Majesties very divine helping me in this sort, and I being in the lamentable case before specified, her Majesties most renowned and incomparable monarchicall diadem of fame shall throughout all Christendome and further

receive, if it be possible, some new reverence, and have many new devout vowes and hearty good wishes unto it yeilded, among the nobly and vertuously disposed of all degrees; as partly may be made probable by the contents and intents of the 2. and 3. chapters before, &c.

7. And to conclude, by this her most gracious Majesties actuall favour towardes me (after her very many other); and by this her blessed (as it were) putting forth of her sacred hand (in the very opportunity of tyme) to helpe me upon foote againe, who have had so great a fall, and have so longe been kept downe, by some men's first tripping of my feete, and by others afterwardes overlying me by worldly policy, subtile practise, and rigorous advantages sought for and used. Truly in respect, I say, hereof, as well for the generall duty of a servant and subject, as for that my heart is inflamed with wonderfull zeale of thankfullness for these helpes and comforts; sundry not only my dutifull, but also unlooked for services of importance to her most excellent Majestie may the better, with most hearty and ready good will, and with diligent endeavour and at all best opportunities, be brought to pass; and some of them to be such, as may be to the great honor of our Almighty God also, and for noe small benefit to the whole kingdome: the same God granting me continuance (with his grace and helpe) for some few yeares yet to come, of my earthly race.

## THE GENERALE END.

Thus dutifully, humbly, and reverently I have said and shewed unto your Honours this day such matter, as my very lamentable case requireth to be speedely knowne unto her most excellent Majestie. To whome I most heartily beseech the almighty and most bountifull King of Kings to grant in peace all prosperity and felicity; and in wars most victorious triumph against her enimies in the service of God: and in the defence and recovery of her most gracious Majesties Royall right.

Amen. Amen. Amen.

At my poore house at Mortlake
Novr. 22. A. 1592.

Your Honours devoutedly
to be commanded

JOHN DEE.

### THE SEQUEL OF THE PREMISSES.

Be it remembred,

THAT upon the premisses made manifest and declared abundantly by me to the two forenamed honourable Commissioners, the same two made such due report thereof, that her Majestie greately pittied my case, and presently sent for the Lord Admirall and his Lady (whome my wife Jane Fromondz had some tymes served in court), and told them the report made unto her Highness, and willed the Lady Howard to write some letter of comfort unto my wife, and send some friendly token besides; and her Majestie commanded, that an hundred markes should be sent unto me by Sir Thomas Gorge, and said, that St. Crosses I should have, when the incumbent Doctor Benet might be conveniently placed in some byshoprick; and notwithstanding by consultation with the two foresaid Commissioners, it was thought good, that the pension of £200 yearely were to be assured unto me out of the revenues of the Byshoprick of Oxford or otherwise, till St. Crosses were voyd, or as good as that; and so the end was of that her Majesties most gracious consideration at that tyme.

Be it also remembred, that on the 2nd day of December next ensuing, the forenamed Sir Thomas Gorge brought me from her

Majestie one hundred markes, part in gold, and part in silver, and delivered it unto me on the same table in my study, where they had set a few daies before in commission.

He brought also at the same tyme the Lady Howard her letter to my wife, full of courtesie and kindnes, and in it a token of six old angells of gold.

I retorned by the same Sir Thomas Gorge my most humble and dutifull thankes to her Majestie, till oppertunity might serve me to yeild them my selfe, and soe to the very vertuous Lady, the right honourable L. Admirall his bedfellow, I and my wife retornd our dutifull thankes.

On Thursday the 15 of Febr. A. 1593 (*more Astronomico*) I delivered unto the Countess of Warwick in writing the here annexed sentence, which above forty dayes I had waited for oppertunity, wherein to have spoken and pronounced it my selfe to her Majestie. I asked the honourable Sir John Wolley his advice therein also, who liked well of the sending in of it to her Majestie. Afternoone about 2 of the clock it was delivered to her Majestie, and my faithfull thankfullness was very graciously accepted of her Majestie, which promise also againe renued to grant me any sute meete for me; and willed the same to be preferred unto her by the two forenamed Commissioners, now both Knightes. God preserve her Majestie.

The sentence I sent unto her Majestie by the Countess of Warwick. Feb. 15, A. 1593.

Serenissima, ô potentissimaque Regina,

*Ut vitam mihi olim Omnipotens dedit Deus noster, ejusque vigorem (prope jam exhaustum) beneficentissima vestra redintegravit manus: ita eundem de cætero (totum ad quæcunqne mea summa devinctissimum intentissimumque vestræ Majestati Regiæ præstanda servitia) opportunè ac solidè mihi confirmari per constantissimam vestram augustissimamque clementiam humillimè peto.*

## A SUPPLICATION TO Q. MARY, BY JOHN DEE, FOR THE RECOVERY AND PRESERVATION OF ANCIENT WRITERS AND MONUMENTS.

To the Queenes most excellent Majestie.

In most humble wise complaining, beseecheth your Highnes, your faithfull and loving subject, John Dee gentleman, to have in remembrance, how that, among the exceeding many most lamentable displeasures, that have of late happened unto this realm, through the subverting of religious houses, and the dissolution of other assemblies of godly and learned men, it hath been, and for ever, among all learned students, shall be judged, not for the least calamity, the spoile and destruction of so many and so notable libraries, wherein lay the treasure of all Antiquity, and the everlasting seeds of continual excellency within this your Grace's realm. But, albeit that in those dayes many a pretious jewel and ancient monument did utterly perish (as at Canterbury did that wonderful work of the sage and eloquent *Cicero de Republica*, and in many other places the like) yet, if, in time, great and speedy diligence be shewed, the remanents of such incredible store, as well of writers theologicall, as in all other liberal sciences, might be saved and recovered: which now in your Grace's realm being dispersed and scattered, yea and many of them in the unlearned men's hands, do still yet (in this time of reconciliation) dayly perish; and perchance of purpose by some envious person enclosed in walls, or buried in the ground, to the great injurie of the famous and worthy authors, and the pitifull hindrance of the learned in this your Highnes realm: whose travailes, watchings, and pains might greatly be relieved and eased; for that such doubts and points of learning, as much cumber and vex their heads, are most pithyly in such old monuments debated and discussed. Therefore your said suppliant maketh most humble petition unto your Majestie, that it might stand with your good will and pleasure, such order and meanes to take place, as your said suppliant hath devised for the recovery and continuall preservation of all such worthy monuments, as yet are extant, either in this your Graces realm of England, or else where in the most part of all Christendome. Whereby your Highness shall have a most notable library, learning wonderfully be advanced, the passing excellent works of our forefathers from rot and worms preserved, and also hereafter continually the whole realm may (through your Graces goodnes) use and enjoy the whole incomparable treasure so preserved: where now no one student, no nor any one college, hath half a dozen of those excellent jewells, but the whole stock and store thereof drawing nigh to utter destruction and extinguishing, while here and there by private mens negligence (and sometimes malice) many a famous and excellent author's book is rent, burnt, or suffered to rott and decay. And your said suppliant is so much the more willing to move this suit unto your Highnes, for that by his said device your Graces said library might in very few yeares most plentifully be furnisht, and that without any one penny charge unto your Majestie, or doing injurie to any creature. Finally, in the erecting of this your Library Royall, your Grace shall follow the footsteps of all the famous and godly princes of old time, and also do like the worthy Governors of Christendome at these dayes: but far surmounting them all both in the store of rare monuments, and likewise in the incredible fruit, which of this your Highnes act will follow ere it be long. The merit whereof shall redound to your Majesties honorable and everlasting fame here on earth, and undoubtedly in heaven highly be rewarded; as knoweth God, Whom your said suppliant most heartily beseecheth long to preserve your grace in all prosperity. Amen.

Articles concerning the recovery and preservation of the ancient monuments and old excellent Writers: and also concerning the erecting of a Library without any charges to the Queens Majestie, or doing injury to any of the Queens Highnes subjects, according to the tenor and intent of a supplication to the Queens grace in this behalf exhibited by John Dee, Gentleman. A. 1556, the xv day of January.

1. *Imprimis,* the Queen's Majesties commission to be granted for the seeing and perusing of all places within this her Graces realm, where any notable or excellent monument may be found, or is known to be. And the said monument or monuments so found and had by the said Commissioner then, of the former possessor in the Queens Majesties name to be borrowed, and so nevertheless to be restorable to the said former possessor after such convenient time, wherein of every such monument one fair copy may be written, if the said former possessor be disposed to have the said monument or monuments again; and thereupon either he or his assignes do at the said Library (the place whereof is by the Queen's grace to be appointed) demand the said monument or monuments by bill assigned with the hand of the said Commissioner, wherein both the name or names of the said monument or monuments is or are particularly expressed, and also the convenient time for the said restitution prescribed.

2. That it may be referred to my Lord Cardinal's Grace and the next Synod to conclude an order for the allowance of all necessary charges, as well toward the riding and journeying for the recovery of the said worthy monuments, as also for the copying out of the same, and framing of necessary stalls, desks, and presses, meet for the preservation and use of the said monuments in the Queens Majesties Library aforesaid.

3. That the said Commission be with speed dispatched for three causes especially: first, lest, after this motion made, the spreading of it abroad might cause many to hide and convey their good and ancient writers (which nevertheless were very ungodly done, and a

certain token, that such are not sincere lovers of good learning). Secondly, that by the travail of these three months, February, March, and April next going before the Synod, in May next appointed, the said Synod may have good proof, whereby to conjecture, how this matter will take success. And thirdly, upon the said trial of three months, the proportion of the charges in riding and writing may the better be weighed, what they will in manner amount unto.

4. A meet place to be forthwith appointed for the said monuments to be sent unto, untill the said Library may be made apt in all points necessary; and that in this said place, before or at the Synod-time, the said monuments may be viewed and perused, according to the pleasure of my Lord Cardinals Grace and the said next Synod.

5. Finally, that by furder device of your said suppliant, John Dee (God granting him his life and health), all the famous and worthy monuments, that are in the notablest Librarys beyond the sea (as in Vaticana at Rome, S. Marci at Venice, and the like at Bononia, Florence, Vienna, &c.) shall be procured unto the said Library of our soveraign Lady and Queen, the charges thereof (beside the journeying) to stand in the copying of them out, and the carryage into this realm only. And as concerning all other excellent authors printed, that they likewise shall be gotten in wonderfull abundance, their carriage only into this realme to be chargeable.

## A necessary Aduertisement, by an vnknown freend, giuen to the modest, and godly readers: who also carefully desire the prosperous state of the Commonwealth of this Brytish Kingdom, and the politicall Secvritie thereof.

1. Lamentable and irksome* are these our drery dayes: (my welbeloued cuntriman) seeing the conditions of to to many, are become such, as, to be to to curious of other† mens dooings: as though they themselues were superhabundantly perfect, or dwelt in security, of not beyng at any tyme hereafter, either surueyed, or controlled for their own.

2. Nay, seeing the subtilty and impudency of‡ some, is such, that they can, and dare, cunningly and craftily, conuey to themselues (or, to whom they list) the title and interest of the thanks and commendation, due to other men: who are not of so brasen visages, as to practise such ambitious fatches for themselues, or to procure such malitious disgraces, to other: but are of that myldenes of spirite, as PATIENTLY TO ATTEND THE END, which shall reueale the VERITY: when, iust gwerdon shall to euery man be distributed accordingly.

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* Veritas (vt fertur) Odium parit, Ast, tantum id fit, apud veritatis osores: ipsi etiam omnipotenti exosos Deo.

† Cur quidem vides festucam, quæ est in oculo fratris tui, trabem autem, quæ est in oculo tuo, non animaduertis? Math. 7.

‡ Legas et relegas librum Quintum Politicorum Aristotelis.

3. And thirdly, seeing some are so doggedly violent and vayngloriously doting, that they can not like, consent, or well suffer any od Man, beside them selues: or otherwise, then by them selues, to receiue due salary, either of credit, commendation, or liberall consideration: where their word or working (directly or indirectly) may hinder the same.

4. Fourthly, how pitifull is the case, that diuers, of sundry states* haue (of late) become so shameles lyers, and to some priuate mens liues, (thereby) so dangerous, that, if credit had bin giuen to them (by other than the light hedded sort) of such murders and treasons, as (most diuell like) they haue imagined and reported to be: and withall, (wholy, of their own hellish myndes without any spark or drop of veritie) haue fathered the same vpon the very innocent (yea, so much an innocent, as for any such thought, in his hart, at any tyme, embracing or fostering): It had bin greatly to haue bin douted that the mighty wrath of God, would not so long haue forborn the iust revenge (of so haynous abhominacions) taking, vpon, as well such wicked and principall forgers, as on other the fickle fauourers, or careles sufferers of the same, any whit to preuaile.

5. Seeing the Prince of darknes hath sundry such his factors: And yet one† other kinde more wicked and abhominable than the rehearsed: which are such, as not onely, they themselues, commit diuelish horrible facts, but also practise other very fraudulent feats; And all to their priuate lucre onely: chiefly ayding and furnishing vp their own shamefull credit herein, with the † cownterfeting of other honest and learned men their letters: as, written vnto them, in such their vngodly and vnlawfull affrayes: or, as falsly, reporting their conferences had with them, to the behoof (say they) of such, as are become their miserable and cosened clients.

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* As, Κλερκ, υυδ ὑνγ ἱμσελφ ιν θε Τουρ Σιρ Ιον Βουρν Κνιγτ, Πριδιοξ Μαχελ, &c.

† Υινσεντ Μυρφιν.

6. And sixthly, how, (almost, without remedy,) hath the most wily tyrant, and insatiable bludsucker, layd the plat, for a wofull tragedy contriuing: yf, the power and justice diuine, did not bridle his malitious rage, and infernall fury? How, hath he, (I pray you) insinuated his credit with some, so far, and so long since: that diuers vntrue and infamous reports, by their sinister information, haue bin giuen vp to such, as haue gathered records, of those mens acts, who dyed in the cause of veritie? And so, the same hurtfull vntruthes, beyng (yet) the rather credited, by reason of the dignity of the place; wherein they were enstalled, haue seemed, both to the foresayd diuelish cosener, and also, to the credelous cosen (yea, and to very many others,) to haue bin a certain kynde of warrant: To the one, without feare, to counterfet letters, or discourses, answerable to the foresayd fowle vntruthes, vnaduisedly recorded. And to the other, without suspition, lightly to credit any such matter, reported. And so, hath the feend infernall, most craftily, and vnduly gotten the honest* name and fame, of one extraordinary studious Ientleman, of this land, within his clawes; that, diuers his mere malitious, and wilfull enemies, do verily hope, that it is impossible, that this Ientleman shall, with this English or Brytish state, either (during his life) be counted a good subiect, or a commendable, (nay scarce a tolerable) †Christian; or, any his acts or trauailes, all ready past; or, other his intended exploits, of great importance, shall be, in this land, acceptable; or, of the people, of this kingdome, receyued: as, by the fauour, light, and ayde of the Blessed Trinitie vndertaken, inuented, compassed, and atchieued: but, rather, by wicked and vngodly arte, to be framed: and, by the help of Sathan, or Beelzebub, to

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[*] A good name is more to be desired than great riches. Prouerb 22. A good name is more worth than precious oyntment. Eccles. 7.

[†] If you will read his digression apologeticall, conteyned in his Mathematical Preface, to the English Euclide, (imprinted A° 1570) you may the better understand this point of this brief aduertisement.

be finished: vnleast, the wise, or the peculiarly chief authorized, will vse due, carefull, and charitable discretion, from henceforth, to repres, or abolish, and vtterly extinguish this very iniurious report, (for these xx. yeres last past, and somewhat longer,) spred and credited, all this realm ouer: it is to wete, that the forsaid Ientleman, is, or was, not onely, a *[1] *Coniurer*, or caller of diuels: but*, [2] *a great* doer therein: yea, *the great coniurer*: and so, (as some would say) [3] * *the arche coniurer*, of this whole kingdom.

Before, that the (mentioned) diuelish cosening was vsed: this sklanderous vntruthe was recorded, published, and credited: but, by these new deuised cosening forgeries, the same, may (with some) seeme to be vndoubtedly confirmed. Oh Lord, with how tickle and strong snares, and with how wily laberinthes, hath the most enuious traytor, to the honor of our God and Christ, bewrapped and daunted many a thousand of simple and honest mens fantazies: inducing them, to credit this infamous report? To credit it, (I say) in respect to the honorable seat, wherein, it was (very vnaduisedly) set downe. In dede, euen he: who, at the beginning, †sayd, *Ascendam in cælum, et similis ero altissimo*: euen he, hath settled this intolerable sklander of the vertuous, among the glorious renown of the righteous: to so great hurt, and dammage of the Ientleman (who, to all other men, is harmles) as, neuer to him, by any one mortall man, the iust amends, can duly be made. I would to God, this foresaid sklander, and other disgracing reports, to to rashly, and euen then recorded, when this courteous Ientleman was also a prisoner himself: (and bedfellow, with one maister Barthelet Greene) had bin, in due tyme espyed: and vtterly cancelled, or razed out of all records, wherein they were vnduly, and vnadvisedly (first) admitted.

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* Oh, a damnable sklaunder, vtterly vntrue, in the whole, and in euery worde and part thereof: as (before the King of kings) will appere at the dreadfull day.

† Esaiæ 14.

Neuer to pres this matter in particular, it is nedeles. But, by this, and such like foule ouersight of man, and cruell despite of the hellish enemy, it is come to pas (among many other great inconueniences) that, whereas the said studious Ientleman, hath at God his most mercifull handes: recyued a great talent of knowledge and sciences: (after his long, painfull, and costly trauails, susteyned for the same:) and both by God, being warned, and, of his owne disposition, desirous, not only to enlarge and multiply the same, but also to communicate to other: he findeth himself, (now at length), partly forced, somewhat to yelde to the wickednes of these tymes, (being not possible to sayl against the windes eye): and partly demeth himself (in Gods judgment,) excusable, not to bestow any more of his talent and * carefull trauailes, vpon the ingratefull and thankles: nay, vpon the skorners and disdainers of such his faythfull enterprises: vndertaken chiefly, for the aduancement of the wonderfull veritie philosophicall: and also, for the state publik of this Brytish Monarchie, to become flourishing, in honor, wealth, and strength: as much, as any thing in him, mought have bin thereto, (by any means,) found seruisable.

But, who would haue * thought, that they, who are (in dede) of the honester sort, and more charitable: yea, of the wiser, and (by office) mightier (and some of them, taken for his especial great freends) would, so many yeres, have bin so * careles: or slack, to ayde, and procure the innocent, to be * deliuered, from the greuous, and most iniurious spoyles of his good name and fame: and all the inconueniences, depending thereon? or, who would haue thought, that so great and so vncharitable vntruthes, should so vndiscreetly haue bin published: by those men especially, who, otherwise, in woord and life, were very modest, and circumspect.

I thought it good, therefore (my honest freend and cuntriman)

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* *Solomon in Ecclesiastes, cap.* 4. So I turned me, and considered all the violent wrong, that is done vnder the sunne: and behold, the tears of such as were opressed, and there was no man to comfort them: or, that would deliuer or defend them from the violence of their oppressions.

to aduertise * thee, of some parte of the cause, of the strange maner, of this treatise comming to thy sight, or reading: as, without the name, of any certain author thereof: and without the name, of the zealous artificer, who first did sollicite, and collect such matter (by dictata, as it were) from this Ientleman. And thirdly: without my own name: into whose hands, the sayd artificer, hath deliuered all the matter, that he could get of this Brytish Ientleman, to the title of this booke answerable; yea, and other rare instructions, also.

For (undowtedly) this BRYTISH PHILOSOPHER, is not only discouraged to labor, or * pen any more treatises or bookes himself in ARTIFICIALL METHOD, for his vnkinde, vnthankful, disdainfull and sklanderous cuntrymen, to vse (nay abuse:) but also is loth (and hath great reason so to be) to haue his name any more prefixed, or subscribed, to any treatises, passing from him, either by writing or by speech.

And both these inconueniencies are purposely committed to auoyd, or somewhat to preuent hensforward, the farther grief and offence that might grow to him and his true freends; to perceiue the former sundry sorts of caterpillers, and great hinderers of the prosperous estate of any commonwealth, to knaw vpon the leaf or flower of his commendable fame; who would take very quickly an occasion (by the forefronts of bookes garnished with his BRYTISH NAME,) to fall to a fresh pang of enuious busiosity, impudent arrogancy, and dogged malicious speeches vsing and vttring against the Ientleman, who (vndoubtedly) wisheth euill to none. And (perhaps) though it were very good matter, that should by him be contriued and written, and vnder his name be published: yet they would (in perusing it) either peruert their own judgements of it, through their vnquieted and mere malicious fantazie, wilfully bent against him; or, rather in dede, through their own great ignorance would verify the prouerb, *Scientia non habet Inimicum, nisi Ignorantem*: as they did by his *Monas Hieroglyphica*†, dedicated to the late Emperor Maximilian, wherein the Queene her most excellent Maiestie can be a sacred witness (as I haue heard) of the strange and vndue speeches deuised of that hieroglyphicall writing.

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* The chief occasion of this aduertisement giuing.

† A° 1564.

Or, if they liked the matter, they would say, that such a Treatise (vnder his name published) is not, or was not of his owne compiling and ordring, as Author thereof, but that some other man, now liuing, or long since dead, was the only and first Author of such a good Treatise. And that maner of malicious iniury hath bin very notably done vnto him for these many yeres past, about his booke intituled *Propædeumata Aphoristica;* and is yet scarse ceased in all corners (for it is backbiting worke, and seeketh corners.) For some men, (and they such, who ought to haue bin honest and discreet, as they are, or were accounted learned) haue very enviously fathered it upon the excellent *Gerardus Mercator Rupelmundanus,* (yet liuing at *Duysburgh*) as to be the only and true Author of those *Aphorismes.* But afterward, when that was found a peuish fable; then vpon one *Vrso* (who liued many hundred yeres since) was all the commendation bestowed for that *Aphoristicall* worke contriuing. And then agayne, after that, vpon one *Alkabitius:* And at length, with shame enough (but more will follow) being driuen from these mere enuious and spitefull false deuises; yet (most obstinately and impudently) they still auouch to diuers Ientlemen, and certaine Noble Men, that some other, or (in effect) any man els, was the author thereof; rather than they would honestly acknowledge the truthes of only this Ientleman his peculiar industry, and no small skill vsed in the contriuing and framing of that * booke; containing the chief Crop and Roote, of ten yeres his first Outlandish and Homish studies and exercises philosophicall; as partly in the Preface thereof, to the reader is specified; but more habundantly and purposely hath that point bin † proued and testified to some, who were (before) fowly infected with the sklanderous opinion, that one *Vrso* was the author of it, and not this honest *Brytish Ientleman*; as at another tyme, will be made more euident: when a ful declaration, in more conuenient place, may be made, of the mere malicious, very rash, and Brutish Censure of a certain Doctor (yet liuing) who lately endeuored himself, to perswade some right worshipful Ientlemen, that it were good and behoofull for this Common Wealth, if the sayd Philosopher, were *banished* this land for euer; bicause, said "this Doctor, (but most vntruly, as is now very euident to thousands of men of this kingdom, and other) that to no man of this "realm, he did at any tyme, or yet doth, or will communicate any "part of his learned talent, by word or writing; but is wholy "addicted to his priuate commodity, only auancing by his own "studies and practises very secret." That doctor, his name shall not here by me be disclosed: for that he hath (vpon honest repentance, for his so iniurious and dammageable intent) receiued his* sentence of free forgiuenes, in the presence of worshipfull witnes yet aliue.

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* A° 1558 in July first printed.

† A° 1574 in Aug. at Mortlach.

And when, likewise, the perfect declaration may more aptly be had, of the most Judas like pranke, of an other Doctor; who (in the tyme of this Brytan Innocent his captiuity: and somewhat before the day of his enlarging by letters † sent to his keper from the right honorable Priuy Counsail, to King Philip and Queene Mary) did, very earnestly sollicite with the Lord Chauncelor,

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* A° 1575 in March at Mortlach.

† *The true copy of these letters sent to D. Boner, Bishop of London.*

*After our harty commendations to your good L. the King and Queenes Maiesties pleasures is, you shall cause John Dee, committed to your L. custody, to be brought before some Master of the Chauncery, and there bound to be of good abearing, and forth comming when he shall be called for, betwixt this and Christmas next, and thereupon to set him at libertie. Whereof we pray you not to faile. And so we bid the same hartily farewell.*

*From Greenwich, the* xxix *of August*, 1555.

*Your L. louing frendes.*

*Ste. Winton, Cancell. W. Rochester, Thomas Ely. Jo. Bourn. John Baker.*
*Francis Engerfield. E. Waldegrave.*

(with whom he could do very much) and with the Bishop of London, (whom also he could half perswade) that it were requisite and justice, that the sayd Brytan Captiue were not set at liberty at all, but should be forthwith committed to PERPETUAL PRISON; and that, vpon such respects as he most vnchristianlike and maliciously had deuised, and uery impudently vpon his credit with them (such as it was) would haue forced to preuaile. But God would not suffer the sayd courteous Captiue his great freendship and humanity, a few yeres before, vsed toward that doctor (in *Paris*) so to be requited with worse then ingratitude. Besides, that the sayd Captiue could neuer (nor yet can) be duly charged, with any word or deed, vttred or done, contrary to the performance of his duty toward his Soueraigne and the higher powers.

And though I here omit many other great iniuries done unto him, about the bereauing him, of the true and due title and interest, in and to his own works, writings, and inuentions, in other places recorded (and among that sort, omitting that foule iniury done to him by one *Joannes Franciscus Offhuysius,* whose booke *De Diuina Astrorum facultate,* was of this Brytan Philosopher, his inuention, chiefly: as may be made euident, both by the matter therin contayned, being compared to his *Propædeumata Aphoristica.*

And also, by the said *Franciscus* his daily familiar * letters, solliciting and requesting those and such like *Hypotheses Astrologicall,* at the said philosopher his hands; he being, moreouer, here

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* As may sufficiently appeare by these few places taken out of some of his letters.

*Doctissimo probæq. Indolis Dn°. Joanni Deeo, suo Intimo.*

*Occupatiunculæ me hactenus domi detinuere, &c. Quas de Aeris mutatione, concepisti causas, ne relinquas, oro, &c.*

Ex Diuersorio, raptim,
30 Octob. 1553.
Tuus si suus,
J F van Offhuysen.

And agayne,

*Suo Charissimo Dn°. Joanni Deo.*

*Hiis proximis diebus, &c. Hypothesibus ad Astrologiam confirmandam, quæso,* conuersant with, and depending vpon this our Brytan *Mathematicien* above a whole yere.) Yet I must note unto you, euen here, that one of those iniuries was aboue all the rest, so notorious, and withall, so notably well * known to be an iniury, that the last yere, a certain mechanicien (being busied about matter of nauigation) calling to his remembrance the same iniury, being a fowle and impudent † brag, that an English mariner (now aboue 20 yeres sins) had made to diuers honest men, (of the new sea instrument, newly also, called the *Paradoxall Cumpas,* as to haue bin of his inuention) was so inflamed with indignation against this arrogant mariner, his abhominable impudency, (so long tyme, by this Ientleman, very patiently suffred,) that he made very earnest request to this Ientleman (the true inuentor of this instrument Paradoxal,) that, although all the Iniuries receiued at their hands, who were deemed learned, he would not very sharply reproue: and but at leysure; yet, that it should be an act, mete and needfull for him to do, (being also behoofall for the common wealth) speedily to detect such shameless braggers and crakers; onely sophistically furnished to outward shew: and that, with other mens rare inuentions; but of themselues, vtterly vnhable to inuent any worthy conclusion, to be profitably practised on sea or land.

Which Mechanicien his earnest request, (by the foresayd Ientleman) being graunted, was the very chief and first occasion of these

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*seriò Des (vt cepisti) operam. Syderum sedes, spero te vtcunq. certas à me acceptu-rum, saltem eorum quæ per nos obseruata fuere quandoq. &c.*

Vale, 6 Novemb. 1553.  
Tuus Offhuysius.  
And agayne.

*Domine, si non queas incommodè carere Ephemeridibus præsentis anni, obsecro, mitte: et de tuis intelligamus studijs. Ego diligenter planto sydera. Spero, dum tuæ creuerint, quas concepisti Hypotheses, aliquid boni seminis nos collecturos. Vale fœlix.*

Tuus Offhuysius.

* M. Steuen and M. William Borowgh, two of the chief Moscouy Pilots (after the incomparable M. Richard Chancelor his death) can be sufficient witnesses also.

† An iniurious brag.

Memorials* (concerning *the perfect Arte of Nauigation*) so comming in record, after a mechanicall and vulgar artificer his blunt maner of penning and collecting the same. Who, about the entrance into the matter of nauigation, finding good † opportunity to speake first of a PETY NAVY ROYALL, continually to be maynteyned, for manifold great commodities procuring to this BRYTISH MONARCHIE; (which no other way can be brought to pas) and among them all, the PERPETVALL POLITIK‡ SECVRITIE and better preseruation of this famous kingdom from all forrein danger, or homish disorders, to be the chiefest and most needfull publick benefit; (and vndowtedly, likely to ensue therof) he was dutifully willing, rather to follow some brief discussing of that very waighty matter, (and especially in these dangerous dayes, and incredible peeuish practises, ful often deuised against the GOOD PEACE AND PROSPEROVS TRANQUILLITIE of this INCOMPARABLE ILANDISH MONARCHIE;) then to fall to the foresayd Generall and Rare Memorials, recording of THE PERFECT ARTE OF NAUIGATION; which he, (therupon) set aside awhile, and wherof, now only the second volume entreateth, vnder this proper title: THE BRYTISH COMPLEMENT, OR THE PERFECT ARTE OF NAUIGATION‖. (For no vulgar doctrine or practise is therin conteyned; but rather the GENERALL COMPLEMENT, and almost (in particular,) all that which hitherto was wanting; or, which mought be most needfull to so excellent an arte, and (to this kingdome) most beneficiall of all other mechanicall exercises.

And such is the foresayd Brytish complement, (as I do right well know) that the contents therof, are aboue the most part of the best learned mens expectations (yea, or hope) of being brought to pas; and all that in rare, general, and excellent conclusions of Gubernautik, chiefly. And so great is the volume therof, that, to haue it fairely and distinctly printed, with all the appertenances, it would be (in bulk) greater than the English Bible, of the greatest volume; and yet the plat of inuention, disposition, and recording therof was finished in les than 4 monthes space; it is to wete of September, October, Nouember, and December last. Due laud and glory be therfore ascribed to the free geuer of all good and perfect gifts.

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* The volumes of Rare Memorialls, by what occasion they became to be written first.

† The brief argument of the Preface, or first booke of the General Rare Memorials.

‡ Perpetual politick security is to be sought for; but not sluggish and rechless securitie, which is the ouerthrow of many a noble kingdom.

‖ The title and brief argument of the second volume.

The third booke*, I neither will, or may (as yet) say any thing of. The Ientleman his desire was, that it should be vtterly suppressed, or delivered to Vulcan his custody.

But the fourth volume †, I may judge it to be as an earthly paradise; a booke, of as great godly pleasure, as worldly profit and delight; a booke for the BRYTISH HONOR and WEALTH, (and that in diuers maner) such an one as neuer King *Ptolomæus,* or Prince *Abilfada Ismaël,* or any geographicall or hydrographicall discouerer did write or collect, as I (for my simple capacity) do verily judge of it. The title wherof, is OF FAMOUS and RICH DISCOVERIES; the discourse thereof, not only conteineth the generall suruey hydrographicall of all the whole world, (and chiefly the rare euidences for all the partes therof, most septentrionall) but also a particular and ample examination of King Solomon his Ophirian three yeres voyage; and also the lawfull and very honorable entitling of our most gratious and soueraigne Lady, QUEENE ELIZABETH, (and so this BRYTISH SCEPTRE ROYALL) to very large forrein dominions; such as in and by the same, duly recouered and vsed. The course of the Diuine Prouidence generall, in this present age will bring to light and life, matter of great importance and consequency, both to the glory of God and the benefit of all Christendom and Heatheness. The greatness of this volume is not much les than of the second. And one way it far passeth the second: for, in the secret centre therof is more bestowed and stored vp, than I may, or (in this place) will express.

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* The third booke suppressed. † The fourth volume.

The same volume, was chiefly of the Ientleman his own very speedily collecting; and (by his wil and order) hath this inscription or dedication, To THE MOST WORTHY; and the same inscription to be written or printed in letters of gold.

And had not the incredible and manifold iniuries, and vndue disturbances bin, which haue happened to him (by sundry parcels of tyme) for the space of three monthes and more, (in totall summe) within the tyme of all these collections, most speedily and carefully heaping vp togither, since August last; I am right well assured, that neuer, in so small tyme, so much matter of so great importance, with such syncere and dutifull zeale to pleasure his natiue cuntry, had by any subject (BRYTISH OR ENGLISH) bin deliuered from him by inuention of his own, or by circumspect collection, or discrete application, out of former or present writers and authours.

What is than (I pray you) in all his life tyme, to be thought likely or possible, and in tymes more commodious, to haue bin inuented, or conuerted to better method of knowledge or vse of practice, or notably reformed, by the said Ientleman? especially for the space of these thirty* yeres last past? In which long tyme of his Tyrocinie he hath incessantly, to the uttermost of his power and hability, followed an extraordinary, and most painfull, and very costly course of Philosophical enquiries making after the best verities, which may yeld † (by due considerations of the creatures, their vertues and properties) to their Creator, and ours, glory, praise & honor vnspeakable: for his infinit goodnes, wisdom and power; the euident print & demonstrable proof wherof the same

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* In which space of tyme he hath aduisedly spent above thirty hundred pounds, for learning of worthy knowledges and sciences: to the honor of God aduancing (far and nere) and the better enhabling of himself to pleasure his native cũtry aboue all other, how little so euer they haue (yet) deserued it at his hands.

† The fruit and end of Natural Philosophy, being vsed as christen men ought to vse it.

(our God) hath most in his own handy worke, of all his creatures creating; all the whole and vniversall world over dispersed; nay, rather filling the whole cosmographicall frame and orbe; from the center therof to the vttermost circumference of the same; being, to mortall mans outward eye, vtterly vnsensible.

It will appeare, hereafter, in due tyme, that greater, furder, and of longer continuance hath bin his doings, and very well liked of, aduertisements and instructions in sundry affayrers, philosophicall, and cosmopoliticall, FOR VERITIE, JVSTICE AND PEACE FVRDERING, than hath of any three of his neerest freends, and most familiarly acquainted cuntrymen, bin (as yet) perceiued.

And this also I may say of the same Ientleman (without seeming to flatter him, or any whit to abuse thee, my honest freend and cuntryman) or, he, himself, with great modesty, and no arrogancy, might (to God his high glory) say that, yf in the foresaid whole cours of his tyme, he had found a constant and assistant Christian Alexander, Brytan should not haue bin now destitute of a Christian Aristotle.*

Any farder is nedeles to be disclosed of this Ientleman, whose greuous † wounds, (by dedly sklanderss vpon diuelish enuy only; and the same, priuily slasht and hewd into his sydes, and nere vnto his hart) are not yet in the perfect and charitable chirurgiens curing, the more lamentable will the case be found, and the remedy to late thought upon, I am greatly afraid.

In the mean space (my louing freend and vnpartiall reader) I am to aduertise thee, as concerning the publishing of the other two great volumes; though the inuentions and collections be such as I sayd, and of great value; both for the HONOR AND WEALTH OF ENGLAND, and no little furderance of the GLORY OF GOD, yet (by order taken by him who hath the chief interest therein) the same are not to be printed VNTIL THE PROOF BE PAST. How this Mechanicien, his zealous, dutifull, and humble aduertisement politicall, (for the perpetuall garde, and furder seruice of a PETY NAVY ROYALL*, to be mainteined, without any cost or charge to the Queene her most excellent Maiestie, or any vnpleasant burden to the Commons and faithfull Subiects of this BRYTISH MONARCHIE) shall be liked of and accepted; (for the zeale and matter, I mean, rather than for any rhetoricall polishing bestowed on it.) Seeing the same conteineth in it such fragments of instructions receiued from the forsaid philosopher, being hitherto (almost) a † freendles freend. Why say I freendles? Seeing a Ientleman of great experience in this world, sayd vnto him, in my hering, within these few dayes:

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* Alexander, Aristotle.

† The wordes of a sklanderer, are very wounds, and go through vnto the innermost partes of the body. Prouerb. 13.

*Tu certè infœlix, at multos inter amicos.*

Wherby it might seme that he hath many freends. But for all that betwene a cold freend and a faint harted enemy, is small diuersity. And vndowtedly a fayned hollow harted or hypocriticall freend is worse, ten tymes, than an open enemy; and, in very dede, is not to be counted a freend. And so may the outward repugnancy of these two sayings aptly be reconciled.

But, proceding in my former purpose, you may vnderstand this, moreouer, that the second booke or volume (to this Preface aperteyning) will be of more hundred pounds charges, to be prepared for the print (in respect of the tables and figures therto requisite) than you would easily beleue. Therfore, though there were no warning of attendance to be giuen to vnderstand the issue of liking or misliking the foresaid, (zealously collected, and as humbly presented) politicall aduertisement. Yet, this matter of charges so far passeth my slender hability: and, withall, is so dreadfull to the Printers, for feare of great los therby susteining (so rare, and few mens studies are in such matters employed) that delay, on my part, is rather that way coustrained. And, therfore, no order is to be thought vpon by me, for the printing therof*, TYLL A COMFORTABLE AND SVFFICIENT OPPORTVNITY OF SVPPLY DOTH VERY WELL SERVE THERTO.

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* A PETY NAVY ROYALL continually to be mainteyned without the Queenes Maiesties charges, or any vnpleasant burden to the Commons.

† Exceptis excipiendis ast illis quidem paucissimis.

And before I bid thee farewell (my cuntryman) I may yet aduertise thee of one point more (whither the sayd second volume be euer printed or no) that therin is one parcell † conteined; so contriued and dedicated vnto the æternall, royall, and heroicall honor and renowm of our incomparable gracious QUEENE ELIZABETH; that all the whole world ouer, yea, among the Heathen as well as Christen; what language so euer they speake, that have to deale with hydrography, or dangerous and long voyages by sea; euen they, will most thankfully and for euer sing and extoll her marueilous princely benefit herin, as to them, chiefly for her Maiesties sake and merits, imparted, who hath bin so constantly fauorable, and so gracious a sovereign Lady vnto the inuentor therof, her most faythfull and obedient subiect. The richest *Pyramis* at *Memphis*, did neuer so far and so durably spred the fame and commendation of the builders therof, as these TABLES GUBERNAUTIKE will win, and procure the large loue and good liking of our Elizabeth, all the world endureth to florish. The English title therof is, THE BRYTISH QUEENE ELIZABETH, HER TABLES GVBERNAVTIK‡. And the same is of many quires of paper conteining.

Now haue I sufficiently (for this place and tyme) giuen vnto you (my courteous cuntryman) aduertisements; which (I trust) you will take in good part and thankfully, yf in your own conscience you plainly perceiue that all my zealous speech herein bestowed, tendeth to the aduancement of vertue, and to the great benefit and commodity publik. At an other tyme I hope to haue comfort and conuenient opportunitie to impart vnto you other matter, for your exceeding good contentation and great delight also.

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* Till than.

† A strange monument, dedicated to the æternall and heroicall renowne of our Queene, her most excellent Majestie.

‡ A treasor incomparable for the Arte Gubernautik: and for very many other experiences.

And in the mean space, I trust, that this my syncere, blunt, and simple aduise, shall be some occasion, that hensforward, this honest Ientleman shal be fully restored to the integrity of his duly deserued honest* name and fame; and also receyue great publick thanks, comfort, and ayde of the whole Brytish state, to the honor, welfare, and preseruation wherof (next vnto his duty doing vnto God) he hath directed all the course of his manifold studies, great trauailes, and incredible costes. As both by these his *Hexameron Lessons* (first here for security of the same) speedily dictated, and also by very many other his wordes, workes, and writings els, both in England and other where spoken, done, communicated, and published, will or may abundantly be testified. And so fare you well in Christ, my courteous and vnpartiall cuntryman; and for a remembrance at this our most freendly farewel, take this heauenly counsail with thee: *Omnia quecunque volueritis vt faciant vobis homines, sic & vos facite illis*; *hæc enim est Lex & Prophetæ.*

Which kinde of skantlin and measure diuine, being before hand, and in due tyme layd vnto all our thoughts, wordes and dedes, may be as a good and familiar angell vnto vs; to help vs to shonne and flie from all sklandrous-speeches vsing, all malicious or seditious libels skattring, and all other vniust and vncharitable dealings, yea, and from consenting to or suffering the same, where we can or ought to redres the cause.

And then the glory and peace of God will florish in this BRYTAN MONARCHIE. Ouer which (so reformed) that our most Gracious and Soueraign QUEENE ELIZABETH may, very many yeres, most prosperously and triumphantly raigne, it is (vndowtedly) our bounden duty, feruently and full oft, by prayer, to request at his hands, who is the King of kings, Almighty. To whose protection and furderance also, most hartily and dutifully, I commende the very waighty case of this Common Wealth; not vtterly vnduly, or (yet) out of season (I hope) in this first booke ensuing, somewhat considered of; as in a * Preface very needefull to the BRYTISH COMPLEMENT, OF THE PERFECT ARTE OF NAVIGATION.

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* Da operam vt fama tua integra sit. Hæc enim durabilior quàm mille thesauri. Vita quam vis bona, ad breue exiguumq. tẽpus durat; bonum verò nomen, ad perpetuitatem stabile est. Jesus Siracida, cap. 41.

And herewith (once more) I say *Adieu;*
and well motest thou fare, my Chris-
tian brother, and syncerely be-
loued cuntryman.
*Anno Stellæ (Cælo Demissæ,*
*rectàque reversæ) Quinto;*
*Julij verò Die* 4.
*Et*
*Anno Mundi*
5540.

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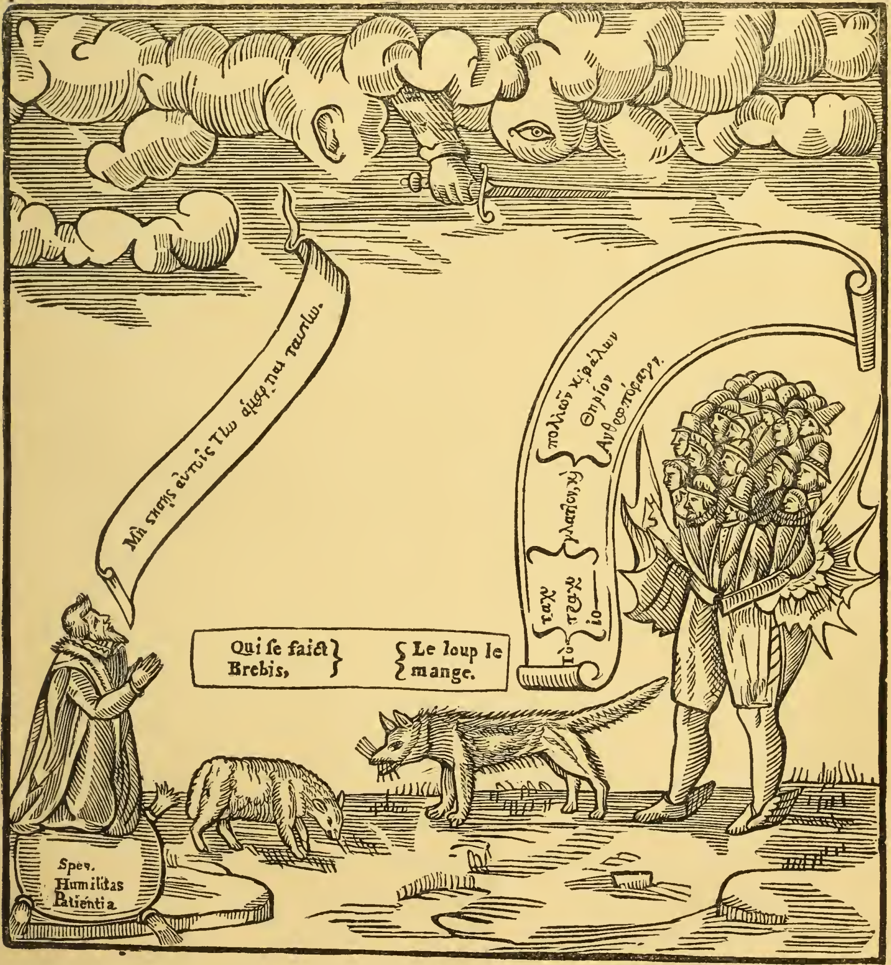
* The first book here following is but (as it were) a preface to the second, conteyning in it the Art to this Kingdome most beneficiall, if it might be duely vsed.

# A LETTER

# Containing a most briefe Discourse Apologeticall, with a plaine Demonstration, and feruent Protestation, for the lawfull, sincere, very faithfull and Christian course, of the Philosophicall studies and exercises, of a certaine studious Gentleman: An ancient Seruant to her most excellent Maiesty Royall.

Ego autem Orabam. Psalm. 108.


Μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην.
Τὸ ταχυ- τερατω- ιο— γλωττον, κὶ πολυκέφαλον Θηρίον Ανθρωποφάγον.
Qui se faict Brebis, Le loup le mange.
Spes. Humilitas Patientia

Pro eo, vt me diligerent, detrahebant mihi:

Falsus Testis non erit impunitus: & qui loquitur mendacia, peribit. Proverb. Cap. 19. Versu 9.

# To the most Reverend father in God, the Lord Archbishop of Canterbury, Primate and Metropolitaine of all England, one of her Majesties most honorable privy Counsaile: my singular good Lord.

Most humbly and hartily I crave your Graces pardon, if I offende any thing, to send, or present unto your Graces hand, so simple a discourse as this is: although, by some sage and discreet my friends their opinion, it is thought not to be impertinent, to my most needfull suites, presently in hand (before her most excellent Majesty Royall, your Lordships good Grace, and other the Right honorable Lordes of her Majesties privy Counsaile), to make some part of my former studies, and studious exercises (within and for these 46 yeeres last past, used and continued) to be first knowne and discovered unto your Grace, and other the Right honorable my good Lordes, of her Majesties privy Counsaile: and, secondly, afterwardes, the same to be permitted to come to publique view: not so much, to stop the mouthes, and, at length to stay the impudent attemptes, of the rash, and malicious devisers, and contrivers of most untrue, foolish, and wicked reports, and fables, of, and concerning my foresaid studious exercises, passed over, with my great (yea incredible), paines, travels, cares, and costs, in the search, and learning of true philosophie; as, therein, so, to certifie, and satisfie the godly and unpartiall Christian hearer, or reader hereof: that, by his own judgement (upon his due consideration, and examination of this, no little parcell, of the particulars of my foresaid studies, and exercises philosophicall annexed), he will, or may, be sufficiently informed, and perswaded; that I have wonderfully labored, to finde, follow, use, and haunt the true, straight, and most narrow path, leading all true, devout, zealous, faithfull, and constant Christian students, *ex valle hac miseriæ, et miseria istius vallis: et tenebrarum Regno; et tenebris istius Regni, ad montem sanctum Syon, et ad cœlestia tabernacula.* All thankes, are most due, therefore, unto the Almighty: Seeing, it so pleased him (even from my youth, by his divine favor, grace, and helpe), to insinuate into my hart, an insatiable zeale, and desire, to knowe his truth: and in him, and by him, incessantly to seeke, and listen after the same; by the true philosophicall method and harmony: proceeding and ascending (as it were), *gradatim,* from things visible, to consider of thinges invisible: from thinges bodily, to conceive of thinges spirituall: from things transitorie, and momentanie, to meditate of things permanent: by thinges mortall (*visible and invisible*) to have some perceiverance of immortality, and to conclude, most briefely; by the most mervailous frame of the *whole World,* philosophically viewed, and circumspectly wayed, numbred, and measured (according to the talent, and gift of God, from above alotted, for his divine purposes effecting) most faithfully to love, honor, and glorifie alwaies, the *Framer,* and *Creator* thereof. In whose workmanship, his infinite goodnesse, unsearchable wisdome, and Almighty power, yea, his everlasting* power, and divinity, may (by innumerable meanes) be manifested, and demonstrated. The truth of which my zealous, carefull, and constant intent, and endevour specified; may (I hope) easilie appeare by the whole, full and due survey, and consideration of all the Bookes, Treatises, and discourses, whose Titles onely, are, at this time, here annexed, and expressed: as they are set down in the sixt chapter, of an other little *Rhapsodicall* Treatise, intitled, *The Compendious Rehearsall, &c.* written above two yeares since: for those her Majesties two honorable Commissioners; which her most excellent Majesty had most graciouslie sent to my poore Cottage, in Mortlake: to understand the matters, and causes at full; through which, I was so extreamely urged to procure at her Majesties handes such honorable surveiors and witnesses to be assigned, for the due proofe of the contents, of my most humble and pitifull supplication, exhibited unto her most excellent Majesty, at Hampton Court, *An.* 1592, *Novemb.* 9. Thus therefore (as followeth) is the said 6 chapter there, recorded.

* Paul to the Rom. cap. 1, verse 19, 20.

# My labors and paines bestowed at divers times, to pleasure my native Countrey: by writing of sundry Bookes, and Treatises: some in Latine, some in English, and some of them, written, at her Majesties commandement.

Of which Bookes, and Treatises, some are printed, and some unprinted. The printed Bookes, and Treatises are these following:

1. Propædeumata Aphoristica, De præstantioribus quibusdam Naturæ virtutibus.—Aphorismi 120. - - - Anno 1558.
2. Monas Hieroglyphica, Mathematicè, Anagogicèque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, et Hungariæ, Regem sapientissimum - - - - Anno 1564.
3. Epistola ad eximium Ducis Urbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De superficierum Divisionibus; edito in lucem, opera mea, et ejusdem Commandini Urbinatis; Impressa Pisauri - - - Anno 1570.
4. The Brytish Monarchy (otherwise called the Petty Navy Royall): for the politique security; abundant wealth, and the triumphant state of this kingdome, (with Gods favor) procuring - Anno 1576.
5. My Mathematicall præface annexed to Euclide, (by the right worshipfull Sir Henry Billingsley Knight, in the English language first published) written at the earnest request of sundry right worshipfull Knights, and other very well learned men. Wherein are many Arts, of me, wholy invented (by name, definition, propriety and use,) more then either the Græcian, or Roman Mathematiciens, have left to our knowledge - - - - - Anno 1570.
6. My divers and many Annotations, and Inventions Mathematicall, added in sundry places of the foresaid English Euclide, after the tenth Booke of the same - - - - - Anno 1570.
7. Epistola præfixa Ephemeridibus Joannis Felde Angli: cui rationem declaraveram Ephemerides conscribendi - - Anno 1557.
8. Paralaticæ Commentationis, Praxeosq: Nucleus quidam. - Anno 1573.

## The unprinted Bookes and Treatises, are these: some, perfectly finished: and some, yet unfinished.

9. The first great volume of Famous and rich Discoveries: wherein (also) is the History of King Salomon, every three yeeres, his Ophirian voyage. The Originals of Presbyter Joannes: and of the first great Cham, and his successors for many yeeres following: The description of divers wonderfull Iles, in the Northen, Scythian, Tartarian, and the other most Northen Seas, and neere under the North Pole: by Record, written above 1200 yeeres since: with divers other rarities - - - - - Anno 1576.
10. The Brytish Complement, of the perfect Art of Navigation; a great volume: in which, are contained our Queene Elizabeth her Arithmeticall Tables Gubernauticke: for Navigation by the Paradoxall compasse (of me, invented anno 1557) and Navigation by great Circles: and for longitudes, and latitudes; and the variation of the compasse finding most easilie, and speedily: yea, (if neede be) in one minute of time, and sometime, without sight of sunne, moone, or star; with many other, new and needefull inventions Gubernauticke - - - - - - Anno 1576.
11. Her Majesties Title Royall, to many forrain Countries, kingdomes, and provinces, by good testimony and sufficient proofe recorded: and in 12 Velam skins of Parchment, faire written: for her Majesties use: and at her Majesties commandement - Anno 1578.
12. De Imperatoris Nomine, Authoritate, et Potentia: dedicated to her Majesty - - - - - Anno 1579.
13. Prolegomena et Dictata Parisiensia, in Euclidis Elementorum Geometricorum, librum primum, et secundum; in Collegio Rhemensi - - - - - - Anno 1550.
14. De usu Globi Cœlestis; ad Regem Edoardum sextum - Anno 1550.
15. The Art of Logicke, in English - - - Anno 1547.
16. The 13 Sophisticall Fallacias, with their Discoveries; written in English meter - - - - - Anno 1548.
17. Mercurius Cælestis: libri 24, written at Lovayn - Anno 1549.
18. De Nubium, Solis, Lunæ, ac reliquorum Planetarum, immò ipsius stelliferi Cœli, ab infimo Terræ Centro, distantiis, mutuisq. inter-

vallis, et eorundem omnium Magnitudine liber *ἀποδεικτικος*, ad Edoardum Sextum, Angliæ Regem - - Anno 1551.

19. Aphorismi Astrologici, 300 - - - - Anno 1553.
20. The true cause, and account (not vulgar) of Fluds and Ebbs: written at the request of the right honorable Lady, Lady Jane, Duchesse of Northumberland - - Anno 1553.
21. The Philosophicall and Poeticall Original occasions, of the Configurations, and names of the heavenly Asterismes — written at the request of the same Duchesse - - - Anno 1553.
22. The Astronomicall, and logisticall rules, and Canons, to calculate the Ephemerides by, and other necessary accounts of heavenly motions: written at the request, and for the use of that excellent Mechanicien Maister Richard Chauncelor, at his last voyage into Moschovia. - - - - - - Anno 1553.
23. De Acribologia Mathematica; volumen magnum: sexdecim continens libros - - - - - - Anno 1555.
24. Inventum Mechanicum, Paradoxum, De nova ratione delineandi Circumferentiam Circularem: unde, valde rara alia excogitari perficique poterunt problemata - - - - Anno 1556.
25. De Speculis Comburentibus, libri sex - - - Anno 1557.
26. De Perspectiva illa, qua peritissimi utuntur Pictores - Anno 1557.
27. Speculum unitatis: sive Apologia pro Fratre Rogerio Bachone Anglo: in qua docetur nihil illum per Dæmoniorum fecisse auxilia, sed philosophum fuisse maximum; naturaliterque et modis homini Christiano licitis, maximas fecisse res, quas indoctum solet vulgus, in Dæmoniorum referre facinora - - - Anno 1557.
28. De Annuli Astronomici multiplici usu, lib. 2. - - Anno 1557.
29. Trochilica Inventa, lib. 2 - - - - Anno 1558.
30. *περι ἀναβιβασμῶν θεολογικῶν*, lib. 3 - - Anno 1558.
31. De tertia et præcipua Perspectivæ parte, quæ de Radiorum fractione tractat, libri 3 - - - - - Anno 1559.
32. De Itinere subterraneo, libri 2 - - - Anno 1560.
33. De Triangulorum rectilineorum Areis, libri 3 demonstrati: ad excellentissimum Mathematicum Petrum Nonium conscripti, An. 1560.
34. Cabalæ Hebraicæ compendiosa tabella - - - Anno 1562.
35. Reipublicæ Britannicæ Synopsis: in English - - Anno 1565.

36. De Trigono Circinoque Analogico, Opusculum, Mathematicum et Mechanicum, libri 4 - - - - Anno 1565.
37. De stella admiranda, in Cassiopeæ Asterismo, cœlitus demissa ad orbem usque Veneris: Iterumque in Cœli penetralia perpendiculariter retracta, post decimum sextum suæ apparitionis mensem - - - - - - Anno 1573.
38. Hipparchus Redivivus, Tractatulus - - - Anno 1573.
39. De unico Mago, et triplici Herode, eosque Antichristiano 1570.
40. Ten sundry and very rare Heraldical Blasonings of one Crest or Cognisance, lawfully confirmed to certaine auncient Armes, lib. 1 - - - - - - Anno 1574.
41. Atlantidis, (vulgariter, Indiæ Occidentalis nominatæ) emendatior descriptio Hydrographica, quàm ulla alia adhuc evulgata, Anno 1580.
42. De modo Evangelii Jesu Christi publicandi, propagandi, stabiliendique, inter infideles Atlanticos: volumen magnum, libris distinctum quatuor: quorum primus ad Serenissimam nostram Potentissimamque Reginam Elizabetham inscribitur: Secundus, ad summos privati suæ sacræ Majestatis consilii senatores: Tertius, ad Hispaniarum Regem, Philippum: Quartus, ad Pontificem Romanum. 1581.
43. Navigationis ad Cathayum per Septentrionalia Scythiæ et Tartariæ litora, Delineatio Hydrographica: Arthuro Pit, et Carolo Jackmanno Anglis, versus illas partes Navigaturis, in manus tradita; cum admirandarum quarundam Insularum annotatione, in illis subpolaribus partibus jacentium - - - Anno 1580.
44. Hemisphærii Borealis Geographica, atque Hydrographica descriptio: longè a vulgatis chartis diversa: Anglis quibusdam, versus Atlantidis Septentrionalia litora, navigationem instituentibus, dono data - - - - - - Anno 1583.
45. The Originals, and chiefe points, of our auncient Brytish Histories, discoursed upon, and examined. - . - Anno 1583.
46. An advice and discourse about the Reformation of the vulgar Julian yeere, written by her Majesties commandement, and the Lords of the privy Counsaile - - . - Anno 1582.
47. Certaine considerations, and conferrings together, of these three sentences, (auncientl accounted as Oracles) Nosce te ipsum: Homo Homini Deus: Homo Homini Lupus - Anno 1592.

48. De hominis Corpore, Spiritu, et Anima: sive Microcosmicum totius Philosophiæ Naturalis Compendium, lib. 1. - - Anno 1591.

With many other bookes, pamphlets, discourses, inventions, and conclusions, in divers Artes and matters: whose names, need not in this Abstract to be notified: the most part of all which, here specified, lie here before your Honours upon the table, on your left hand. But by other bookes and writinges, of an other sort, (if it so please God, and that he wil grant me life, health, and due maintenance thereto, for some ten or twelve yeares next ensuing) I may, hereafter make plaine, and without doubt, this sentence to be true, *Plura latent, quàm patent.*

Thus far (my good Lord) have I set downe this *Catalogus,* out of the foresaid sixt Chapter, of the booke, whose title is this:

49. *The Compendious rehearsal of* John Dee, *his dutifull declaration and proofe of the course and race of his studious life, for the space of halfe an hundred yeeres, now (by Gods favor and helpe) fully spent, &c.*

To which compendious rehearsall, doth now belong an *Appendix,* of these two last yeeres: in which I have had many just occasions, to confesse, that *Homo Homini Deus,* and *Homo Homini Lupus,* was and is an Argument, worthy of the decyphering, and large discussing: as may, one day, hereafter (by Gods helpe) be published, in some maner very strange. And besides all the rehearsed books, and treatises of my writing, or handling hitherto, I have just cause, lately given me to write and publish a Treatise, with Title, 50. *De Horizonte Æternitatis:* to make evident, that one *Andreas Libaivus,* in a booke of his, printed the last yeere, hath unduly considered a phrase of my *Monas Hieroglyphica:* to his misliking: by his own unskilfulnes in such matter: and not understanding my apt application thereof, in one of the very principal places, of the whole book. And this booke of mine (by Gods help and favour) shall be dedicated unto her most excellent majesty Roiall: and this Treatise doth containe three bookes, *The first intitled, De Horizonte: liber Mathematicus et Physicus. The Second, De Æternitate: liber Theologicus, Metaphysicus et Mathematicus. The Third, De Horizonte Æternitatis: liber Theologicus, Mathematicus, et Hierotechnicus.*

It may now be here also remembred, that almost three yeeres after the writing of this letter, I did somewhat satisfie the request of an honorable friend in Court, by speedilie penning some matter concerning her majesties sea-soveraigntie: under this title

*Thalattocratia Brytannica.*
*Sive,*
*De Brytanico Maris Imperio,*
*Collectanea Extemporanea:* 4. *dierum Spacio, celeri conscripta calamo, Anno.* 1597. *Septemb.* 20, *Mancestriæ.*

¶ Truly I have great cause to praise and thanke God, for your graces verie charitable using of me: both in sundry points else, and also in your favorable yelding to, yea and notifying the due meanes for the performance of her Sacred Majesties most gracious and bountifull disposition, resolution, and very royall beginning, to restore and give unto me (her ancient faithfull servant) some due maintenance: to leade the rest of my old daies, in some quiet and comfort: with habilitie, to retaine some speedy, faire, and orthographicall writers, about me; and the same skilfull in Latine and Greeke (at the least): as well for mine owne bookes, and workes, faire and correctly to be written (such I meane, as either her most excellent Majesty, out of the premisses, will make choice of, or command to be finished or published: or such of them, as your grace shall thinke meete or worthy for my farther labor to be bestowed on): as else for the speedy, faire, and true writing out of other ancient authors their good and rare workes, in Greeke or Latine: which by Gods providence, have been preserved from the spoile made of my Librarie, and of all my moveable goods here: &c. Anno 1583.* In which Librarie, were about 4000 bookes: whereof, 700 were anciently written by hande: some in Greeke, some in Latine, some in Hebrue: and some in other languages (as may by the whole *Catalogus* thereof appeare). But the great losses and dammages which in sundry sorts I have sustained, do not so much grieve my hart, as the rash, lewde, fond, and most untrue fables and reports of me, and my studies philosophicall, have done, and yet do: which commonly, after their first hatching, and divelish devising, immediately with great speede, are generally all the Realme overspread; and to some, seeme true; to other, they are doubtful: and to only the wise, modest, discreet, godly, and charitable (and chiefelie to such as have some acquaintance with me) they appeare, and are knowne to be fables, untruths, and utterly false reports, and sclaunders. Well, this shall be my last charitable giving of warning, and fervent protestation to my Countrimen and all other in this case:

---

* Although that my last voyage beyond the Seas, was duly undertaken (by her Majesties good favour and licence) as by the same words may appeare in the Letter, written by the right honourable Lord Threasorer, unto your grace in my behalfe, and her most excellent majestie willing his honor so to do *Anno* 1590, *the* 20 *of Januarie.*

A fervent protestation.

*Before the Almighty our God, and your Lordships good grace, this day, on the perill of my soules damnation (if I lie, or take his name in vaine herein) I take the same God, to be my witnesse; that, with all my hart, with all my soule, with all my strength, power, and understanding (according to the measure thereof, which the Almighty hath given me) for the most part of the time, from my youth hitherto, I have used, and still use, good, lawfull, honest, christian, and divinely prescribed meanes, to attain to the knowledge of those truthes, which are meet, and necessary for me to know; and wherewith to do his divine Majesty such service, as hee hath, doth, and will call me unto, during this my life: for his honor and glory advancing, and for the benefit, and commoditie publique of this kingdome; so much, as by the will, and purpose of God, shall lie in my skill, and hability to performe: as a true, faithfull, and most sincerely dutifull servant, to our most gratious and incomparable Queene Elizabeth, and as a very comfortable fellow-member of the body politique, governed under the scepter Royal of our earthly Supreme head (Queene Elizabeth) and as a lively sympathicall, and true symetricall fellow-member, of that holy and mysticall body, Catholicklie extended and placed (wheresoever) on the earth: in the view, knowledge, direction, protection, illumination, and consolation of the Almighty, most blessed, most holy, most glorious, comajesticall, coeternall, and coessentiall Trinity: the head of that body, being only our Redeemer, Christ*

*Jesus, perfect God and perfect man: whose returne in glory, we faithfully awaite, and daily, do very earnestly cry unto him, to hasten his second comming, for his electes sake: iniquity doth so on this earth, abound, and prevaile, and true faith with charity, and evangelicall simplicity, have but colde, slender, and uncertaine intertainement, among the worldly-wise men of this worlde.*

*Therefore (herein concluding) I beseech the Almighty God, most aboundantly to increase and confirme your graces heavenly wisdome, and endue you with all the rest of his heavenly gifts, for the relieving, refreshing, and comforting, both bodily and spiritually, his little flocke of the faithfull, yet militant here on earth. Amen.*

## An Epilogue.

Good my Lord, I beseech your grace, to allow of my plaine and comfortable Epilogus, for this matter at this time. 1. Seeing, my studious exercises, and conversation civile, may be aboundantly testified, to my good credit, in the most partes of all Christendome: and that, by all degrees of nobility, by al degrees of the learned, and by very many other, of godly and Christian disposition, for the space of 46 yeeres triall (as appeareth by the recordes lately viewed by two honourable witnesses, by commission from her Majesty), 2. And seeing, for these 36 yeeres, last past, I have beene her most excellent Majesties very true, faithfull, and dutifull servaunt; at whose royall mouth, I never received any one word of reproch; but all of favor, and grace: in whose princely countenance, I never perceived frowne toward me, or discontented regard, or view on me: but at all times favorable, and gracious: to the great joy and comfort of my true, faithfull, and loyall hart. And thirdly, Seeing, the workes of my handes, and wordes of my mouth (heere before notified, in the schedule of my bookes, and writings) may beare lively witnesse of the thoughts of my hart, and inclination of my minde, generally (as all wise men do know, and Christ himselfe doth avouch), it might, in manner, seeme needlesse, thus carefully (though most briefely and speedily) to have warned or confounded the scornefull, the malicious, the proud, and the rash in their untrue reports, opinions, and fables of my studies, or exercises philosophicall: but that, it is of more importance, that the godly, the honest, the modest, the discreet, grave, and charitable Christians (English or other), lovers of justice, truth, and good learning, may, hereby, receive certaine comfort in themselves (to perceive, that *Veritas tandem prævalebit*) and sufficiently be weaponed and armed with sound truth, to defende me against such kinde of my adversaries: if hereafter they will begin afresh, or hould on, obstinately, in their former errors, vaine imaginations, false reportes, and most ungodly sclanders of me and my studies. ¶ Therefore, (to make all this cause, for ever, before God and man, out of all doubt): Seeing, your Lordships good grace, are, as it were, our high Priest, and chiefe Ecclesiasticall minister (under our most dread and Soveraigne Ladie, Queene Elizabeth), to whose censure and judgement, I submit all my studies and exercises: yea, all my bookes, past, present and hereafter to be written, by me (of my own skill, judgement, or opinion), I do, at this present time, most humbly, sincerelie, and unfainedly, and in the name of Almighty God, (yea for his honor and glory) request, and beseech your Grace, (when, and as conveniently you may) to be well and throughlie certified of me, what I am *Intus et in cute: Reverendissime in Christo Pater, et Dignissime Archipræsul, cognosce et agnosce vultum tàm internum, quàm externum pecoris tui:* and wherein I have used, doe or shall use, pen, speech, or conversation, otherwise then as it appertaineth to a faithfull, carefull, sincere, and humble servant of Christ Jesu, that your grace would vouchsafe to advertise me. So, I trust, *Ultima respondebunt primis:* in such sort, as this *Authenticke Recorde* in latine annexed *(ad perpetuam rei memoriam,)* doth testifie: having never, hitherto, had occasion to shewe that, in any place of Christendome: to testifie better of me, then they had proofe of me, themselves, by my conversation among them. (The Almighty, therefore, be highly thanked, praised, honored, and glorified, for ever and ever, Amen.)

But nowe, in respect of the generall intent of this briefe discourse, I most humbly, and reverently, exhibit to your graces view, and perusing, the originall monument, and Authenticke Record, before mentioned, faire written in parchment, with the seale whole, and perfect, duly appendant: as I have 46 yeeres, and somewhat longer, preserved it. The true copy whereof, your grace doth see, to be *verbatim,* as followeth.

*Universis Sanctœ Matris Ecclesiœ filiis, ad quos prœsentes literœ perventurœ sunt, Vicecancellarius Cœtusq; omnis Regentium et non Regentium, Universitatis Cantabrigiœ, Salutem in Domino sempiternam. Conditiones et merita hominum in nostra Universitate studentium. affectu sincero perpendentes, eos solos testimonio nostro ornandos esse arbitramur, quos scimus ob eruditionem, et morum probitatem promeritos esse, ut istud beneficium à nobis consequantur: Quamobrem, cùm hoc tempore, ipsa veritas testimonium nostrum sibi postulat, vestrœ pietati, per has literas significamus, Quòd dilectus nobis in Christo,* Joannes Dee, Artium Magister, *in dicta nostra universitate, fœlicitur versatus, plurimam sibi et doctrinœ et honestatis laudem comparavit: De cujus gradu, et conversatione (quœ honestissima semper fuit), ne qua uspiam ambiguitas, aut quœstio oriri possit, apud eos, quibus hujus viri virtutes haud satis innotuerint, visum est nobis, in dicti Joannis gratiam, has literas nostras Testimoniales conscribere; et conscriptas, publico Academiœ nostrœ sigillo, obsignare: quò, majorem apud vos authoritatem, et pondus literœ nostrœ habeant, Bene valete. Datum Cantabrigiœ, in plena Convocatione Magistrorum Regentium, et non Regentium, Academiœ prœdictœ:* 14 *Calend. Aprilis, Anno à Christo nato,* 1548.

RI SIGILLI LOCUS VE.

For certaine due respects the very image of the foresaid seale, is not heere in portraiture published.

## Peroratio.

The Almightie and most mercifull God, the Father; for his only Sonne (our Redeemer) Jesus Christ his sake: by his holy spirit, so direct, blesse, and prosper all my studies, and exercises philosophicall (yea, all my thoughts, words, and deedes) henceforward, even to the very moment of my departing from this world, that I may evidently and aboundantly be found, and undoubtedly acknowledged of the wise and just, to have beene a zealous and faithfull student in the Schoole of *Verity*, and an Ancient Graduate in the Schoole of *Charity:* to the honor and glory of the same God Almighty, and to the sound comfort and confirming of such as faithfully love and feare his divine Majestie, and unfeinedly continue in labor to do good on earth: when, while, to whome, and as they may, Amen.

Very speedily written, this twelfth even, and twelfth day, in my poore Cottage, at Mortlake: *Anno* 1595, *currente à nativitate Christi: ast, An.* 1594. *Completo, à Conceptione ejusdem, cum novem præterea mensibus, Completis.*

Allwaies, and very dutifully,
at your Graces commandement:

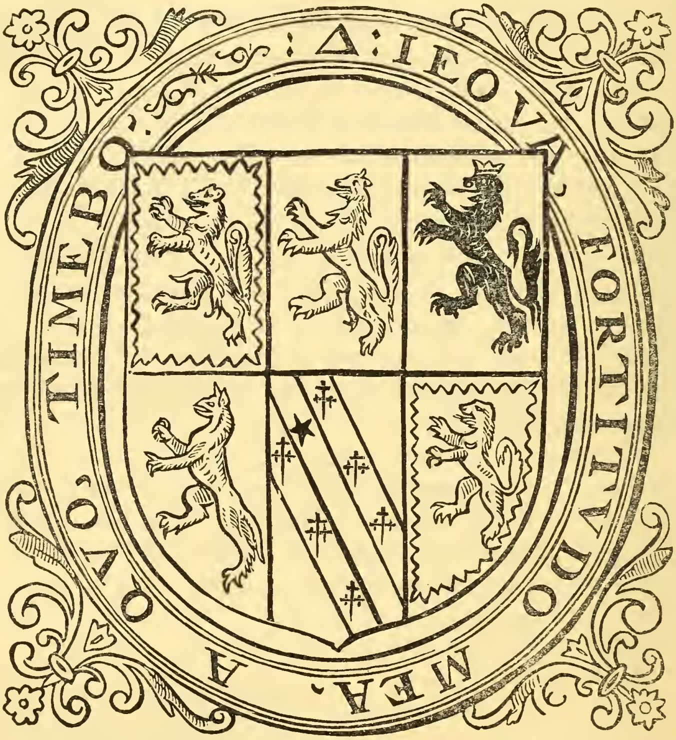
John Dee.

Psal. 118.

Non moriar, sed vivam, & narrabo opera Domini:

Apocalypsis 5.

Ecce, vicit Leo de tribu Iuda (radix Dauid) aperire librum, & soluere septem Signacula eius.


:Δ: IEOVA: FORTITVDO MEA. A QVO TIMEBO?

In sola Christi cruce fixa est omnis nostra gloria.

ANNO MVNDI NOVO INCHOANTE:

VERITAS PREVALEBIT.

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# REMAINS

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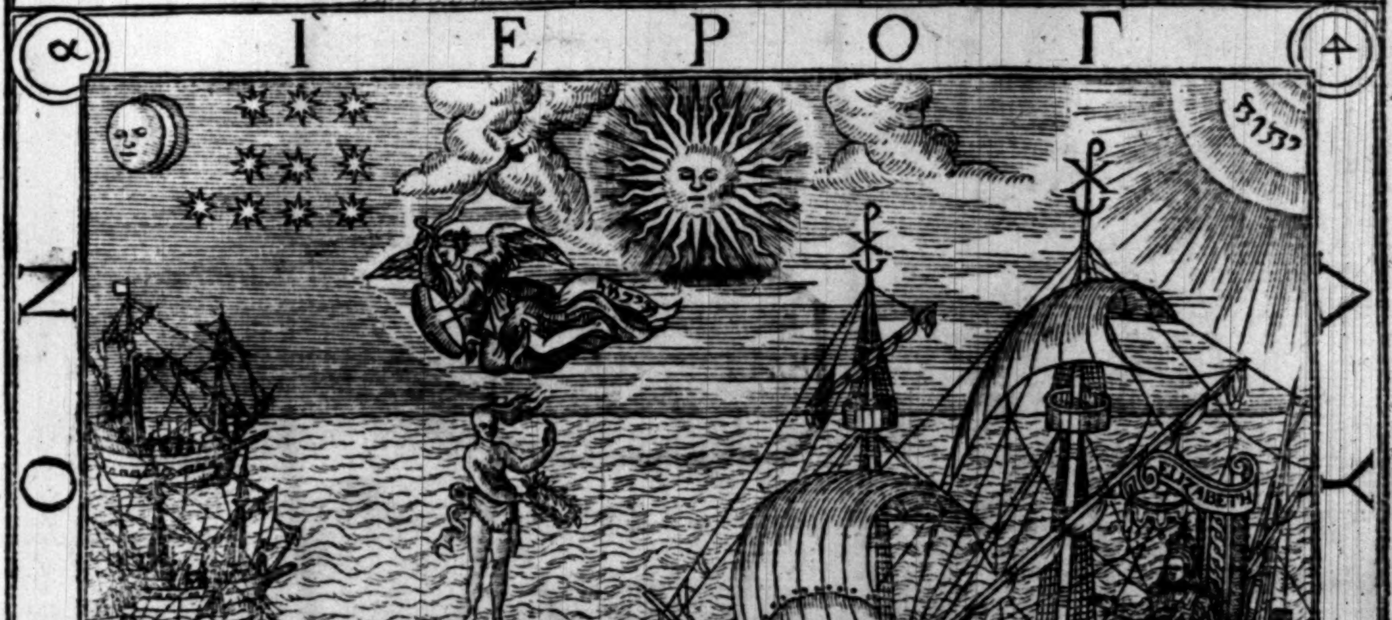
# GENERAL AND RARE MEMORIALS pertayning to the Perfect Arte of NAVIGATION:

*Annexed to the* PARADOXAL *Cumpas, in Playne:*
now firſt publiſhed: 24. yeres, after the firſt
Inuention thereof.


ΙΕΡΟΓΛΥΦΙΚΟΝ
ΒΡΥΤΑΝΙΚΟΝ
ELIZABETH
ΕΥΡΩΠΗ
ΤΟ ΤΗΣ ΑΣΦΑΛΕΙΑΣ
ΦΡΟΥΡΙΟΝ
ΣΤΟΛΟΣ ΕΩΠΛΙΣΜΕΝΟΣ

MVSEVM
BRITAN
NICVM

BRITISH MUSEUM
SALE DUPLICATE
1787

# A BRIEF NOTE SCHOLASTICAL, FOR THE better vnderſtanding of the *Decorum* obſerued, (or, at the *leaſt, regarded) in this preſent Two-fold Treatiſe, written vnder the Names* of Three diuers Proprieties, States, or Conditions of MAN: Wherby yt may appere, that they are not *Scopa diſſoluta*: or, *Du Coq à l' Aſne*: But, by the will, and Grace of the Higheſt, thus Recorded.

This Scholaſticall Note;

*Firſt, yt was needfull, for* the Vnknown Freend, *to declare his Senſible grief, conceaued, to ſee, and perceiue an honeſt Ientleman, and* Philoſopher, *by the malice and ignorance of ſundry his Cuntrymen, to be almoſt oppreſſed, vtterly defaced, and by dangerous reports, greeuouſly and dammageably diſcredited. And ſecondly, to make a mournfull, and dolefull Supplication generall, to all his Cuntrymen, to help the ſayd Ientleman to haue Iuſtice, and due amends, now at the end of his dayes. And all this, is the rather thus endited, that God his great Graces beſtowed on him, ſhould (to God his great glory) be acknowledged thankfully, and not be ſuffered any longer to be ſo craftily, wilfully, and violently trodden vnder foot, or barbarouſly deſpiſed. And it is likely, that, vnleaſt this* Vnknown Freend, *haue fauourable audience, and Credit, (in thoſe things, which in this* Aduertiſment *he declareth: being Senſible, both paſt, & preſent: pertayning to the forſayd Ientleman,) that the* Mechanicien *his induſtry, and great zeale, (vſed in collecting, and penning, from the ſayd* Philoſopher *his mouth, the* Hexameron *Plat Politicall,* of the Brytiſh Monarchie,) *ſhalbe but ſlenderly, and ſlightly regarded or wayed: and therby, the ſame to be found, finally, to les Commodity Publik, auailable. But, yf the ſame* Aduertiſement, *be earneſtly, ſpeedily, vnpartially, & charitably examined, and conſidered, good hope may ariſe, that* Omnia cooperabuntur ad Vtilitatem Salutemq;

This shd haue followed ye aduertiſment

temq; Publicam procurandam, ac promouendam, expeditiſsimè & potentiſsimè. *VVhich, God graunt, Amen.*

*Trinitas Humana.*
- Homo Dei — Νοῦς — Mens
- Anima Media — Διάνοια — Dianoea
- Homo Animalis aliquatenus Reformatus. — Αἴσθησις — Senſus.

HOMO
- Philoſophus — *The Inſtructer.*
- Mechanicus, Siue, Philoſophicus. — *The Mechanicien of the Plat Politicall.*
- *For the* BRYTISH MONARCHY.
- Vulgariter Iuſtus — *The vnknown Freend.* — *His Aduertiſement Introductory.*

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*The Epiſtle in Meter, (annexed in the end of this Book,) was by the* Mechanicien *ſent, after that the* vnknown Freend *had (at his own charges, and with his careful Trauail concurrent,) put the foreſayd two Treatiſes, in Print: & deliuered again into the hands of the ſayd* Mechanicien, *the whole Impreſsion therof. The diuers Intents and purpoſes of which Epiſtle, are eaſily to be perceiued. Therfore, yf to haue ſayd thus much, was neceſſary, the ſame alſo may ſuffice.*

# A neceſſary Aduertiſement,

## by an vnknown freend, giuen to the modeſt, and godly Readers: who alſo carefully deſire the proſperous State of the Common wealth, of this BRYTISH KINGDOM, and the Politicall SECVRITIE thereof.

1. LAmentable and irkeſome, are theſe our drery dayes: (my welbeloued Cuntriman) Seeing the conditions of to to many, are become ſuch, as, to be to to curious of other * Mens dooings: As though, they them ſelues, were ſuperhabundantly perfect: or dwelt in Security, of not beyng at any tyme, hereafter, either ſurueyed, or controlled for their own.

*Veritas (Vt fertur) Odium parit. Aſt, tantùm id fit, apud Veritatis Oſores: ipſi etiam Omnipotenti exoſos Deo.*

** Cur quidem Vides feſtucam quæ eſt in oculo fratris tui, Trabem autem, quæ eſt in oculo tuo, non animaduertis? Math. 7*

2. Nay, ſeeing the ſubtilty and impudency of * ſome, is ſuch, that they can, and dare, cunningly and craftily, conuey to them ſelues (or, to whom they liſt) the Title and Intereſt of the thanks and commendation, due to other Men: who are not of ſo braſen viſages, as to practiſe ſuch ambitious fatches for them ſelues, or to procure ſuch malitious Diſgraces, to other: But are of that myldenes of Spirite, as, PATIENTLY TO ATTEND THE END, which ſhall reueale the VERITY: when, iuſt gwerdon, ſhall to euery Man be diſtributed, accordingly.

*Legas & relegas librum Quintum Politicorum Ariſtotelis.*

librum

3. And thirdly, Seeing, ſome are ſo doggedly violent, and vaynglorioully doting, that they can not like, conſent, or well ſuffer any od Man, beſide them ſelues: or, otherwiſe, then by them ſelues, to receiue due Salary, either of Credit, Commendation, or liberall Conſideration: where, their word or working (directly or indirectly) may hinder the ſame.

4. Fourthly, how pitifull is the Caſe, that * diuers, of ſundry ſtates, haue, (of Late,) become ſo ſhameles lyers, and to ſome priuate mens liues, (thereby) ſo dangerous, That, if Credit had bin giuen to them, (by other, than the light hedded ſort) of ſuch Murders and Treaſons, as (moſt diuell like) they haue imagined, and reported to be: and withall, (wholy, of their own helliſh myndes, without any ſpark or drop of Veritie,) haue fathered the ſame vpon the very Innocent (yea, ſo much an Innocent, as for any ſuch thought, in his hart, at any tyme, embracing or foſtering): It had bin greatly to haue bin douted that the mighty wrath of God, would not ſo long haue forborn the iuſt reuenge (of ſo haynous abhominacions) taking, vpon, aſwell ſuch wicked and principall Forgers, as on other the fickle fauourers, or careles ſufferers of the ſame, any whit to preuaile.

As, Κλερκ, υυό
ὔνγ ἱμ σελφ ιν
θε Τουρ.
Σιρ Ιον Βουρν
Κνιγτ.
Πριδισξ.
Μαχιλ.
&c.

5. Seeing the Prince of Darkenes hath ſundry ſuch his Factors: And yet, one * other kinde, more wicked and abhominable, than the rehearſed: which are ſuch, as not onely, they them ſelues, commit Diueliſh horrible facts, but alſo practiſe other very fraudulent feats: And all, to their priuate Lucre onely: Chiefly ayding and furniſhing vp their own ſhamefull Credit herein, with the * Cownterfeting of

*

* Υενσεντ Μορφιν. Φιλσιν

of other honeſt and learned Men their letters: as, written vnto them, in ſuch their vngodly and vnlawfull affayres: Or, as falſly, reporting their Conferences had with them, to the behoof (ſay they) of ſuch, as are become their miſerable and Coſened Clients.

[illegible]

6. And Sixthly, how, (almoſt, without remedy,) hath the moſt wily Tyrant, and Inſatiable Bludſucker, layd the plat, for a wofull Tragedy contriuing: yf, the power and Iuſtice diuine, did not bridle his malitious Rage, and Infernall fury? How, hath he (I pray you) inſinuated his Credit with ſome, ſo far, and ſo ^ long ſince: that diuers vntrue and Infamous Reports, by their Siniſter information, haue bin giuen vp to ſuch, as haue gathered Records, of thoſe Mens Acts, who dyed in the Cauſe of Veritie? And ſo, the ſame ~~hurtfull~~ vntruthes, beyng (yet) the rather Credited, by reaſon of the Dignity of the place, wherin they were enſtalled, haue ſeemed, both to the foreſayd Diueliſh Coſener, and alſo, to the Credulous Coſen (yea, and to very many others,) to haue bin a certain kynde of warrant: To the one, without feare, to Counterfet letters, or Diſcourſes, anſwerable to the foreſayd ^ fowle vntruthes, vnaduiſedly Recorded. And to the other, without ſuſpition, lightly to Credit any ſuch matter, reported. And, ſo, hath the Feend Infernall, moſt craftily, and vnduly, gotten the honeſt * Name and Fame, of one extraordinary Studious Ientleman, of this land, within his Clawes: that, ^ diuers his mere Malitious, and wilfull Enemies, do verily hope, that it is impoſſible, that this Ientleman, ſhall, with this

^ that divers of his impudent lyes (long since) are placed among the Records, of those men's Acts who were accounted to have died onely in ye Cause of Verity, & to have been constant in ye conflict of Martyrdome.

^ slanderous Record, Diabolicall.

^ this [illegible] himselfe and his adherents do verily hope that it is impossible that

*A good Name is more to be deſired, than great riches. Prouerb. 22. A good Name is more worth then precious oyntment. Eccleſ. 7.

English or Brytiſh State, either (during his life) be counted a good Subiect, or a Commendable, (nay, ſcarſe a Tolerable) *Chriſtian: or, any his Acts or Trauailes, all ready paſt: or, other his intended exploits, of great Importance, ſhall be, (in this Land,) acceptable: or, of the people, of this kingdome, receyued: as, by the fauour, light, and Ayde of the Bleſſed Trinitie vndertaken, inuented, Compaſſed, and atchieued: but, rather, by wicked and vngodly Arte, to be framed: and, by the help of *Sathan*, or *Beelzebub*, to be finiſhed: vnleaſt, the wiſe, or the peculiarly chief Authorized, will vſe due, Carefull, and Charitable Diſcretion, From henceforth, to repres, aboliſh, and vtterly extinguiſh this very Iniurious Report, (for theſe xx. yeres laſt paſt, and ſomwhat longer,) Spred & Credited, all this Realm ouer: it is to wete, That the Forſaid Ientleman, is, or was, Not onely, a " *Coniurer*, or Caller of Diuels: but, " *A Great* doer therin: Yea, *The Great Coniurer*: & ſo, (as ſome would ſay,) " *The Arche Coniurer*, of this whole kingdom.

*If you will Read his Digreſſion Apologeticall, conteyned in his Mathematical Preface, to the Engliſh Euclide (Imprinted A°. 1570.) you may the better vnderſtand this point of this brief Aduertiſement.

Discretion to discredit & throw out Sathan which craftily is crept among the children of God, & by his seducing of [illegible] Imagination was allowed to give verdict as an Angell of Light to this horrible slander spreading & establishing,

Oh, A damnable sklaunder: vtterly vntrue, in the whole, & in euery worde and part therof: as (before the King of Kings) will appere at the dreadfull day.

Before, that the (mentioned) Diueliſh Coſening was vſed: this sklanderous vntruthe was recorded, publiſhed, and Credited: But, by theſe new deuiſed Coſening forgeries, the ſame, may (with ſome) ſeeme to be vndoutedly confirmed. Oh Lord, with how tickle and ſtrong Snares, and with how wily Laberinthes, hath the moſt enuious Traytor, to the honor of our God and Chriſt, bewrapped and Daunted many a thouſand of ſimple & honeſt Mens fantazies: inducing them, to Credit this Infamous Report: To Credit it, (I ſay) in reſpect of the

deadly sclander

hono-

honorable Seat, wherin, it was, (very vnaduiſedly) ſet downe. In dede, euen he: who, at the beginning, *ſayd, *Aſcendam in Cœlum, & ſimilis ero Altiſsimo:* euen he, hath ſetled this intolerable ſklander of the vertuous, among the glorious Renown of the Righteous: to ſo great hurt, and dammage of the Ientleman (who, to all other Men, is harmles) as, neuer to him, by any one Mortall Man, the iuſt Amends, can duly be made. I would to God, this foreſaid ſklander, and other Diſgracing Reports, to to raſhly, and euen then * recorded; when this Courteous Ientleman was alſo a priſoner himſelf: (& bedfellow, with one Maiſter Barthelet Greene) had bin, in due tyme eſpyed, and vtterly cancelled, and razed out of all Records, wherin they were vnduly, and vnaduiſedly (firſt) admitted.

wickedly conueyed,

*Eſaia. 14.

damnable

murderous Lyes

that Booke; by wch the glory of Christ was meant greatly to be aduanced.

Nerer to pres this Matter in particular, it is nedeles. But, by this, and ſuch like foule ouerſight of Man, & Cruell deſpite of the helliſh Enemy, it is come to pas (among many other great Inconueniences) that, wheras the ſaid Studious Ientleman, hath at God his moſt mercifull handes, receyued a great Talent of knowledge and Sciences: (after his long, painfull, and Coſtly Trauails, ſuſteyned for the ſame:) and both by God, being warned, and, of his owne diſpoſition, deſirous, not onely to enlarge and multiply the ſame, but alſo to communicate to other: He findeth himſelf, (now, at length), partly forced, ſomwhat to yelde to the wickednes of theſe tymes, (being not poſsible to ſayl againſt the windes eye): And partly demeth himſelf (in Gods Iudgement,) excuſable, not to beſtow any more of his Talent & Carefull Trauailes, vpon the Ingratefull and Thankles: Nay, vpon the skorners and Diſdainers of ſuch his faythfull enterpriſes: vndertaken chiefly, for the Aduancement of the wonderfull Veritie Philoſophicall: And alſo, for the State Publik of this BRYTISH MONARCHIE, to become floriſhing, in HONOR, WEALTH, and STRENGTH: as much, as any thing in him, mought haue bin therto, (by any means,) found ſeruiſable.

* Solomon in Ecclesiaſtes cap. 4. So, I turned me, and conſidered all the violent wrong, that is done vnder the Sunne: and Behold, the teares of ſuch as were oppreſſed: and there was No Man to comfort them: Or, that would deliuer & defend them, from the violence of their Oppreſſours.

accounted

But, who would haue * thought, that they, who are (in dede) of the honeſter ſort, and more charitable: yea, of the wiſer, and (by Office) mightier (& ſome of them, taken for his eſpecial great freends) would, ſo many yeres, haue bin ſo * Careles, or ſlack, to Ayde, and procure the Innocent, to be * deliuered, from the greuous, and moſt Iniurious ſpoyle of his good Name and Fame: and all the inconueniences, depending theron? Or, who would haue thought, that ſo great, & ſo vncharitable Vntruthes, ſhould ſo vndiſcretely haue bin publiſhed: by thoſe Men eſpecially, who, otherwiſe, in woord and life, were very modeſt, and Circumſpect?

rauenous spoile of the aforesaid deadly & otherwise damageable slaunder.

diuilish & malitious

& that, vnder the cloak of good & sound Religion.

The chief occaſion of this Aduertiſement giuing.

I thought it good, Therfore (my honeſt freend and Cuntryman) to aduertiſe thee, of ſome parte of the Cauſe, of the ſtrange maner, of this Treatiſe comming to thy ſight, or reading: As, without the Name, of any certain Author therof: And, without the Name, of the zealous Artificer, who firſt did ſollicite, and collect ſuch matter (by *Dictata*, as it were) from this Ientleman. And Thirdly, without my own Name: into whoſe hands, the ſayd Artificer, hath deliuered all the matter, that he could get of of this Brytiſh Ientleman: to the Title of this booke, anſwerable: yea, and other rare Inſtructions, alſo.

For (vndowtedly) this BRYTISH PHILOSOPHER, is not * only diſcouraged to labor, or * pen any more Treatiſes, or bookes, him ſelf, in ARTIFICIALL METHOD, for his vnkinde, vnthankful, diſdainfull, and sklanderous Cuntrymen, to vſe (nay abuſe:) but, * alſo, is loth (and hath great reaſon, ſo to be) to haue his Name, any more, prefixed, or ſubſcribed, to any Treatiſes, ‸ paſſing from him, either by writing, or by ſpeech.

x or diſcourses

And, both theſe Inconueniences, are purpoſely committed: to auoyd, or, ſomwhat to preuent henſforward, the farther grief and offence, that might grow to him, and his true freends: to perceiue the former ſundry ſorts of Caterpillers, and great hinderers of the proſperous Eſtate, of any Common-Wealth, to knaw vpon the leaf, or flower, of his Commendable Fame: who, would take very quickly an Occaſion (by the forefronts of bookes, garniſhed with his BRYTISH NAME,) to fall to a freſh pang of enuious buſioſity, impudent arrogancy, and dogged malicious ſpeeches vſing and vttring againſt the Ientleman: who (vndoutedly) wiſheth euill to none. And (perhaps) though it were very good matter, that ſhould, by him, be contriued and written, and vnder his Name, be publiſhed: yet, they would (in peruſing it), either peruert their own Iudgements of it, through their vnquieted, and mere malicious fantazie, wilfully bent againſt him: or, rather, in dede, through their own great Ignorance, would verify the Prouerb: *Scientia non habet*

of his penning or dictating
that should ~~vnder his~~ [illegible]

*bet Inimicum , niſi Ignorantem :* as , they did by his *Monas Hieroglyphica :** dedicated to the late Emperor Maximilian : wherein , the Queene her moſt Excellent Maieſty, can be a ſacred witnes (as I haue heard) of the Strange and vndue ſpeeches , deuiſed of that Hieroglyphicall writing :

*A°. 1564.

2 Or, if they liked the matter : then , they would ſay, that ſuch a Treatiſe, (vnder his Name , publiſhed) is not , or was not , of his owne compiling and ordring, as Author therof : but that, ſome other Man, now liuing, or long ſince dead, was the only and firſt Author, of ſuch a good Treatiſe . And , that maner of malicious Iniury, hath bin very notably done vnto him, for theſe many yeres paſt , about his Booke Intituled *Propædeumata Aphoriſtica :* and is, yet, ſcarſe ceaſed in all corners (for, it is backbiting worke, and ſeeketh Corners.) For, ſome men, (And they ſuch, who ought to haue bin honeſt and diſcreet , as they are, or were accounted learned) haue, very enuiouſly, fathered it, vpon the excellent *Gerardus Mercator Rupelmundanus*, (yet liuing at *Duysburgh,*) as, to be the only and true Author of thoſe *Aphoriſmes*. But , afterward , when that was found a peuiſh fable: Then, vpon one *Urſo* (who liued many hundred yeres ſince ) was all the Commendation beſtowed, for that *Aphoriſticall* worke contriuing . And then, agayne , after that , vpon one *Alkabitius :* And at length, with ſhame enough (but more will follow) being driuen from thoſe mere enuious , and ſpitefull falſe deuiſes: yet (moſt obſtinately and impudently) they ſtill auouch to diuers Ientlemen, and certaine Noble Men , that ſome other , or ( in effect ) any

~~and is yet scarce ceased in all corners, for it is backbiting worke and seeketh corners,~~

Man

Man els, was the Author therof: rather, than they would honeſtly acknowlege the Truthe, of only this Ientleman his peculiar Induſtry, and no ſmall skill, vſed in the contriuing and framing of that * Booke: containing the chief Crop and Roote, of Ten yeres his firſt Outlandiſh & Homiſh Studies and exerciſes Philoſophicall: as, partly in the preface therof, to the Reader, is ſpecified: but more habundantly and purpoſely, hath that point bin * proued and teſtified to ſome, who were (before) fowly infected, with the sklaunderous Opinion, that one *Vrſo*, was the Author of it, and not this honeſt *Brytiſh Ientleman*: as, at an other tyme, will be made more euident: When, a ful declaration, in more conuenient place, may be made, of the mere malicious, very raſh, and Brutiſh Cenſure, of a certain Doctor, (yet liuing.) Who, lately, endeuored him ſelf, to perſwade ſome right worſhipfull Ientlemen, that it were good, and behoofull for this Common Wealth, If the ſayd Philoſopher, were *Baniſhed* this land, for euer.
Bicauſe, ſaid this Doctor (but moſt vntruly: as is now „
very euident, to Thouſands of Men, of this Kingdom, „
and other) That, to no Man of this Realm, he did „
at any tyme, or yet doth, or will, communicate any „
part, of his learned Talent, by word or writing: „
But is wholy addicted, to his priuate commodity only „
auancing, by his own Studies and practiſes very „
ſecret. That Doctor, his name, ſhall not, here, by me, be diſcloſed: for that, he hath (vpon honeſt Repentance, for his ſo iniurious & dammageable Intent) receiued his * Sentence of free forgiuenes: in the preſence of worſhipfull witnes, yet aliue.

*A°. 1558. In Iuly. First printed.

*A°. 1574. In Auguſt. At Mortlack.

*A°. 1575. In March. At Mortlack.

And when, likewiſe, the perfect declaration may more aptly be had, of the moſt Iudas like pranke, of an other Doctor: who (in the tyme of this Brytan Innocent his Captiuity: and ſomewhat, before the day of his enlarging, by *letters, ſent to his keper, from the Right honorable Priuy Counſail, to KING PHILIP and QVEENE MARY) did, very erneſtly ſollicite with the Lord Chauncelor, (with whom he could do very much) And with the Biſhop of London, (whom, alſo, he could half perſwade) that it were requiſite, and Iuſtice, that the ſayd Brytan Captiue, were not ſet at liberty at all: but, ſhould be forthwith committed to PERPETVAL PRISON: And that, vpon ſuch reſpects, as he, moſt vnchriſtianlike and maliciouſly, had deuiſed: and very impudently, vpon his Credit with them (ſuch as it was) would haue forced, to preuaile. But, God would not ſuffer the ſayd Courteous Captiue, his great freendſhip and humanity, a few yeres before, vſed toward that Doctor (in *Paris*) ſo, to be requited, with worſe, then Ingratitude. Beſides, that the ſayd Captiue, could neuer (nor yet can) be duly charged, with any word or deed, vttred or done, contrary to the performance of his duty toward his Soueraigne and the higher Powers.

* *The true Copy of theſe Letters ſent to D. Boner Biſhop of London.*

After our harty Commendations to your good L. the King and Queenes Maieſties pleaſures is, you ſhall cauſe Iohn Dee, committed to your L. Cuſtody, to be brought before ſome Maſter of the Chauncery: and there bound to be of good abearing, and forth comming, when he ſhall be called for, betwixt this and Chriſtmas next: And therupon to ſet him at libertie. Wherof we pray you not to faile. And ſo we bid the ſame hartily Farewell. From Grenewich, the xxix. of Auguſt. 1555.

Your L. louing frendes.

*Ste. Winton. Cancell.*

*W. Rocheſter. Thomas Ely. Io. Bourn.*
*Iohn Baker. Francis Engerfeld. E. Waldegraue.*

And though I here omit many other great Iniuries, done vnto him, about the bereauing him, of the true and due Title and Intereſt, in and to his own works, writings and Inuentions, in other places recorded (And among that ſort, omitting that ſoule Iniury, done to him by one *Ioannes Franciſcus Offhuyſius*, whoſe booke *De Diuina Aſtrorum facultate*, was of this Brytan Philoſopher, his Inuention, chiefly: As, may be made euident, both by the matter therin contayned, being compared to his *Propædeumata Aphoriſtica*: And alſo, by the ſaid *Franciſcus* his daily familiar * Letters ſolliciting and requeſting thoſe & ſuch like *Hypotheſes Aſtrologicall*, at the ſaid Philoſopher his hands: he being, moreouer here conuerſant with, and depending vpon this our Brytan *Mathematicien*, aboue a whole yere.) Yet I muſt Note vnto you, euen here, that one of thoſe Iniuries, was aboue all the reſt, ſo Notorious: and withall, ſo notably well * known, to be an Iniury, that the laſt yere, a certain Mechanicien, (being buſied about matter of Nauigation), calling to his Remembrance the ſame Iniury: being a fowle and Impudent * brag, that an Engliſh Mariner, (now, aboue, 20. yeres ſins,) had made, to diuers honeſt men: (of the new Sea Inſtrument, newly alſo, called the *Paradoxall Cumpas*: As, to haue bin of his Inuention.) was ſo inflamed with Indignation againſt this arrogant Mariner, his abhominable Impudency, (ſo long tyme, by this Ientleman, very patiently ſuffred,) that he made very earneſt requeſt to this Ientleman (the true Inuentor, of this Inſtrument Paradoxal) that, although, all the Iniuries receiued at their hands; who were deemed learned, he would not very ſharply reproue: and, but at leyſure: yet, that it ſhould be an Act, mete and needfull for him to do, (being alſo behoofull for the Common Wealth) ſpeedily to detect, ſuch ſhameles Braggers and Crakers: onely ſophiſtically furniſhed, to outward ſhew: and that, with other Mens rare Inuentions: but, of them ſelues, vtterly vnhable to Inuent any worthy Concluſion, to be profitably practiſed, on Sea or Land.

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* As may ſufficiently appeare by theſe few places taken out of ſome of his letters.

*Doctiſſimo probæq́ Indolis Dn°. Ioanni* Deeo, ſuo Intimo.

*Occupatiuncula me hactenus domi detinuere, &c. Quas de Aeris mutatione, concepiſti cauſas, ne relinquas, oro. &c.*

Ex Diuerſorio, raptim:
30. Octob. 1553.

Tuus, ſi ſuus:
I-F van Offhuyſen.

And agayne.

*Suo chariſſimo Dn°. Ioanni Deeo.*

*Hiis proximis diebus, &c. Hypotheſibus ad Aſtrologiam confirmandam, quaſo, ſeriò Des (Vt capiſti) operam. Syderum ſedes, ſpero te Vtcunq́ certas à me accepturum, ſaltem eorum qua per nos obſeruata fuere quandoq́, &c.*

Vale. 6. Nouemb. 1553.

Tuus Offhuyſius.

And agayne.

*Domine, ſi non queas incommodè carere Ephemeridibus praſentis anni, obſecro, mitte: Et de tuis intelligamus ſtudijs. Ego diligenter planto ſydera. Spero, dum tua creuerint, quas concepiſti Hypotheſes, aliquid boni ſeminis nos collecturos. Vale fælix.*

Tuus Offhuyſius.

* M. Steuen and M. William Borowgh, two of the chief Moſcouy Pilots (after the incomparable M. Richard Chancelor his death) can be ſufficient witneſſes, alſo.

* An Iniurious Brag.

Which Mechanicien his erneſt requeſt, (by the foreſayd Ientleman) being graunted, was the very chief & firſt occaſion, of theſe Rare Memorials (concerning *The perfect Arte of Nauigation*) ſo comming in Record: after a Mechanicall and vulgar Artificer his blunt maner of penning, and collecting the ſame. Who, about the Entrance into the matter of Nauigation, finding good * Opportunity, to ſpeake Firſt of a PETY-NAVY-ROYALL, continually to be mainteyned, for manifold great Commodities procuring to this BRYTISH MONARCHIE: (which, no other way, can be brought to pas:) and among them all, the PERPETVALL POLITIK SECVRITIE and better preſeruation of this famous Kingdom, from all Forrein danger, or Homiſh diſorder, to be the chiefeſt: and moſt needfull Publik Benefit: (and

The volumes of Rare Memorials, by what occaſion they became to be written firſt.

* The brief Argument of the Preface, or firſt booke of the General & Rare Memorials.

Perpetuall Politik Securitie, is to be ſought for: but not ſluggiſh and rechles Securitie: which is the ouerthrow of many a noble Kingdom.

(and vndowtedly, likely, to enſue therof:) he was dutifully willing, rather to follow ſome brief diſcuſſing of that very waighty matter, (and eſpecially in theſe dangerous dayes, and Incredible peeuiſh practiſes, ful often deuiſed againſt the GOOD PEACE, AND PROSPEROVS TRANQVILLITIE of this INCOMPARABLE ILANDISH MONARCHIE:) then, to fall to the foreſayd Generall and Rare Memorials recording, of THE PERFECT ARTE OF NAVIGATION: which, he, (therupon) ſet aſide, a while. And wherof, now, only the Second Volume entreateth: vnder this proper Title: THE BRYTISH COMPLEMENT, OF THE PERFECT ARTE OF NAVIGATION. For, no vulgar doctrine, or practiſe, is therin conteyned: But rather the GENERALL COMPLEMENT, and (almoſt in particular,) all that, which hitherto, was wanting: or, which mought be moſt needfull to ſo excellent an Arte, and (to this kingdome) moſt beneficiall of all other Mechanicall exerciſes:

The Title and brief Argument of the Second Volume.

And ſuch is the foreſayd Brytiſh Complement, (as I do right well know) that the Contents therof, are aboue the moſt part of the beſt learned mens expectations, (yea, or hope) of being brought to pas: and all that, in rare, general, and excellent Concluſions of Gubernautik, chiefly. And ſo great, is the Volume therof, that, to haue it fairely and diſtinctly printed, with all the Appertenances, it would be, (in bulk) greater than the Engliſh Bible, of the greateſt volume: And yet, the plat of Inuention, Diſpoſition, and recording therof, was finiſhed in les, than 4. monthes ſpace: it is to wete, of September, October, Nouember, and December laſt. Due Laud and Glory, be, therfore, aſcribed to the free geuer of all good and perfect Giſts.

The Third Booke, ſuppreſſed.

The third Booke, I neither will, or may (as yet) ſay any thing of. The Ientleman his deſire was, that it ſhould be vtterly ſuppreſſed, or deliuered to Vulcan his Cuſtody.

The Fourth Volume.

But, the fourth Volume, I may Iudge it, to be as an Earthly Paradiſe: A Booke, of as great godly pleaſure, as worldly profit and delight: A Booke, for the BRYTISH HONOR and WEALTH (And that, in diuers maner) ſuch an one, as neuer, King *Ptolomæus*, or Prince *Abilfada Iſmaël*, or any Geographicall or Hydographicall Diſcouerer did write, or Collect: as I (for my ſimple Capacity) do verily Iudge of it. The Title wherof, is, OF FAMOVS, and RICH DISCOVERIES: The Diſcourſe therof, not only conteineth the Generall Suruey Hydrographicall, of all the whole world, (and chiefly the rare Euidences for all the partes therof, moſt Septentrionall) but alſo, a particular and ample examination, of King Solomon his Ophirian three yeres voyage: And alſo, the lawfull and very honorable Entitling of our moſt gratious and Soueraigne Lady, QVEENE ELIZABETH, (and ſo, this BRYTISH SCEPTRE ROYALL) to very large Forrein Dominions: ſuch, as in, and by the ſame, duly recouered and vſed, the Courſe of the Diuine prouidence ☞ generall, in this preſent Age, will bring to light and life, matter of great Importance and Conſequency, both to the Glory of God, and the benefit of all Chriſtendom, and Heathenes. The greatnes of this

Volume,

Volume, is not much les, than of the Second. And one way, it far paſſeth the Second: For, in the Secret Center therof, is more beſtowed, and ſtored vp, than I may, or (in this place) will expres.

The ſame Volume, was, chiefly, of the Ientleman his own very ſpeedy collecting: And (by his wil, and order) hath this Inſcription, or Dedication, TO THE MOST VVORTHY: And the ſame Inſcription, to be written, or printed in letters of Gold.

And had not the Incredible, and manifold Iniuries, and vndue Diſturbances bin, which haue happened to him (by ſundry parcels of tyme) for the ſpace of three Monthes, and more, (in Totall ſumme), within the tyme of all theſe Collections, moſt ſpeedily and Carefully heaping vp togither, ſince Auguſt laſt: I am right well aſſured, that, neuer, in ſo ſmall tyme, ſo much matter, of ſo great Importance, with ſuch ſyncere and dutifull zeale to pleaſure his Natiue Cuntry: had by any Subiect (BRYTISH or ENGLISH) bin deliuered from him, by Inuention of his own, or by Circumſpect Collection, or diſcrete Application, out of former or preſent writers, and Authors.

What is than (I pray you) in all his life tyme, to be thought likely, or poſſible, and in tymes more commodious, to haue bin Inuented: Or, conuerted to better Method of Knowledge, or vſe of practiſe: or notably reformed, by the ſaid Ientleman? Eſpecially, for the ſpace of theſe *Thirty yeres, laſt paſt? In which long tyme of his Tyrocinie, he hath, inceſſantly, to the vttermoſt of his power, and hability, followed an extraordinary, and moſt painfull, and very coſtly Courſe of Philoſophicall Enquiries making,

*In which ſpace of tyme he hath aduiſedly ſpent aboue Thirty Hundred pounds, for learning of worthy Knowledges & Sciences: to the Honor of God aduancing, (far and nere,) and the better enhabling of himſelf to pleaſure his Natiue Cūtry aboue all other: how little soever they have yet deserved it at his hands.

*

The Fruit, and end of Naturall Philoſophy, being vſed, as Chriſten men ought to vſe it.

king, after the beſt Verities: which, may yeld, (by due Conſiderations of the Creatures, their vertues and properties) to their Creator and ours, Glory, Praiſe, & Honor vnſpeakable: for his Infinit Goodnes, Wiſdom and Power: the euident print, & Demonſtrable proof, wherof, the ſame, (our God), hath beſtowed moſt abundantly, in his own handyworke, of all his Creatures Creating: all the whole, and vniuerſall world ouer, diſperſed: nay, rather Filling ☞ the whole Coſmographicall frame, and Orbe: from the Center therof, to the vttermoſt Circumference of the ſame: being, to Mortall mans outward eye, vtterly vnſenſible.

It will appeare, hereafter, in due tyme, that, greater, furder, and of longer Continuance, hath bin his doings, and very well liked of, Aduertiſements and Inſtructions, in ſundry affayres Philoſophicall, and Coſmopoliticall, FOR VERITIE, IVSTICE, AND PEACE FVRDERING, than hath, of any Three, of his neereſt freends, and moſt familiarly acquainted Cuntrymen, bin (as yet) perceiued.

And this alſo, I may ſay of the ſame Ientleman (without ſeeming to flatter him, or any whit to abuſe thee, my honeſt freend and Cuntryman:) or, he him ſelf, with great Modeſty, and no arrogancy, might (to God his high Glory) ſay: That, yf in the foreſaid whole cours of his tyme, he had found a Conſtant & Aſſiſtant CHRISTIAN ALEXANDER: BRYTAN, ſhould not haue bin, now, deſtitute of a CHRISTIAN ARISTOTLE.

*Alexander.*
*Ariſtotle.*

*The wordes of a sklanderer, are very wounds

Any farder, is nedeles, to be diſcloſed of this Ientleman: whoſe greuous *wounds, (by dedly sklanders, vpon diueliſh Enuy, only: and the ſame, priuily ſlaſht, and hewed into his Sydes: and nere vnto his Hart) are not, yet, in the perfect and charitable Chirurgiens, curing. The more Lamentable, will the caſe be found: and the remedy, to late, thought vpon, I am greatly afraid.

and go through vnto the innermoſt partes of the Body. Prouerb. 18.

In the mean ſpace (my louing freend, and vnpartiall Reader) I am, to aduertiſe thee, that, as concerning the publiſhing of the other two great Volumes: though, the Inuentions, and Collections be ſuch, as I ſayd, and of great Value: both for the HONOR AND WEALTH OF ENGLAND, and no little furderance of the GLORY OF GOD: yet, (by Order, taken by him, who hath the chief Intereſt therin:) the ſame, are not to be printed, VNTIL THE PROOF BE PAST, How, this Mechanicien, his zealous, dutyfull, and humble Aduertiſement Politicall, (for the Perpetuall Garde, and furder Seruice, of a PETY-NAVY-ROYALL, to be mainteined, without any Coſt or Charge to the Queene her moſt excellent Maieſtie, or any vnpleaſant burden to the Commons, and faithfull Subiects, of this BRYTISH MONARCHIE) ſhall be liked of, and accepted: (for the zeale, and matter, I mean, rather, than for any Rhetoricall poliſhing beſtowed on it.) Seeing, the ſame, conteineth in it, ſuch Fragments of Inſtructions, receiued from the foreſaid Philoſopher: being, hitherto (almoſt) a *Freendles freend. Why ſay I, *freendles? Seeing, a Ientleman, of great Experience in this world, ſayd vnto him, in my hering, within theſe few dayes:

A PETY NAVY ROYALL continually to be mainteyned without the Queenes Maieſties Charges, or any vnpleaſant Burden to the Commons.

*Tu certè Infœlix, at multos inter Amicos.*

* *Exceptis, Excipiendis: aſt illis quidem panciſſimis.*

Wherby, it might ſeme, that he hath many freends. But, for all that, betwene a cold freend, and a faint harted Enemy, is ſmall diuerſity. And vndowtedly, a ſayned, hollow harted or Hypocriticall freend, is worſe, ten tymes, than an open Enemy: And, in very dede, is not to be counted a freend. And, ſo, may the outward repugnancy of theſe two ſayings, aptly be reconciled.

But, proceding in my former purpoſe, you may vnderſtand this, moreouer: that the Second Booke or Volume, (to this Preface apperteyning) will be of more hundred pounds, Charges, to be prepared for the print (in reſpect of the Tables, and Figures therto requiſite): than you would eaſily beleue. Therfore, though there were no warning, of Attendance to be giuen, to vnderſtand the iſſue of liking or miſliking the foreſaid, (zealouſly collected, and as humbly preſented) Politicall Aduertiſement: yet, this matter of Charges, ſo far paſſeth my ſlender hability: and, withall, is ſo dreadfull to the Printers, for feare of great los therby ſuſteining (So rare, and few mens Studies, are in ſuch matters employed) that, delay, on my part, is rather, that way, Conſtrained: ☞ And, therfore, no Order is to be thought vpon, by me, for the printing therof: *TYLL, A COMFORTABLE AND SVFFICIENT OPPORTVNITY OF SVPPLY, DOTH VERY VVELL SERVE THERTO.

*Till than,

And before, I bid thee Farewell (my Cuntryman) I may yet aduertiſe thee, of one point more (whither the ſayd Second Volume, be euer printed, or no) That, therin, is one parcell conteined: ſo, contriued and

A very notable point.

and Dedicated vnto the Æternall, Royall, and Heroicall Honor, and Renowm of our Incomparable Gracious QVEENE ELIZABETH: that, all the whole world ouer, yea, among the Heathen, as well as Chriſten: what language ſo euer they ſpeake, that haue to deale with Hydrography, or Dangerous and long voyages by Sea: euen they, will, moſt thankfully, and for euer, ſing and extoll her marueilous Princely Benefit herein: as, to them, chiefly for her Maieſties ſake and Merits, imparted: who, hath bin ſo conſtantly fauorable, and ſo gracious a Soueraign Lady, vnto the Inuentor therof, her moſt faythfull and obedient Subiect. The richeſt *Pyramis* at *Memphis*, did neuer ſo far, and ſo durably ſpred the Fame and Commendation of the Builders therof, as theſe TABLES GVBERNAVTIKE, will win, and procure the large loue, and good liking of our Elizabeth, all the world ouer, and while the world endureth, to floriſh. The Engliſh Title therof, is, THE BRYTISH QVEENE ELIZABETH, HER TABLES GVBERNAVTIK. And the ſame, is of many Quires of Paper, conteining.

A ſtrange Monument, Dedicated to the Æternall, and Heroicall Renowm of our Queene her moſt Excellent Maieſtie.

A Treaſor incomparable for the Arte Gubernatik: and for very many other Experiences.

Now, haue I ſufficiently (for this place & tyme) giuen vnto you (my courteous Cuntryman) Aduertiſements: which (I truſt) you will take in good part & thankfully: yf, in your own Conſcience, you plainly perceiue, that all my zealous ſpeech, herein beſtowed, tendeth to the Aduancement of vertue, and to the great Benefit and Commodity Publik. At an other tyme, I hope to haue Comfort, and conuenient Opportunitie, to impart vnto you, other matter: for your exceeding good Contentation, and great delight alſo.

Reasonable Restitution of the good Name & Fame of our Britani Philosophie is hereupon to be expected

And, in the mean ſpace, I truſt that this my ſyncere, blunt, and ſimple Aduiſe, ſhall be ſome Occaſion, that hensforward, this honeſt Ientleman, ſhal be fully reſtored to the Integrity of his duly deſerued honeſt * Name and Fame: And, alſo receyue great Publik Thanks, Comfort & Ayde of the Whole Brytiſh State. To the Honor, Welfare, and Preſeruation wherof (next vnto his duty doing vnto God) he hath directed all the courſe of his manifold Studies, great Trauailes, and incredible Coſtes. As, both, by theſe his *Hexameron Leßons* (Firſt, here, for Security of the ſame) ſpedily Dictated: and alſo, by very many other his wordes, workes, and writings els: both, in England, and other where, ſpoken, done, communicated, and publiſhed, will, or may abundantly be teſtified. And, ſo, Fare you well in Chriſt, my Courteous, and vnpartiall Cuntryman: And, for a Remembrance, at this our moſt freendly Farewel, take this heauenly Counſail with thee: *Omnia quæcunq́; volueritis vt faciant vobis homines, ſic & vos facite illis: hæc enim eſt Lex & Prophetæ.*

**Da operam vt Fama tua integra ſit. Hæc enim durabilior quàm Mille Theſauri. Vita quamvis bona, ad breue exiguumq́; tẽpus durat: Bonum verò Nomen, ad perpetuitatem ſtabile eſt. Ieſus Siracida. cap. 41.*

* The first Booke is in other places since called Hexameron Brytanicum because it was in six daies dictated (almost extempore) & for the respecte here specified.

A Remembrance of a friendly farewell.

Math. 7.

Which kinde of skantlin, and Meaſure diuine, being, before hand, and in due tyme, layd vnto all our thoughts, wordes and dedes, may be as a good and familiar Angell vnto vs: to help vs to ſhonne, and flie from all sklandrous ſpeeches vſing: all malicious, or ſeditious Libels skattring: and all other vniuſt, & vncharitable dealings: yea, and from conſenting to, or ſuffring ~~of~~ the ſame, where we can, or ought, to redres the Cauſe.

And, Then, the Glory, and Peace of God, will floriſh in this BRYTAN MONARCHIE. Ouer which,

(ſo

(ſo reformed) that our moſt Gracious and Souëraign QVEENE ELIZABETH, may, very many yeres, moſt proſperouſly and Triumphantly Raigne, it is (vndowtedly) our bounden duty, feruently and full oft, by Prayer, to requeſt at his hands, who is the King of Kings, Almighty. To whoſe Protection, & furderance alſo, moſt hartily, and dutifully, I commende the very waighty Caſe, of this Common Wealth: not vtterly vnduly, or, (yet) out of ſeaſon (I hope) in this firſt booke enſuing, ſomewhat Conſidered of: as, in a * Preface, very nedefull, to the BRYTISH COMPLEMENT, OF THE PERFECT ARTE OF NAVIGATION.

And herewith, (once more), I ſay, *Adieu*:
and well moteſt thou Fare, my Chriſtian Brother, and ſyncerely beloued Cuntryman.

* The firſt Book here following, is but (as it were) a Preface: To the Second, conteyning in it the Art, to this kingdome moſt beneficiall, if it might be duely vſed.

^Δ^ *Anno, Stellæ (Cœlo Demiſſæ,*
*rectaq; Reuerſæ)* **Quinto:*
*Julij verò, Die.* 4.
*ET*
*Anno Mundi.*
5540.

Δ Anno a Christo Nato
1577.
* Currente et non completo
a primo apparitionis
suæ tempore

# TO THE RIGHT WORſhipfull, diſcrete, and ſinguler fauorer, of all good Artes, and Sciences, *M. Chriſtopher Hatton* Eſquier: Capitain of her Maieſties Garde, and Ientleman of her priuy Chamber.

1576.
Augusti primo } first begun.

NOt onely my dutifull good will toward your Worſhip, and my great deſire, to doo ſome thing beneficiall to this my Natiue Cuntry: But allſo, a certain ſtinging Indignation, agaynſt the Impudent Attempt of ſuch, as vſe, wrongfully to challendge to them ſelues, other mens Trauailes, (and not hable to yeld any Ingenious Inuention of their own) haue, at this* preſent, forced me, to doo my Indeuor, for the publiſhing of this ſtrange Inſtrument, with the name of the true Inuentor therof, annexed: And humbly to dedicate my ſimple Induſtry herein, to your worſhips protection. Truſtyng you will the rather accept the ſame, beyng (as it were) a Crum, to my great Contentation, faln from his plentifull Table, whom (I am aſſured) you doo derely and ſincerely, both loue and eſteme: as well, of your own moſt curteous diſpoſition toward all men, with whom your worſhip hath to doo: as alſo, for ſundry his vertues, and excellent Skill, in many Arts, and Sciences, Wherewith the higheſt hath very graciouſly bleſſed him. For which his habilitie, and Talent, he is allwayes moſt humbly thankfull, to the onely Author, and giuer, of all goodnes and wiſedome. Verely, for theſe 24. yeres (at the leaſt) I haue had the Ientleman in great admiration: As well for his foreſayd excellencie in good learning (ſo iudged of, long ſins, by the learned, in ſundry Nations) As, for his moſt ready Curteſie in Communicating or conferring to and with ſuch, as duly require his Aduiſe, Opinion, or Iudgement, in any Science, Arte or Practiſe, wherein he hath had any ſpeculation or exerciſe. Such Commendations, as theſe, allthough they be great, (and rare, in any Studious Ientleman of this Kingdom, els:) Yet, neither the ſame, nor ten tymes as great (ſownding lowd about his eares, for theſe many yeres paſt) haue at any tyme, or yet doo, any one pyns point, puf vp his hart, vaynglorioully: but haue, and doo make him more Ioyfully thankfull, to the kingly and free giuer, of ſuch his great Talent: So great, as, *Quibus Res nota ſunt, & qui illi benè volunt, exiſtimant orationem non eſſe parem Magnitudini Rerum geſtarum*, (As that prudent Athenienſien Gouernor, *Pericles*, ſayd, *In oratione Funebri*: Commending them, that manfully had ſpent their liues, in the late warres, then:) *Alij, ignari, iudicant laudes eſſe immodicas: quia inuident excellenti virtuti. Laudes enim eò vſq; tolerabiles ſunt, donec ea dicuntur, quæ Auditores ſe quoq; facere poſſe arbitrantur: Si Maiora dicuntur, Inuident, non credunt.*

*An. 1576. Auguſti. 1.

*Thucididen, Lib. 2.*

Therfore, pardon me (I beſeech your worſhip) Yf in rehearſing here, and there (glaunſingly) ſome points of his due Commendation,

I ſpeak

* I ſpeak far ſhort of that, which (farder) your worſhip and other, doo, or may know, and more aptly can expres, to Gods glory: for his graces, on that Ientleman, ſo abundantly beſtowed: Who (I know right well) doth make no les account of your Worſhip, then the Iuſtice of dutifull and perfect Amitie requireth. Which is a thing, very rare (now a dayes) any where to be found. And for better proof of the Premiſſes, (by your leaue, and with your patience) I will, here, truly and briefly Note ſuch matter vnto you, as neither (Withall) is impertinent to this Paradoxall Inſtrument, now, firſt publiſhed: nor mete to be let pas (in a manner) vnknown, and vtterly vnrecorded.

M.M. Lok.

For, whereas, about, 3. or 4. monthes laſt paſt, a vertuous * Ientleman and Marchant, with zealous Intent, for the Auauncement of God his glory, and the great Commoditie, and honor of this kingdom, procured vnto him, Worſhipfull, yea and Honorable Ayde alſo: to ſet furth Ships, for a Northweſt Diſcouery: And ſhortly after, there came abrode, in Print, a little Engliſh book, containing ſome probable reaſons, tending to the perſwaſion of the ſame Cours and voyage: In the Epiſtle of which little book, no ſmall pece of Credit (for the Attempt to be liked of) was aſcribed to *M.* Dee his Iudgement, (as, there, is to be ſene) ſet down, in his Mathematicall Præface, with the Engliſh Euclide, publiſhed: So it came to pas, that it was his wurſhipfull freend (*M. Edward Dyer*) his fortune, Firſt, to Aduertiſe him (as he told me) both of the ſayd book, by the Title therof: and of his Name, in the foreſayd Epiſtle (to good purpoſe) vſed. Whereupon, he, calling to Remembrance his old Atlanticall Diſcourſes, to the ſelf ſame purpoſe (at the ſayd *M. Dyer* his requeſt) almoſt ten yeres ſins, ſet down in writyng: And peruſing throughly all reaſons and allegations (both *Pro* and *Contra*) now, in the ſayd Pamphlet expreſſed: did, furthwith, by euery Article therof, in the Margent, Note their value, or imperfection. And, ſtraight way, after that, made a new Collection, for the ſame voyage, very probable. And thirdly (the ſame day) writ, 18. new Conſiderations of his own: very pleaſant, in probabilitie, for an other voyage of Diſcouery: (in reſpect of Safetie, Nerenes, and Commoditie) nothing inferior to that, which they, * now, haue vndertaken, God ſend them good ſpede.

* They did ſet furth the 12. of Iune laſt.

And, M. Dee, being thus furniſhed, aſwell to maintein probably his former Iudgement (by *M. Gaſcoyn* recited, in the foreſayd Epiſtle) and intending to geue thoſe his, 18. new and very ſtraunge Articles of Conſideration, to him or them, whom he ſhould deme apt and deſirous to furder the ſayd Diſcouery (no les, then this was by a diſcrete, carefull, diligent, and conſtant Procurer, follower and furderer, brought to the preſent execution): And alſo, purpoſing freendly to examin, and faithfully to Inſtruct *M. Capitain Frobiſher*, and *M. Chriſtopher Hall*, and other, that ſhould haue the chardge about the ſayd Northweſt Diſcouery (As he was, partly by the right worſhipfull Sir *Leonell Ducket* Knight, and partly by *M. Frobiſher* him ſelf, before that, requeſted to doo) made, then, no delay, to repayr to the Moſchouy houſe:

Where,

Where, he found him ſelf courteouſly and very worſhipfully enterteined. And at that tyme of his abode there, and after that, at ſundry other tymes, of his Reſort, thither, and to their Ships, he proceded ſo with them, according to his Intent: and pleaſured them, ſo much according to their deſire: That he finding them, quick of apprehenſion, and likely to remaine * Thankfull, for his pithy inſtructing of them: And they, finding him (aboue their expectation) ſkilfull: And (more then could be wiſhed for) Carefull, for their well doing, in this their commendable and honorable Attempt: both the one and the other, became very ſorry of their ſo late acquaintance and conference, for theſe their waighty affaires furdering: And greatly miſliked their want of tyme, ſufficient for the *Complemēt and principall pointes of the Perfect Art of Nauigation* learning at his hands. Such pointes, (I meane), as needed either great knowledge in the *Sciences Mathematicall, and Arts Mechanicall:* or expert Skill, of many *Cauſes and effects Naturall*: Such points (I ſay) to their affaires, and the *Perfect Art of Nauigation*, incident: he very aptly could, & right willingly wold haue dealt with them in: Yf that pinch of tyme, wold haue ſo permitted. For, it is very euident, by his deſcription of the *Perfect Art of Nauigation* (in his foreſayd *Mathematicall Præface*, declared) and alſo, common reaſon, and dayly experience, will confirme the ſame: that, not onely, ſuch ſkill and furniture, as both here is rehearſed, and in that Præface is ſpecified: But, other alſo, is moſt nedefull for him to be fraught withall, that ſhall be allowed for an exact *Hydrographer, Pylot-Maior, Arche-Pylot, or Grand-Pylot-Generall* of ſuch an Incomparable *Ilandiſh Monarchy*, as, this BRYTISH IMPIRE hath bene: Yea, as it, yet, is: or, rather, as it may, & (of right) ought to be: As I haue bene informed by him, who can reaſonably declare how:

his exact

his profound search &

Or his singular & heavenly talent in new needfull matter & conclusions, yea many whole excellent Arts inventing:

By part of all this & other his treasury & learned furniture, ~~he very aptly~~

The Complement of the perfect Art of Nauigation.

THE BRYTISH MONARCHY.

** As (beſides many other thinges) this letter, may ſeeme to be a ſufficient witnes.*

omitted in MS.:

To the worſhipfull and our approoued good
freend M. Dee, giue theſe with ſpeed.

This 26. of Iune. 1576. I ariued in Shotland in the Bay of Saint Tronions in the Latitude of 59 degrees, 46 Minutes.

I with M. Hall make our dutifull Commendations to you with as many thankes as we can wiſh, till we be better furniſhed of farder matters to ſatiſfy our duties for your frendly Inſtructions: which when we vſe we doo remember you and hold our ſelues bound to you as your poore diſciples, not able to be Scholers but in good will for want of lerning, and that we will furniſh with good will and diligence to the vttermoſt of our powers. The cauſe of our ſtay here, was, to ſtop a leake which I had in the *Michaell*, and withall filled certayne freſh water and by Gods grace this night according to my Commiſsion I wil depart. This preſent night I haue a fayr winde, God be prayſed. I haue had ſharp weather and Fogs: But all my company continue with a good courage as they began at the firſt. Newes I haue none, but my Barkes ſayle very well all: But the *Gabriell* hath no fellow, ſhe ſpards halfe her Sayles to all men. Thus I commit you to God. In haſt this preſent after noone ready to ſet Saile.

Your louing frend to vſe and
commaund Martin Frobiſher.

*Yours to commaund*
*Chriſtopher Hall.*

WHom, alſo, I haue heard, often and moſt hartily Wiſh, That all manner of perſons paſſing or frequenting any our Seas, appropriate: and many wayes, next enuironing *England*, *Ireland*, and *Scotland*, might be, in conuenient & honorable ſort (at all tymes,) at the Commandement and Order (by Beck or Check) of A PETY-NAVY-ROYALL, of Three ſcore Tall Ships, (or more:) but in no caſe, fewer: and they, to be very well appoyn-

A very Commendable Wiſh of a faythfull Subiect.

A PETY-NAVY-ROYAL.

ted, throughly manned, and ſufficiently vittailed.

The Commodities enſuing of the Continuall Garde and ſeruice of the PETY-NAVY-ROYALL.

The Publik Commodities wherof, enſuing: are, or would be, ſo great and many, as the whole Commons, and all the Subiects of this Noble Kingdome, would (for euer,) bles the day and houre, wherein, ſuch good and politik Order, was (in ſo good Time and *Opportunitie) taken, and eſtabliſhed: And eſteme them, not onely moſt worthy and Royall Counſailers, but alſo Heroicall Magiſtrates, who haue had ſo fatherly Care for the Communaltie: and moſt wiſely, procured ſo *Generall Brytiſh Securitie*:

* Opportunity.

*Generall Brytiſh Securitie.*

1. ¶ That, henceforward, neither *France*, *Denmark*, *Scotland*, *Spaine*, nor any other Cuntry, can haue ſuch liberty, for Inuaſion, or their mutuall Conſpiracies, or Ayds, any way, Tranſporting: to annoy the bleſſed State of our Tranquillitie: as, either they haue (in tymes paſt) had: Or ☞ els, may haue, whenſoeuer they will forget, or contemne, the Obſeruing of their ſworn, or pretended Amitie.

2. ¶ Beſides that, I report me to all Engliſh *Marchants*, (Sayd he) of how great value to them, and Conſequently, to the *Publik-Weale*, of this Kingdom, ſuch a *Securitie* were? Wherby, both outward, & homeward (continually) their Marchantlike Ships (many or few, great or A ſmall) may, in our Seas, and ſomewhat farder, pas quietly vnpilled, vnſpoyled and vntaken, by Pyrates, or other, in time of Peace.

* *Thucidides, Lib. primo.*

*Diodor. Sic. Lib. 6. Cap. 15. Gracorum primus eſt maris Imperio potitus.*

Minos, king of Crete, did Raigne, about 2860, yeres agoe.

The wiſedom and purpoſe of that moſt politik Lawmaker, *King Minos*, may, herein, to vs, be a ſufficient Aduertiſement. For, * *Minos, antiquiſſimus eorum, de quibus audiuimus, Claſſem habuit. Et dominatus eſt in maxima parte eius Maris, quod nunc* Hellenicum *(.i. Gracum) vocatur: Et Regnauit in Cycladibus, & primus Conditor multarum vrbium in illis locis fuit, Cùm inde eieciſſet Cares: & filios ſuos Gubernatores conſtituiſſet: Ac* Prædandi conſuetudinem *(ſicut conſentaneum eſt) quantùm potuit, è mari ſuſtulit: Idque ob eam cauſam fecit*, vt vectigalia *& Redditus magis ad ſe peruenirent*.

B What Abundance of Mony, now, loſt by Aſſurance, giuen, or taken, would by this meanes, alſo, be greatly out of danger?

3. ¶ And Thirdly, how many men (before time of vrgent nede) wold, A thus, be made very skilfull, in all the foreſayd Seas, and Sea Coaſts: in their Channels knowing, in Soundings all ouer, in good marks taking, for auoyding dangers, in good Harboroughs trying out, in good Landings aſſaying, In the order of Ebs and Fluds obſeruing, and all other points aduiſedly learning, which to the *Perfect Art of Nauigation*, are very neceſſary: Wherby, they may be the better hable to be diuided and diſtributed, in a greater Nauy, with charge of Maiſterſhip or Pylotage, in tyme of great nede?

Gubernautik.

*Thucid. Lib. 1. in Oratione Periclis.*

For, this *Art of Nauigation*, requireth a great skill and induſtry. And, Yf, 2000 yeres ſince, it was found true, among the *Græcians*, that, *Ars eſt enim* Res Nautica, *ſi quid aliud: Nec diſcitur obiter: Sed ita exercenda eſt, vt in eam ſolam, cura intendatur, ne obiter ſimul alia agantur:* How much more, now, in our dayes, may it be truly affirmed: When, it is, ten tymes more, (in particular skill, and ingenious feats) augmented, then it was, in thoſe dayes? They of this Nauy, ſhould oftentymes B eſpy or meete the Priuy Sownders and Serchers of our Channells,

Flats,

flats , banks , Pyts , &c . And ſo , very diligently , deciphring our Sea-Coaſts : Yea and in the Ryuer of Thames alſo : otherwhile, vp to the Station of the Grand-Nauy-Royall . And likewiſe , very often , mete with the abhominable Theues , that ſteale our Corne, and vittailes , from ſundry our Coaſts : to the great hinderance of the Publik plenty of England . And theſe Theues , are, both Subiects and forreyners : and very often , and to to euidently ſene : and generally murmured at : but , as yet , not redreſſed : for all the good & wiſe Order , by the moſt honorable Senat of the Priuy Counſayll , taken therein. C . D . the caſe is

¶Fourthly , how many Thouſands , of Soldyers , ( of all Degrees , and apt ages of men ) wold be , by this meanes , not only hardned , well to broke all rage and diſturbance of Sea , and endure healthfully all hardnes of lodging and dyet there , but alſo wold be well practiſed , and eaſily trayned vp , to great perfection of vnderſtanding all maner of fight and Seruice at Sea ? So that , in time of great nede , that expert and hardy Crue of ſome Thouſands of Sea-ſoldiers , wold be to this Realme a Treaſor incomparable . And, who knoweth not , what daunger it is, in time of great nede , either to vſe all freſh-water-Soldyers : Or, to be a fortnight in prouiding a little Company of *Omnigatharums* : taken vp, on the ſudden, to ſerue at Sea ? For, our ordinary Land-muſters , are generally intended , or, now may be ſpared , to be employed otherwiſe , if nede be . I think ,, I haue ſo hard , out of ſome book, written *De Republica* . 4.

¶How many Hundreds of luſty and handſome Men , wold be ( this way ) well occupied : and haue needfull maintenance : Which , now , are either Idle , or, want ſuſtenance : or, both : In to to many places , of this renowmed Monarchy ? 5.

¶Moreover , what a Cumfort and Sauegard , will it , or may it be , to the whole Realme , To haue the great Aduantage of ſo many warlike Ships , ſo well manned and appointed ( for all aſſayes ) at all houres , ready to affront ſtraight way , ſet on , and ouerthrow , any ſudden or priuy forreyn Trechery : by Sea ( directly , or indirectly ) attempted agaynſt this Impire : in any Coaſt or parte therof ? For, ſudden forrein Attempts ( that is to ſay , vnknowen or vnhard of to vs , before their Readynes ) can not be done , with great power : For, great Nauies , moſt commonly , are eſpyed , or hard ſomwhat of , and that very certainly , while they are in preparing : though in the meanewhile ( politikly ) in diuers places , they diſtribute their Ships , and their preparations appertaining. 6. [illegible]

¶And , by reaſon of the foreſayd Pety-Nauy-Royall , Yt ſhall, at all tymes , not onely lye in our hands , greatly to diſpleaſe and pinch the Pety forrein Offender , at Sea : but alſo ( yf iuſt occaſion be geuen) 7.

on land, to doo very valiant Seruice: and that, ſpeedily: as well, againſt any of the foreſayd forreyn poſſible Offenders: As, alſo, againſt ſuch of Ireland, Scotland, or England, who ſhall, or will trayterouſly, rebelliouſly, or ſeditiouſly aſſemble in Troups, or Bands, within the Territories of Ireland, or England: while, greater Armyes (on our behalf) ſhall be in preparing, againſt them: Yf, farder nede, be. For, ſkilfull Sea-Soldiers, are, alſo, on land, far more traynable to all Martiall exployts executing: and therein to be more quick eyed and nymble, at handſtrokes, or ſkaling: better to endure all hardnes, of Lodging, or dyet: and les to feare all daunger, nere or far: Than the Land-Soldyer, can be brought to the perfection of a Sea-Soldyer. As (to the ſame Intent) the Incomparable, and moſt expert Grȩke Capitain *Pericles*, in his Oration (had to the Parlement Senators of *Athens*) auowched: Comparing their State, to the State of the Lacedemonians. Saying: *Cumq; Præſidium alicubi aduerſus nos collocabunt, nocebunt illi quidem: quia excurſionibus vaſtabunt Agros, & recipient Tranſſugas: Sed non poterunt ſimul & obſidere nos, & prohibere noſtras Nauigationes in ipſorum terram: Vbi eos* Claſſe *vexabimus. At nos quidem plus habemus Induſtriæ, ad prælia in terra, ex vſu rei Nauticæ: quàm ipſi habere poſſunt ad Rem Nauticam, ex vſu Militiæ Terreſtris. Nec facile erunt periti Rei Naualis. Nam, nec vos (quanquam à bello Perſico, Claſſe vtimur, & nos exercemus) ſatis Idonei eſtis.* ** Thucidid. Lib. 1.*

8. ¶ By this Nauy, alſo, all Pyrats, our own Cuntrymen (And they to no ſmall number) wold be called, or conſtrayned to come home. And then (vpon good Aſſurance taken of the reformable, and men of choice, for their good Abearing, from hence forth) all ſuch to be beſtowed, here and there, in the foreſayd Nauy. For, good accownt is to be made of their bodyes, (allready hardned to the Seas) and chiefly, of their Courages and Skill, for good Seruice to be done at the Sea.

9. ¶ Nynthly, Princes and Potentates, our forreyn frends, or pryuy foes, (the one for loue, and the other, for feare) wold not ſuffer any Marchant, or other, (Subiects of the Queenes Maieſty), either to haue to ſpeedy wrong, in their Cowrts: Or, by vnreaſonable delayes, or trifling Shifts, to be made wery, and vnhable to follow their right: And, notwithſtanding ſuch our freends, (or, Priuy foes), their Subiects, wold be glad, (moſt reuerently) to become Suters and Petitioners to the Royall State of this Kingdom, for iuſt Redres: Yf, any kinde of way, they could truly proue them ſelues, by any Subiect of this Realme, Iniuryed: and they, wold neuer, be ſo Stowt, Rude, and diſhonorably Iniurious to the Crown and Dignity of this moſt Sacred Monarchy, as, (in ſuch Caſes) to be their own Iudges: or, to vſe againſt this Kingdom, and the Royall chief Cownſaill therof, ſuch abhominable Terms of Diſhonor: as, our to to great Lenity, and their to to barbarous Impudency, might (in manner) Induce them to doo. And, all this, wold come to pas, through the Royalty and Souerainty of the Seas adiacent, or enuironning this Monarchy of England, Ireland, and (by right) Scotland, and the Orknayes allſo, very Princely, prudently, and valiantly

or Caruers

The Brytiſh Impire.

valiantly recouered : that is to ſay , by the ſayd Pety-Nauy-Royall , duly and iuſtly Limited : Diſcretely poſſeſſed : and Tryumphantly enioyed.

10. ¶Should not forreyn Fiſhermen (ouer boldly , now , and to to Iniuriouſly , abuſing our Rich Fiſhings , about England, Wales, and Ireland) by the preſence , ouerſight , power , and Induſtry of this Pety-Nauy-Royall , be made content , and Iudge them ſelues well apayd , to enioy ( by our leaue )ſome great portion of Reuenue to enriche them ſelues , and their Cuntryes by : with Fiſhing , within the Seas , appertayning to our Ancient Bownds and Limits ? Where , now , (to our great Shame , and Reproche ) , ſome of them , doo come , ( in maner ) home to our doores : and , among them all , depriue vs , yerely , of many hundred thouſand pownds : which , by our Fiſhermen , vſing the ſayd Fiſhings , ( as chief) , we might enioy : And , at length ( by little and little) bring them , ( Yf we wold deal ſo rigorouſly with them , ) to haue as little portion of our peculyer Commodity, ( to our Ilandiſh Monarchy , by God and Nature , aſſigned ) as , now , they force our Fiſhermen , to be contented with : And yerely ( nótwithſtanding ) doo , at their fiſhing , openly , and ragingly vſe ſuch words of reproche , toward our Prince and Realm , as , no true Subiects hart can quietly diſgeſt : And , beſides that, offer ſuch ſhamefull wrongs to the good labourſom people of this Land, as is not ( by any reaſon ) to be born withall, or endured any longer : Deſtroying their Nets , Cutting their Cables , to the los of their Anchors : Yea , and oftentymes , of Barkes , Men , and all . And , of theſe ſorte of people they be , which ( other whiles ) by collour and pretence of comming about their ſeat of fiſhing , doo ſubtilly and ſecretly vſe Sowndings , and Serchings , of our Channells , Deeps , Showles , Banks , or Bars , along the Sea Coaſts , and in our Hauen Mowthes allſo , and vp in our Creeks , ſometymes in our Bayes , and ſometimes in our Roads , &c. Taking good Marks , for auoyding of the dangers : And allſo trying good Landings . And ( ſo , making perfect Chartes of all our Coaſts , rownd about England , and Ireland ) are become (allmoſt ) perfecter in them , then the moſt parte of our Maiſters , Loadmen , or Pylots , are : to the dubble owne danger of miſchief in tymes of War : And , allſo to no little hazard of the State Royall : Yf ( malitiouſly bent ) , they ſhould purpoſe to land any puiſſant Army , in tyme to come.

And, as Concerning thoſe Fiſhings of England , Wales , and Ireland: Of their places : Yerely ſeaſons : the many hundreds of forrein Fiſherboats, yerely reſorting : the diuers ſort of fiſh , there taken : with the appertenances : I know right well , that ( long agoe ) all ſuch matter , concerning theſe Fiſhings , is declared vnto ſome of the higher powers of this kingdom , and made maniſeſt , by an other honeſt Ientleman of the Middle Temple . Who , very diſcretely and faithfully hath dealt there in , and R.H. ſtill trauaileth , (and by diuers other wayes alſo) to farder the Weale-Publik of England , ſo much as in him lyeth .

But , Note, ( I pray you) this point very aduiſedly : That , * As, By his *1. Note. plat , of our ſayd fiſhing commodities , many a hundred thouſand pounds of yerely Reuenue , might grow to the Crown of England , more than (now)

* 2. *Prouerb. Principium, plus quam dimidium totius.*

doth : And much more , to the Commons of this Monarchy , alſo : beſides the ineſtimable benefit of plentifull vitayling , and relieuing , both England : and Ireland : And beſide the increaſing of many thouſands of expert , hard , and hardy Mariners : And beſides the Abating the Sea forces of our forrein Neighbours , and vnconſtant freends : And ( Contrarywiſe ) the encreaſing of our own power , and force at Sea : * So, it is moſt euident and certain , that *Principium* (in this Caſe) is , *Plus quàm dimidium totius* . As I haue hard it verified (prouerbially) in many other affairs.

^ at every season

Wherfore , the very Entrance, and Beginning toward our SEA-RIGHT Recouering, And the foreſayd Commodities enioying , at length : Yea , and the onely means , of our Continuance therewith : Can be no other, but by the dreadfull preſence, and power, (with diſcreet ouerſight, and due order) of the ſayd PETY-NAVY-ROYALL : being (whole ſom tymes, ſometyme a parte therof ) ^ at all the chief places , of our Fiſhings : as yf they were Publik Officers, Commiſsioners, and Iuſticiers : by the Supreme Authority Royall , of our moſt Renowmed QVEENE ELIZABETH , rightfully and prudently therto aſsigned .

A Maiſter Key.

☞

The marueilous Priuiledge of the Brytiſh Impire.

So, that, this **Pety-Nauy-Royall** , is thought to be the onely **Maiſter Key** , wherewith to open all Locks , that kepe out , or hinder , this Incomparable **Brytiſh Impire** , from enioying ( by many means ) ſuch a yerely Reuenue of Threaſor , ( both to the Supreme hed , and Subiects „ therof,) as no plat of Ground , or Sea , in the whole world , els , (being of „ no greater quantity ) can with more Right , greater honor , with ſo great „ eaſe , and ſo little Chardges : So nere at hand , in ſo ſhort tyme , and in „ ſo little danger : any kynde of way , yeld the like , to either , King or o- „ ther Potentate , and abſolute Gouernour therof, whoſoeuer . Beſides the **Peaceable Security** , to enioy all the ſame , for euer . Yea, yerely and yerely , ( by our wiſdom and valiantnes duly vſed ) all manner of our Commodities , to ariſe greater and greater : as well , in wealth and ſtrength , as of forrein loue and feare , where it is moſt Requiſite to be : and alſo of **Triumphant Fame** , the whole world ouer , vndoutedly . Alſo , this **Pety-Nauy-Royall** , will be the perfect means , of very many other , and exceeding great Commodities , redownding to this Monarchy : which , our Fiſhermen , with their * Fiſherboats onely , can neuer be hable to Cumpas , or bring to pas : And thoſe, being ſuch , as are more neceſſary, to be cared for (Preſently) then wealth.

* Fiſherboates onely , could neuer bring to pas our enioying the great bleſsing of God, appropriat to this Kingdom.

Preſently.

☞

A Politik. *A.B.C.*

Therfore, the Premiſſes well wayed , aboue and before all other, this Plat of a **Pety-Nauy-Royall** , will ( by Gods grace ) be fownd , the playn and perfect **A . B . C .** moſt neceſſary for the Commons , and euery Subiect , in his calling , to be carefully and diligently muſing vpon, or exerciſing him ſelf therin . Till , ſhortly , they may be hable , in effect,

to read

to read before their eyes, the moſt ioyfull and pleaſant Brytiſh Hiſtories, (by that Alphabet onely, decyphred, and ſo broght to their vnderſtanding and knowledge) that euer, to this, or any kingdom in the whole world els, was known or perceiued.

all

¶Furdermore, How acceptable a thing, may this be, to the Raguſyes, Hulks, Caruailes, and other forrein rich Laden Ships, paſſing within, or by any the Sea Limits, of her Maieſties Royallty, euen there, to be, now, in moſt Security, where, onely, heretoſore, they haue bene in moſt Ieopardy: as well, by the Rauin of the Pyrat, as the Rage of the Sea, diſtreſſing them: for lack of Succour, or good and ready Pilotage? What great frendſhip in hart, of forrein Prince and Subiect: And what liberall Preſents, and forrein Contributions, in hand, will duly follow therof, who can not imagin? 11.

¶Moreouer, ſuch a Pety-Nauy-Royall, (ſayd he) wold be in ſuch ſtead: As though, 1. One were appointed, to Conſider and liſten, to the dooings of Ireland: 2. And, an other, to haue as good an eye, and ready hand, for Scotiſh dealings: 3. An other, to Intercept or vnderſtand, all priuy Conſpiracies (by Sea to be communicated) and priuy Aydes of Men, Munition, or Mony, (by Sea to be tranſported,) & to the endamaging of this kingdom, any way, intended: 4. An other, againſt all ſudden forrein Attempts: 5. An other, to ouerſee the forrein Fiſhermen: 6. An other, againſt all Pyrats haunting our Seas: And therewith, as well to waſt and garde our own Marchants Fletes, as they ſhall pas, and repas, betwene this Realm, and whereſoeuer els they may beſt be planted, for their ordinary Marts keping (yf England may not beſt ſerue that turne) And alſo, to defend, help, and direct many our forrein freends, who muſt needes pas by, or frequent any of thoſe Seas, whoſe principall Royallty, (vndoutedly) is to the Imperiall Crown of theſe Brytiſh Ilandes, appropriate. 12.

A

The Marts.

B

One ſuch Nauy, (ſayd he) by Royall direction, excellently well manned, and to all purpoſes, aptly and plentifully furniſhed, and appointed: and *Now, in tyme of our *Peace, and quiet euery where (Yet,) before-hand, ſet forth, to the foreſayd Seas: with their Chardges and Commiſſions, (moſt ſecretly to be kept from all foes and forreiners.) wold ſtand this Common wealth, in as great ſtead, as fowr tymes, ſo many Ships, wold, or could do, yf, vpon the ſudden, and all at once, we ſhould be forced, to deale, (for remouing the foreſayd ſundry principall manners of Annoyance:) we beyng, then, vtterly vnready thereto: And the Enemyes Attempt, requiring ſpeedy (and admitting no ſucceſſiue) defeating.

*NOW.

* *Fælix eſt ea Reſp. quæ tempore Pacis, bella tractat. Laurentius Grimalius. fol. 71. Libro Secundo de Optimo Senatore, ad Sigiſmũdum Poloniæ Regem.*

13.

¶To Conclude herein: This Pety-Nauy-Royall, vndowtedly, will ſtand the Realm in better ſtead, then the enioying of fowr ſuch Forts or Townes, as Callys and Bulleyn onely, could do. For, this, will be as great ſtrength, and to as good purpoſe, in any Coaſt of England, Ireland, or Scotland, betwene vs and the Forrein foe, as euer Callys was, for that onely one place; that it is ſituated in. And will help to enioy The Royallty and Souerainty of the Narrow Seas, throughout:

Onely Peace with all forrein Princes intended (by this Nauy) to be preſerued.

and of other our Seas alſo, more ſeruiſably, then Callys or Bulleyn euer did: or could doo: yf all the Prouiſoes hereto appertayning, be duly obſerued: foraſmuch as, we entend, now, Peace onely preſeruing: and no Inuaſion of France, or any Enemy, on that Mayn, inhabiting: toward whom, (by Callys, or Bulleyn,) we need to let-in our Land forces. &c. Much (I know,) may be here ſayd, *Pro, & Contra*, in this Caſe. But, God hath ſuffred ſuch matters to fall ſo out: and all to vs, for the beſt, yf it be ſo (thankfully) conſtrued, and duly conſidered.

* Note.

For, *when all forrein Princes, our Neighbors: dowtfull freends, or vndutifull People: (Subiects, or vaſſals) to our Soueraign, ſhall perceiue ☞ ſuch a Pety-Nauy-Royall, houering purpoſly, here and there, euer ready and hable to ouerthrow any their malitious and ſubtile ſecret Attempts, intended againſt the weale Publike of this moſt Noble kingdom, in any parte or Coaſt thereof: Then, euery one of them, will, or may think, that, (of purpoſe) that Nauy was made out, onely to preuent them, and none other: And for their deſtruction, being bewrayed: as they wold deme. So, that, no one, ſuch forrein Enemy, wold aduenture, firſt, to breake out into any notable diſorder, againſt vs: Nor homiſh Subiect, or wauering vaſſall (for like Reſpects) durſt, then, priuily muſter, to Rebellion: Or make harmfull Rodes, or dangerous Ryots, in any Engliſh, or Iriſh Marches.

* Note: A ſecret Policie herein.

But, ſuch matter as this, I iudge you haue, or mought haue hard of, ere now, (by the worſhipfull *M. Dyer*,) and that, abundantly: Seeing, *Synopſis Reipub. Brytanicæ*, was, at his Requeſt (ſix yeres paſt) contriued: As, by the Methodicall Author thereof, I vnderſtand. Whoſe Policy (here) *for the Partings, Meetings, Followings, Circuits, &c. of the Ships (to the foreſayd Pety-Nauy-Royall belonging) with the Alterations both of Tymes, Places, and Number, &c. is very ſtrange to here. So that, in Totall Somme, of all the foreſayd Conſiderations, vnited in one: Yt ſeemeth to be (almoſt) a Mathematicall demonſtration, next vnder the Mercifull and Mighty Protection of God, for a fæſable Policy, to bring or præſerue this Victorious Brytiſh Monarchy, in a marueilous Security: Whereupon, the Reuenue of the Crown of England, and ☞ Wealth-Publik, will wonderfully encreaſe and floriſh: And then, therupon, Sea forces (a new) to be encreaſed, proportionally: &c. And ſo, the Fame, Renowm, Eſtimation, and Loue, or Feare, of this Brytiſh *Microcoſmus*, all the whole and Great world ouer, will ſpeedily be ſpred, and ſurely be ſettled. &c.

Security

Truly, I was carryed (almoſt, ere I was aware) and that, very pleaſantly, into the Conſideration of the manifold and Incredible great Commodities, that may ariſe to this Kingdom, by A Nauy, ſuch, as I haue (by good Inſtruction) ſpoken of: whereas, my chief purpoſe was, and is, to entreat of matters, touching this Paradoxall-Cumpas, and the perfect Arte of Nauigation. But, ſeeing the word of a Nauy, was ſo nere, in Sownd, to Nauigation: And ſeeing, no Nauy (in dede) can be dealt

withall,

withall, at Seas, accordingly, without good ſkill of Nauigation: (though Nauigation, may be without a Nauy) verily, for ſo good a purpoſe, and ſo nere to my matter, I fauored my fantazy, while it ſomwhat ſtrayed from my principall Intent. And not ſo, neither. For, my principall Intent and his chiefly, (whoſe brief Aduertiſements herein I wold gladly make ſome Remembrance of) Is, (as it ought to be, of duty) to be fownd faithfull, ſeruiſable, Comfortable, and profitable to the Politicall Body of this Brytiſh Common-wealth: Wherof, we all, be Members, by God his mercifull Ordinance. That is to ſay: All true Subiects, their Chief Intent, and principall purpoſe, (in all worldly their affayres, Artes, Sciences, and Studyes, &c.) ought to be, the procuring, furdering, mainteyning and encreaſing of the weal and Commodity Publik, ſo much as in them lyeth, and as, they decently and dutifully may. And, So, the End of Ends, and yttermoſt ſcope of the ſayd Arte of Nauigation, is ſuch Publik Commodity, of this whole kingdom intended, and meant: that, from that Publik fowntain, very eaſily and certainly, may be deriued to euery priuat man, his proportionall parte of delitious Refreſhing, and vitall preſeruation, in very godly ſort, and politik order.

Euery Subiect his Duety.

But, Contrarywiſe, Where priuate wealth and commodity is ſought 1.
for, before Publik: Or, no publik Commodity at all, cared for, or inten- 2.
ded: but onely priuate: Or, where Publik Commodity and Security, 3.
is euidently hindred, or, indammaged: There, by great wiſdom, any ſuch Common-Wealth, wold ſpeedily be Cured from the Ruinous and Lamentable daunger, to the Strength and life of the Weale-Publik enſuying, of thoſe three kindes of ſo greuous and venemous wounds, if they be, ouerlong, neglected.

And, as Concerning the former Pety-Nauy-Royall: that I may, aſwell Reporte ſome parte of his Plat, and Conſiderations, for the Charges thereof bearing and mainteyning, as I haue expreſſed his earneſt wiſh for ſuch a Nauy to be ſet forth, for the Cauſes alledged: After this manner, was his entrance into that parte of his diſcourſe. What wold that Noble, Valiant, and Victorious Athenienſien PERICLES, ſay, yf, now, he were lyuing, and a Subiect of Authority, in this Brytiſh Kingdom? What Common Contribution, wold his pithy Eloquence perſwade, for the mayntenance of this Pety-Nauy-Royall? Who, taught by word, and proued in effect, *Vnam Pecuniæ parandæ rationem putandam, Naues quamplurimas habere: Alias verò extra eam rationes, nullius momenti exiſtimandas*. And ſo, effectually perſwaded the Athenienſiens, *Quòd, NAVES, Diuitias: Diuitias verò, ægeſtatem ducerent*. Which *Ænigma* of Prudent *Pericles*, is thus (in Latin) expounded out of the Greke *Suidas*. *Opes igitur in Terra, Inopiam arbitrari: In MARI autem ſitas eſſe Opes, exiſtimare: Nihil aliud eſt, niſi vnas putare Opes, Naues quam-plurimas: Reliqua, Inopiam indicare: Cuiuſmodi eſt Pecu-*

The erneſt wiſh of a dutifull Subiect.

*nia Spectaculorum , & Iudiciorum . Suadet itaq; , Omnes in hæc factos ſumptus , Nauibus eſſe aſsignandos .* And , ſyns this matter of the Pety-Nauy-Royall , hath ſomwhat occupyed myne Imagination , I haue fownd (Sayd myne Inſtructor ) by that worthy and excellent *Plutarch* his Grȩke hiſtories , of Notable mens liues , that this *Peerles Pericles* ( about two thouſand yeres ſins ) faithfully and erneſtly intending , to aduance the Atheniénſien State and Common-Wealth : And to make it , after the beſt manner , to excell all other , with whom it had , or might haue to doo : perceiued , the only means , to be Such , as , by manifold , and more forcible Arguments , the like , muſt to this Brytiſh Ilandiſh Monarchy be much more auailable , To procure vnto it , Triumphant proſperity : And how ? By Sea Security : And how, that ? By this Pety-Nauy-Royall , in due * tyme prouided , and diſcretely , at Sea mainteyned . For , *Pericles* wiſely vnderſtanding , that no other means was ſo eaſy , ſo ready, and ſo ſure , for Athens to atteyn to their wiſhed for Souerainty , among their freends and foes, dwelling about them : But if, they were Lords and Maiſters of the Seas , nere and far about them : he wold not loſe any opportunity of fardering his purpoſe therein , both by Ships preparing , and apt men trayning vp to Sea diſcipline . And therupon wold not , *Imperitis voluptatibus Ciuitatem delinire* : But with ſuch exerciſes delight them , as , beſides other their priuate Commodities growing thereby , The Principall and finall Publik purpoſe , might alſo therewith , be brought to greater nerenes . As : *Sexaginta autem Triremes quotannis emittere , in quibus multi ex Ciuibus nauigabant : ſtipendiumq; ſingulis octo* * *Minæ erat : qui eas pro meditatione , & exercitatione ad Nauticam & Marinam Diſciplinam , perciperet* . This *Pericles* , alſo , by many his victories , was found and tryed , abrode ( on Sea and land ) *Vir bello fortis & ſtrenuus* : as well , as , a moſt prouident and Circumſpect Cownſailor , at home . *Nulla enim incidit ( eo Duce ) ne fortuita quidem Belli offenſio* . And, *Quàm diù in Pace vrbi præfuit , moderatè vſus eſt Imperio , & tuta Ciuitas erat : Opibuſq; ac Potentia ( ipſo Rempub : gubernante ) præcipuè florebat* : As *Thucidides* witneſſeth , and other . And now behold , what followeth ( in *Plutarch* ) noted , of ſome parte of that moſt comfortable frute enioying , which , of the former Ships prepared , And the Citizens to Sea diſcipline before hand trayned vp , was reaſonably expected : *Deindè , Magna Claſſe , optiméq; ornata , & inſtructa , Græcas quidem Ciuitates , quarum ope & ſubſidio iuuabantur , benignè humanéq; tractauit : Vicinis autem Barbaris Nationibus , Regibus & Tyrannis , oſtendit Potentiæ molem , licentiamq; & audaciam , quacunq; libitum foret Nauigantium : Maréq; totum , ſub ſuam ditionem & Imperium redigentium* . O , a Sownd Cownſailor and Couragious Capitain , moſt mete for the Brytiſh Sea Royalty recouering . *O Pericles* , thy life ( certainly ) may be a pattern and Rule to the higher Magiſtrates ( in very many points ) moſt diligently , of them , to be imitated . But , albeit , that ſuch a Græke *Pericles* , can not , readily , for our purpoſe , be found out : Yet , it is ( Sayd myne Inſtructor ) of ſome

Plutarch in Pericles life. Pericles floriſhed An. Mundi, 3537. About which tyme , Plato was borne.

* Great wiſedom it is, to vſe OCCASION when it is preſent .

The marueilous Commodity , of being Lords & Maiſters of the Sea.

* Theſe eight Atticall Mines, were to be rated of our vſuall and currant mony , now. 25. pownds : very nere : and otherwiſe , to be named a hundred Crowns. For euery Mina Attica , was of an 100 . drachmes. Wherof , 8 . made the ounce &c.

of ſome graue and expert men, thought probable, that this Politik Deuiſe, and humble Aduertiſement, can not ſo ſone take effect, as all the States and the whole Commons of this Brytiſh Impire, may, (for the manifold and waighty Reſpects declared), both very faithfully deſire, and alſo very quickly be induced, to be, after a moſt eaſy manner, Contributary thereunto: vnder the name of A perpetuall Beneuolence, for Sea Security. For, who is there, of this Kingdom: A true and naturall borne Subiect (Spirituall or Temporall,) but very willingly wold: and without any his hinderance, could, yerely forbeare (to furder and ſtabliſh ſo marueilous a Benefit publik)

An humble Aduertiſement.

A PERPETVALL BENEVOLENCE, FOR SEA SECVRITY.

The Hundredth Peny, of his Rents and Reuenues: and
the Fiue hundredth peny, of his Goods valuation?

And after the ſame rate, is to be vnderſtode of all and euery Fraternitie, Guyld, Corporation, Miſterie, Brotherhood and Communaltie Corporated or not Corporated, within this Realm of England, Wales, and other the Queenes Maieſties Dominions, their goods and reuenues. And that, for onely the firſt and immediatly next enſuing ſeuen yeres ſpace. Then, for the ſecond ſeuen yeres, to pay onely,

The peculier ſpecifying, of the manner of Welth, you may conſider in the Act, of the laſt Subſidie, granted, Anno Eliz. 18.

The Hundred and fiftith peny, of his or their Rents
and Reuenues, and the Seuen hundred and fiftith
peny of his or their goods valuation, yerely.

And after 14. yeres expired, to pay for euer, but the half of the firſt Contribution. So that, after the firſt. 14. yeres fully expired, (after the day of this decree and Act making,) the Rate to be, yerely, but

The Two hundredth peny, of his or their Rents and
Reuenues, and the Thouſandth peny of his or
their Goods valuation, for euer,

The two Hundreth peny, of Lands & Rents. And the Thouſandth peny of goods, (for euer) yerely, to be payable.

And that, I mean, onely, of all naturall born Subiects, of this our bleſſed Iland ALBION. So that, ſuch an exact valuation of their wealth and hability, ſhould not hereafter (in any wiſe) be a thing to the Subiects and Commons, præiudiciall: And a cauſe of greater Charge, or burden to them, in their Ceaſments (to come) for any other Publik Seruice, or Commodity, than heretofore, the moſt generall manner of fauourable * leuying, of ſuch other Taxes and Subſidies, hath bene vſed. But, Beleue, vndoutedly, After that this SEA SECVRITY (with that fauour of the Omnipotent King, which he chiefly beareth to Iuſtice, and Peace: and by the wiſdom, and prudency of the higher powers of this Impire) ſhall be ones eſtabliſhed, and confirmed, in trade of due execution, (either by means here expreſſed, or better), Vndoutedly, * All other extraordinary TAXES, SVBSIDIES, RELIEVES, and LONES, &c. will ceaſe, and vtterly be needles, FOR EVER. Prouided and excepted alwayes, that no man being in the retinue of the Pety-Nauy-Royall, ſhall with this Contribution be

* As, one worthe 500.li. in goods, to be ceaſed at 50.li.

* O, godly Intent: O long looked for Cōmon wealth.

*A Proniſo.*

any thing charged : of what degree , or hability ſo euer he be . Suerly,
Seeing God challengeth the Tenth yerely , and Firſt frutes, continually
: in Token of our Thankfulnes toward him , and for Mayntenance of
the Leuites , that are of the Spirituall Miniſtery , Truly : the Tenth of
the Tenth , I mean , the Hundredth parte of our Reuenues , As it is a
les portion then the other , So will many thowſands , be more willing to
geue it , and more truly to Recken it , alſo , then ( now adayes ) they doo
the other : And will Iudge This new Beneuolence , as a gratious,
* A Politik Eaſter offring.
godly , & politik * Eaſter Offring , toward the Repayring and new Strengthning
of the fowndation and Walls of *TEMPLVM PACIS* , or
Solomons Temple , ( as it were ) I mean , of the whole Brytiſh
Monarchie: Wherein, by this means, we may, in Peace , ioyfully , all
the dayes of our life, and thankfully , ſerue the King of Kings, and Lord of
Hoſtes : Little dreading , and les feeling the fury of any forreyn Enemies
power . And thereby, alſo , be the better hable to cut of, and ſpeedily to
2. Repres any homiſh prowd fleſh , or Rebellious Carryen . And, as for
the Free Denizon, yt is moſt reaſonable and fauourable handling, that
he be Contributary herein, The Two hundredth parte of his Yerely Reuenues
3. , and value in Subſtance: ioyntly eſteemed : And the mere Forreyner
(here inhabiting) to be aunſwerable, yerely , for the Hundredth
parte of his Subſtance onely . In their Natiue Cuntry , they know (and
we are not ignorant) how far greater Sommes, they haue byn Tributary
of, yerely: and not, the Thouſand part, to their Commodity ſo auailable,
as this will be : And as they alſo will gladly acknowledge : Yf they
haue a faithfull hart : wiſhing (as they are bownd in Conſcience) the proſperous
eſtate of this Renowmed Kingdom : Which, ſo charitably and fatherly
, in their neceſſityes , and half voluntary Baniſhments , hath receyued
them , and ſtill protecteth them : in no les Security , then the
true and Naturall born Subiects of this Brytiſh Impire, are protected
in: aſwell from all forrein violence, as all other Iniuries within this Land,
4. ſuſtayning . Alſo, that euery Forreyner or Alien, (Denizon, or not,)
falling not vnder the generall reckning and order of Contribution aforeſayd,
and notwithſtanding, of the Age of ſeuen yeres, or aboue, ſhall yerely
yeld to this Contribution , fowr pence , euery one, for a Pety Forreyn
5. Courteſy . Finally , of the wages of all hyred Seruants , the Hundredth
Peny , of euery fiue Nobles wages , is to be accownted of, yerely :
yf their meat and drink be alſo allowed them , beſides their wages : As
moſt willingly, all Diſcrete Seruants , Engliſh and other , will yeld thereto
. That is, of euery fiue Nobles wages clere , receyued , or to be receiued
, onely fowre pence to be due to this Contribution , yerely . And
of any wages vnder fiue Nobles , nothing to be accownted herein , due.
And aſwell , for the foreſayd forreyner , his or her Pety Curteſy : as alſo,
for all Seruants , their fiue Noble Grote, of Contribution , The Maiſter,
(or he, or She), with whom the ſayd Forreyner or Seruant (or being both)
is or ſhalbe abyding (at the tyme of Contribution , or Contributions,)
to be charged with the ſame , for lack of payment therof.

To

To be playn, and very brief: Who is there, in this whole Kingdom, ſo Temperate and Thriſty in his expenſes: that diſpendeth not, yerely, in very vayn, and vtterly vnprofitable Charges, (I will not name ſome, worſe,) the Hundredth part of his yerely Reuenues: and the Fiue hundredth part of the value of his Goods? Let euery man, vnparcially, examin him ſelf, and his own Caſe, therein. But, yf we, now, wold leaue of, ſuch vanity, and (in dede) folly, and turn that vayn folly to Ripe wiſdom: And that ſuperfluous charge, priuate, to wealth publik: We may be iudged to haue geuen an attentiſe eare, to the Kingly Prophet: and to haue bin obedient, to his Counſayle: Where he ſayeth: *Declina à malo, & fac Bonum: Inquire PACEM, & perſequere eam.* Syr, pardon me I pray you: for, though I meddle not with the Myſticall and ſpirituall ſenſe, hereof: (for, I am neither Doctor, nor Bacheler of Diuinity: no, nor, of any calling Leuiticall) Yet, truly, this expoſition, or application, is not vtterly vnapt for this our purpoſe, of ſeeking wayes to preſerue the Peace publik, with all forreyn Princes: And to eſtabliſh the Security therof, perpetually: So far, as humain policy, may make reaſonable account, of ſo likely and circumſpect meanes, duly executed. ☞

It is an olde Prouerb. **A Sword, keepeth peace:** So, this Nauy, by his preſent readynes, and the Secret of his Circuits, and viſitations of ſundry forreyn and homiſh Coaſts, obſerued: will make the malitious murmurers, and priuy malefactors, of all ſortes, to kepe in, and to forbeare their wicked deuiſes and policies: which, otherwiſe, againſt vs, they wold aduenture to execute.

Herein conſiſt ſundry Secrets.

Moreouer, wheras, ſome are of Opinion, that prety Speede, were nedefull, in the Premiſſes (as the tickle and perillous State of Chriſtendome, is, at this preſent:) Truly, in Reſpect therof, we haue great cauſe to thank God, for the honeſt and prudent diſpoſition of ſome Subiects of this Realm: at whoſe hands (till Ships enough for the purpoſe, might aduiſedly be built) we may, partly buy, and partly hyre, both in number and goodnes, Ships, ſufficient, to ſerue, in this Caſe, with all Opportunity.

Spede.

But, as Concerning any of her Maieſties Principall Nauy, to be among them, now, at the firſt, for Cowntenancing of their Credit, or furniſhing of their Strength, he wold not preſume, to ſpeake therof: referring (very dutifully) ſuch points, to the great wiſdomes of the higheſt Magiſtrats, to conſider of. ☞

And, Certaynly, if any thing, may (reaſonably) be alledged, as a
Hinderance, whereby this Incomparable Ilandiſh Impire, ſhall be
barred (yet longer) from taſting of this moſt delitious, Comfortable,
Cordiall, and preſeruatiue frute of * Peace and Tranquillity (politikly 1.
aſſured:) of * Wealth and Riches, comming in, abundantly, to Queene 2.
and Subiect: And, of right honorable * Renown, and great freendſhip, 3.
procured both nigh and far: Yf any thing (Sayd he) may ſeeme of Importance, that, probably and poſſibly may hinder this Publik Policy, from being put in execution: The firſt thing may be, a Certayn Dout,

Three great Douts and Obiections.

which may ariſe among the graue Cownſaylers , and circumſpect Gardians
1. of this Common-wealth : Whether the Threaſor, by the former
rate, generally in England leuyed and collected into their hands and order,
will be ſufficient to counteruaile all Charges, ordinary and extraordinary,
to ſuch a Pety-Nauy-Royall , appertayning, or no:

2. Alſo , they will , or may dout , whether vittailes will hereby wax
ſcarſe , and dere , the whole Realm throughout , or no:

3. And Thirdly, the Poore and faithfull Commons, will on their part,
only dout, of the true, due, and iuſt vſing and Beſtowing of the foreſayd
yerely Beneuolence : and that , perpetually : according to
the very godly and politik Intent of the perpetuall Contribution
therof . Theſe three douts , chiefly , being reaſonably
diſſolued, I will return to the Paradoxall-Inſtrument,
and other Nauigation matters,
thus , a while , ſet aſide .

The Toucheſtone of all Subiects wiſdom.

This Nauy to be nothing chargeable to the Queenes Maieſtie.

As for the firſt : Yf the Toucheſtone of all Subiects wiſdom , that
is, the Queene her moſt excellent Maieſtie, and her right honorable and
faithfull priuy Counſaill , do like , this Pety-Nauy (for the purpoſes before
reherſed) to be ſet furth and mainteyned : So that, the ſame, become
not chargeable to her highnes : but be ſufficiently prouided for , by the
moſt eaſy and voluntary Contribution of her louing and faithfull Subiects
, and other, (in maner, aboue ſpecified:) Then, it is to be ſayd to the
Dout of want of Mony neceſſary : That, yf the foreſayd ordinary and vniuerſall
Beneuolence of England, will not ſuffice ( Though it will amount,
1. Yerely , to aboue an Hundred Thouſand pounds ) And eſpecially ,
ſeeing the greateſt Charges will be at the firſt preparations : yf all things
be made and bought new : Yt is (vndoutedly) to be ſuppoſed , that many
a Thouſand of Men and Women : Yea (in dede) the moſt parte of all the
former Contributers , ſeeing or vnderſtanding the firſt yeres Contribution
(before hand, deliuered) ſo well and duly beſtowed , toward their Intent
performing , wold , preſently (vpon a Second Publik warning , of want,) of
their own honeſt diſcretion , become (agayn) as Liberall and Beneficiall,
2. (and, but for this once) Extraordinarily , as onely the Six hundredth
peny of their Goods and Reuenues , ioyntly , ſhould be
of value . That is, for him that may diſpend, by Rents, of Lands , or otherwayes
, a Hundred pounds , yerely : and be alſo , in Goods , worth
500 . pounds, to yeld now, in extraordinary Contribution , xx . s.
onely : and neuer , after that, any more extraordinary Ayde, to
be, in this behalf , or otherwiſe , required .

Moreouer, in this Caſe of want, for ſuch a Publik Benefit furdering
(as neuer was the like thereof , to this Brytiſh Monarchy ſo probably,
3. aſſured) we wold craue, the Charitable and Brotherly Beneuolence
(and that onely for this ones, As for the firſt ſetting vp, of the ſayd Pety-Nauy-Royall:
And , but , according to this moſt eaſy , and Second

Rate,

* Rate to be leuyed) of the Inhabitants of Ireland, Ierſey, Garnſey, the Counties of Northumberlād, Cumberlād, Weſtmerland, the Town of New-Caſtle vpon Tyne, the Biſhoprik of Durham: and of all thoſe Cities, Boroughs, and Townes (onely the Town of Barwick to be excepted herein) which by any Letters Patents, of the Queenes Maieſtie, or of her moſt Noble Progenitors, (otherwiſe) haue Exemption, Priuilege, & Immunities, from paying any Tax, or Subſidy. &c. And likewiſe, of the Inhabitants of the Fiue Ports, and euery of their Members: And alſo of the preſent Inhabitants within the Liberties, of Romney Marſh. And therupon, good and ſufficient *Prouiſo*, to be made, and eſtabliſhed, to all and euery of the foreſayd extraordinary Ayders, that this their diſcrete and voluntary Contribution, ſhall in no caſe (hereafter) be vnto them any thing præiudiciall, or dammageable to their Charter or Priuilege of Immunitie.

* Only the Six Hundredth Peny of Reuenues and Goods ioyntly.

A Prouiſo.

¶ And this Requeſt, with no little Reaſon, may be offred to their Courteſies, to Conſider of: Seeing, not onely, it is for the better and more aſſured Peace and Tranquillitie enioying, ouer all theſe Kingdomes of England, and Ireland: and for a marueilous and Incredible wealth, and no les Strength, procuring to the ſame: But alſo, foraſmuch as, all the former, ordinarily exempted of all Taxes, and Subſidies, &c. ſhall, or may, by the continuall Seruice of this Nauy, and alſo by the Threaſory therof (hereafter) be greatly ayded: and that (peculiarly) to the leſſening both of their * Charges, and alſo of their * Danger, many wayes: In reſpect wherof, ſuch Priuileges, Immunities and Exemptions, were firſt granted vnto them: and continually haue bin, and are confirmed. So that, ſuch their extraordinary Beneuolence, ſhall not ſeeme merely giuen: no, nor ſo chargeable vnto them, as lent Good: But, to be Mony moſt commodiouſly (for their peculiar Cauſes, and behoof) ſomwhat before hand, diſburſed.

The Reaſon, why, of thoſe Exempted and Priuileged Places, an Extraordinary Ayde, is to be requeſted only this once.

¶ Alſo, yf it were preſently known, that this Pety-Nauy-Royall, (vndoutedly) ſhould, for the foreſayd exceeding waighty Reſpects, very ſhortly, be conſydered of: And with conueniency and Opportunity, furdered to the ſetting furth, and vſe therof: vpon that True and ſufficiently warrented Aſſertion, and declaration: How many godly Aldermen, and other well diſpoſed Marchants, of the City of London: How many a Marchant Venturer, & owner: Yea, how many great Wooll-Maiſters, Staplers, and Clothyers, throughout the whole Realm: Yea, and how many other, of all States and Profeſſions, wold very charitably, in their Legacies, Remember: or, be contented to be put in mynde, of deuout Contribution, or Legacy, toward the Threaſory augmenting, for due mayntenance of the foreſayd Pety-Nauy-Royall? 4.

Legacies.

¶ How many a Biſhop, Dean, and Archdeacon, &c. With their own hands, wold (Extraordinarily) be example to the Layity, of turning, Liberally, the *Mammon* of Iniquitie, to the preſeruation of Publik Tranquillity: and the mayntenance of the Politik Security therof, 5.

againſt Forreyn fraude and force: and all Homiſh poſſible Rebellions?

6. ¶But, and if the Incredible great, and manifold Commodities enſuing therof, were but had, a yere, two, or three, in proof: (O Lord) What lode wold be layd on, then, among the Godly, wiſe, and hable Subiects, to the better mayntenance of a bigger Nauy: And of new deuiſed, more warlik Ships? How many wold contend with other, vertuouſly, to excell herein: as zealous Benefactors, to the Weale-Publik? And ſo, for euer, to remayn recorded: not in boke onely, with pen and Ink marked: but in the harts of all Brytiſh, and Engliſh Poſterity: and in their thankfull memories, deeply Imprinted.

Could the deuout zeale, and Intent of our forefathers, be ſo Beneficiall to Thouſands: And, without any Commaundement, or Requeſt Publik, (they being then, in darknes, and beclogged with Superſtition) moſt gladly, be ſo liberall, to the building of ſo many fayr Monaſteries, &c. Their decking, and Threaſory within: and enduing with Landes, abrode (far and nere) to their charge, of ſo many Hundred Thouſand pownds, as, now, (in manner) are ineſtimable: And ſhall we, now, in the clere Sunne ſhyne of the pure Truthe and Goſpell: in the tyme of ☞ true Religion, known, and obſerued (As we will be cownted of,) Shall we, (I ſay), be either ſo ignorant, how to vſe our Liberality: Or, ſo colde in Charity: or ſo blynde in foreſight: Or, ſo priuatly ſcraping, and miſerably hoording vp: or, ſo thankles and vnfreendly to the Common State of this kingdom: Where, both, our Anceſtors haue receyued their life, mayntenance and wealth: And we our ſelues, no les: and are moſt deſyrous, that our Childern, Wiues, freends, and Poſterity, ſhould enioy as great Commodities, by means of the Publik Society, and the Ciuill Communalty, being preſerued in Secure Tranquillity: Shall we (I pray you) in vertuous zeale, and Liberality, and chiefly, in theſe our Reſpects, of very needfull and certayn, very Godly and great Commodities enioying, be far Inferior to them, in their Reſpects, ſuch as they were? We, being in wealth, and Reuenues alſo, far Richer, now: than they; then were? God forbyd: that ſo great diſorder, and lack of diſcretion, ſhould be to be ſuſpected now, or to be douted of, in the people and Subiects, of this Godly, wiſe, and rich Kingdom.

¶And How, can any Man, reaſonably doubt of the Hability of ſo mighty a kingdom, to ſet furth, and maynteyn moſt eaſily, only Three or Fowrſcore Tall and Warlik Ships: Where, ſo many Thowſand Thouſands, of folks, are Contrybuters to the Charges requiſite? Seeing, only Forty or Fifty worthy Subiects, of their own pryuate Hability, doo very eaſily, and (in manner) contynually, Maynteyn in trade, at Sea, ſo many (and more,) ſuch tall Ships: And the ſame, well Appoynted, well vittayled, well Manned: and they, Duly payd:

The Pety-Nauy-Royall.

And chiefly, Seeing Such a Pety-Nauy-Royall, of Threeſcore Tall Ships, and eche of them, betwene eightſcore and two hundred, Tun of Burden: And Twenty other ſmaller Barks, (betwene 20, and 50, Tun,) may be new made, very ſtrong and Warlike: and all, well vittayled, for Six Thowſand, Six hundred, and Sixty Men: and thoſe Men, Liberally waged: And both Ships, and Men, to all needfull purpoſes, ſufficiently appoynted: and ſo maynteyned continually, and that, very Royally, FOR EVER: for les, then Two Hundred Thowſand Pownds Charges, YERELY, ſuſtayned.

The yeerely Charges of the Pety-Nauy-Royall, Will be les than 200000. Pownds Yerely.

7.

¶Moreouer, In Reſpect of farder by-help, toward the Charges maintayning: Yt is not to be forgotten or neglected, that for a while, at the firſt (and perchance, now and then, afterward) this Nauy, is likely to mete with, and to Seaſe vpon, Diuers Pyrats and Rouers: who, either at broader Seas (you may ges, where) or els, nerer hand, haue made Rauening hauock: And now, they, and their Goods, Threaſor, Ships, and all, will fall into the hands, of Our Pety-Nauy-Royall, or ſome parte therof.

Pyrats Goods.

Mary, herein, my Inſtructor, wiſheth ſome Iuſt and needfull Order to be prouided, and kept inuiolably. That ſuch Ships, Goods, Threaſor: &c, ſhould not raſhly, greedily, or diſorderly be dealt withall. As though, we our ſelues, alſo, would be come Parteners with Theeues: where, now, we are BY GOD AND OVR GOOD QVEENE, conſtituted, as Diſcrete Iuſticers & faithfull Reformers of manifold Wrongs, at Sea, ſuſteyned: And therin, to execute our Charge, aſmuch, and as conueniently, as we may:

Therfore, after that ſuch a Pyrat, Ship, and goods, are vnder our ſafe Cuſtody beſtowed: Proclamation: is, ſo immediatly to be made, that within a Monthe after, (or ſix weekes ſpace, at the fardeſt,) yt may be publiſhed in ſundry chief and moſt frequented Portes, of this kingdom: lying, (as may vpon ſundry Circumſtances be gathered) moſt apt, and toward the places, either from whence thoſe goods came: or toward which, they were to be caryed: with all ſuch neceſſary Notice and Aduertiſement publiſhed, by the Proclamation aforeſayd, as may be auaylable to help the true Owners to their goods agayne.

*Vnicuiq;, quod Suum eſt, tribuatur.*

Thoſe taken Pyrats, alwayes, can (herein) beſt Inſtruct, where, of whom, when, and how, they came by that Booty. The wares them ſelues, the Marchants Marks, Letters, Bills, Reconings in that Ship or Ships, with thoſe Pyrats fownd, will alſo geue ſome light to ſuch Marchants here, as are beſt acquainted, with men of thoſe quarters and Cuntryes, from whence, ſuch goods came: Or whither they were to be brought. And, ſo, after the firſt Proclamation made, euery ſix weekes after, the Like to be made, in place conuenient, as before: Till a whole Yere and a Day ſpace, be fully expyred, after the Day of the ſayd Pyrats taking.

And, yf, within that yere and a Day ſpace, No Claym be

A prouiſo.

be made money of

made: That, then only, and not before, of All ſuch goods, (not yet Claymed), Sale be made, by Auction Publik. Prouided allways, that of wares, which wold, by ſuch length of tyme, take great hurt, or Periſh: in good order of Auction, Mony be made in due tyme. And then, owt of all manner of that Auction Mony, all Charges, vntill that tyme, ſuſtayned, to be firſt Diſcharged: And ſo, the whole Some therof, remayning: And the Threaſor alſo of Gold, Syluer, and ready Mony, (Yf there be any,) is to be diſtributed, after this manner, (* Yf it ſhall by the Higher Powers, be ſo liked of:)

*Yf, is here vſed, for that the whole doth belong to the Prince, by prerogatiue: and therfore it is here half Petitionally, and ſo, Conditionally reckened vpon: As, by the Queenes Royall bountyfullnes, which is alwayes to be hoped vpon, *in Rebus Reip Brytanicæ neceſſarijs:* And the rather herein, Seing none of her Maieſties Ordinary, ſtanding, or certayn reuenue is hereby diminiſhed: nor her highnes at any charges about the getting of theſe Pyrats: and ſeing her Graces Cuſtomes are the more encreaſed, when her Seas are free and ſafe from Pyrats.

Diuide the Some, and Value of all, into Ten equall Partes. Wherof 4. are to be allotted to the Threaſory of the Exchecquer Royall of our Souerayn: 3. to the Threaſory of the Pety-Nauy-Royall: 2. to be ſhared among the Capitaynes, Souldyers, and Mariners: That is to ſay, among all the Men of thoſe Ships, which did preſent an actuall ſeruice, in the taking and Maiſtering of the foreſayd Pyrat, or Pyrats: and one parte of thoſe Ten, to be Due to the Lord Admirall of England, for the tyme being.

And as concerning the Shares, which are to be parted among the ſayd Seruitors of the Pety-Nauy-Royall: This, is Iuſtice: That (generally) it be diſtributed, according to the proportions of their Monthes wages: one compared to the other. And (particularly,) Od * Rewarde, owt of the Nauies Threaſor, is to be cheerfully and thankfully geuen, to whoſoeuer (at that tyme,) did moſt valiant and manfull ſeruice. And ſo, for a Second, Third, and Fowrth. &c. Yf it ſo fall owt.

* *In hoc, multæ pereunt Reſpublicæ: Cùm qui Bonus & Strenuus eſt Vir, nihil plus quàm Ignauus fert Præmij. Iacobus Simanc. Lib 9. De Rep. Cap. 20.*

8.

The Tenth of Pyrats Spoyles, truly reſtored, to be contributed for a curteous recompence.

¶And of all Goods, Threaſor, Mony, and Iuells &c. By meanes of the foreſayd Proclamations (or otherwiſe.) Duly challenged: After all former charges, for the preſeruing therof hitherto, ſhall be accordingly payd, by the Lawfull Challendger: And vpon his paying alſo, only * the Tenth of the cleare value, of the ſo challenged Goods (the ſayd charges Deducted) Reſtitution, preſently, is to be made to the ſayd Challenger: And then, that Tenth, is to be diſtributed, in manner before expreſſed: by 4. 3. 2. 1. Yf the ſame be ſo liked of, By our Souerayn.

9.

¶To Conclude then: One other Chapter (yet more) hereunto, annexed, will make it moſt Certayn, that Threaſor will not faill vs, for the Royall and Triumphant maintenance, of this our Pety-Nauy-Royall, And, that is: Yf yt wold pleaſe the Queene her moſt gracious goodnes, to be ſo bountifull to the Commons, as to Geue, Graunt, and Aſſure FOR EVER, to the Threaſory of the foreſayd Pety-Nauy-Royall, all that her Right, Title, and Intereſt to the TENTH of all Forreyn Fiſhings, within the Royall Limits and Iuriſdiction of her BRYTISH SEAS of England and Ireland: where, now, No man, in her highnes behalf, or to her vſe, receiueth of any Forreyn Fiſherman, any one Peny, in token of their dutifull acknowleging her Royallty, within her due Limits of the foreſayd Seas.

A Supplication to the Queene her moſt excellent Maieſtie.

There

There is a dubble Title , and a Third Reaſon, of this Lawfull demaund : The Titles , are theſe : Aſwell for occupying thoſe Our peculier Seas , and Sea-Coaſts , ( to their great Gayn ) otherwiſe , then as a * Common Sea Paſſage : And alſo , for that they ſhall not be , nor ought to be exempt of all Tything , there , toward God his parte : where , with les coſt , they receiue greater Benefit , then any Huſbandman , of Tylth of the Earth . In Reſpect ( therſore ) of Gods Glory : the Royall Authority , in our own Coaſts , will Induce them , By Right and Might , to Remember both God , and Queene , by whoſe fauours , they are ſo greatly benefited , within our forſayd Sea Limits.

Which Limits ( According to the Iudgement of myne Inſtructor, ) Are , in all places , to be accounted , directly to the Myddle Seas ouer , Betwene the Sea-Shores , of her own Kingdom (and of all Pety Iles , to the ſayd Kingdom appertayning ) and the Oppoſite Sea-Shoares , of all Forrein Princes : And in all Seas , lying immediatly betwene any two of her own Coaſts or Sea-Shoares , the whole breadth of the Seas ouer ( in ſuch places ) is , by all Reaſon and Iuſtice , appropriat to her peculiar Iuriſdiction and SEA ROYALLTY.

The Proportion of the Equity of this Iudgement , dependeth ſomwhat vpon the Ciuill Law , concerning Partition or Propriety of Iles growing vp in freſh water Riuers . And it is not vnreaſonable , to deme Seas betwene diuers next Kingdoms , to be in like and Analogicall Condicion , in reſpect of King and King : As freſh water Riuers , are , in Reſpect of Priuate Subiects , of one Kingdom , whoſe Grownds are lying on both ſydes of the ſayd Riuers : Though the Stream and waters therof (after a ſort ) be accownted Common .

Diuers priuate Groundes , haue , through them ( by *Præſcription* ſo wonne , or otherwiſe purchaſed : ) Some , *Iter* : Some , *Actum* : Some , *Viam* : Yet , no man , that , so may there lawfully pas , may alſo lawfully dig , to his gayn ( or otherwiſe ) *In Itinere* , *Actu* , or *Via* , of that ſort , without furder and due licence obteyned . So , all high Wayes , are cownted Common and Publik , to pas in : But , for any Priuat Man , ( though he be a Subiect , ) in any parte therof , to dig for a Quarry of Stone , or myne for Owre , or Stonecoles &c . Yt is not lawfull : though he wold fill it vp again , as well as he found it firſt . So , here , the Brytiſh Seas , are Common , and free for all Ships of all Nations to pas in , and vpon : But , as cõcerning the Fiſh , vnder the water of thoſe Seas : ( Which Fiſh , God & Nature , bringeth fauourably within the peculier Bownds & Iuriſdictiõ of Our Royall Precinct : ) No Forrein Subiect , ought , cuſtomably , or otherwiſe ( preſumptuouſly ) therin , to caſt Net for the ſame : or , ( vſually or preſumptuouſly ) to ſerch , or drag , to his priuate gayn , therin , without the eſpeciall good leaue , of the Maieſty of our Souerayn

The vſe of the Sea , is Common , but not the Iuriſdiction of the Sea . And yet , the ſame , may be Præſcribed : And the Proprietie therof fall to the Title Royall . *Vide Cepolam Tractat , de Seru . Ruſt . Cap . 26 . Fol . 95 . columna . 2 .* This is Bartolus opinion , recorded by Cepola . *Habentes Iuriſdictionem in Territorio Coherente Mari , dicuntur habere Iuriſdictionem etiam in Mari Vicino , vſq; ad Centum milliaria : & poſſunt ita Capere & punire Delinquentes in Mari , vſq; ad Centum milliaria , Sicut in Terra , in ſuo territorio . Quod Nota : quia habui de facto pro Venetis contra Ianuenſes . Bart . Cepola . Tractatu Ruſt . Prædiorum . Cap . 26 . Habentes Iuriſdictionem in Terra , habent etiam Iuriſdictionem , in Mari & eius Inſulis , valde remotis , DVMMODO alteri loco terreſtri non ſint magis propinquæ : Angelus , in Lege , Inſulæ Italiæ , ff . de Iudicijs , &c . Vide Cepolam Cap . 26 . vbi de Confinio in Mari ſtatuendo , æque vt in Terra .* Which commeth nere to the Æquitie of this Philoſophicall Iudgment , for the Determining of the Royall Brytiſh Sea Limits .

& in Insulis quae sunt in Mari

How the British Seas are to be Judged & used as comon.

Queene (the vndouted Lady and Miſtres, of the Sea Coaſts next adiacent) ☞ firſt obteyned: or, generally to be 2. hoped for: * Or, at the leaſt, not expreſly known to the 3. Contrary.

And herein, we deale, neither Iniuriouſly or diſhonorably. For, we will, to all our Oppoſite Neighbors, alſo attribute, allow, graunt and yeld as good Right and Intereſt, for the other Moyty of the Seas, to their Shore and Coaſts appropriat, as we do now challendge, for our peculyar half. So, that, this is moſt Iuſt, Conſcionable, and Godly: Herein, To do, as we wold be done vnto. Which poynt, tendeth greatly to the Aſſurance of all good Amity, and peaceable Traffique contynuing, with our faithfull, or louing Neighbors.

Iuſtice, and good Conſcience.

And, Seeing Iuſtice, and God, is on our ſide, what Shame and diſcredit ys yt, or may it be, to vs, with all Chriſten Nations, (that ſhall truly vnderſtand the Caſe:) yf we, like ſaynt harted and degenerated Meacocks, ſhould, **NOW**, make dainty, ſhrink, or be afrayd, valyantly to ſeaſon on, and prudently to enioy, this ſo manifeſt Right and poſſeſſion of our Sea Limits: and that, euery way? being, in dede (where they are greateſt) in reſpect of other Princes late Attempts, and Succes, of enlarging and ſetling their new deuiſed Sea Limits: not ſo great a parte, as a drop of water, is, in reſpect of a pottle.

NOW.

**The Law:** *Quod Nullius in Bonis eſt, Occupanti conceditur.*

Can that Pety Marchantlyke king of Portingall, haue any reaſonable Pretence: either, by Law of God, or Man, to inuade and poſſes: not, *Quod nullius in Bonis erat, aut eſt:* But, many other mens Ancient and lawfull Poſſeſſions, and Kingdoms: though they were, (and ſome yet be) Infidels? And that, in a courſe much longer, from his own, little, rightfull, and originall Kingdom, than half the world is about, in the greateſt Circle: yea, after the ſhorteſt Cut or Cours, which any way, they can be brought, to the bounds of their late forced Royallty? And ſhall not we, haue the Courage and ſkill, rightfully to enioy the very ☞ Precinct of our own Naturall Ilandiſh walls, and Royallty of our Sea Limits, here, at home, and before our doores?

Can the Portugale King (by the Popes Authority) cauſe the King of Spayn, to make his Nauies and *Armados*, to forbeare comming within any portion of the Eaſt half of the whole world? (as, to enioy, or be maiſter of any Sea, Mayn, or Iland therein:) And alſo, will the King of Spayn, be contented, ſo, to condeſcend and allow vnto the Portugale, vpon condition, that the other half of all the world (Weſtward) mought be at the like his choys and Iuriſdiction? (And though, in dede, betwene them two, and before God, this Couenaunt Negatiue, is firm, and inuiolably to be kept: Yet, neither of them, by any law, of God or Man, can farder ſeaſon on, as their New poſſeſſions, but, as we, and other, lawfully, may: That is, where they finde, *Quod Nullius in Bonis eſt,*) Can they, honorably (Quoth he) thus preſume, and with a Chriſtien, Conſcience, Deale, Diuide and Share the whole world, betwene them two only (*quo Iure, quâue Iniuria*) as much as they can: And will not ☞ they, or muſt not they, and all our oppoſite Neighbours, be ſo reaſonable,

Note.

ſonable, yea and honorable with all, as to alow, like, and commend our wiſdoms and Induſtry, to enioy the ſkyrts and Purlewes (as it were) of our Brytiſh, naturall, and appropriat Sea Limits? And that, in the moſt decent, peaceable, and freendly manner, that Princely Counſaylors harts can deuiſe, and moſt diſcrete Capitaynes, vnder them, can execute?

Well, (Sayd he) my Hope is, that vnder our good Souerayn Elizabeth (ere long, if it be her pleaſure) the Æquity of this Caſe, will, or may, be maryed, with the Security of the whole State of this Impire: And that they two, will bring furth COMMON-WEALTH, INVINCIBLE-STRENGTH, AND IMMORTALL TRIVMPHANT-FAME: Three moſt lawfull Brytiſh Childern, and long wiſhed for, of the true, Brytiſh, and Chriſtian Druides, they being alſo, Politicall Philoſophers, and not Sophiſticate.

A Godly and Politicall Mariage, And the bleſſed Ofſprings thereof.

Beleue *Pericles* his Saying, betymes: *Magnum eſt, enim, potiri Mari. Conſiderate enim, SI INSVLANI eſſemus, INEXPVGNABILES eſſemus.* Note, here, (I pray you,) a fowrfolde wiſe purpoſe, vnder One golden Saying: to the Brytiſh Monarchy (at this Inſtant) moſt aptly, applyable: *SI INSVLANI ESSEMVS.*

*Thucid: Lib. 1. Pag. 93.*

SI INSVLANI ESSEMVS, INEXPVGNABILES ESSEMVS.

Beſides all this: Yt is moſt erneſtly and carefully to be conſidered, that our Herring Fiſhings, againſt Yarmouth chiefly, haue not (ſo Notably to our great Iniury and los, and the great and Incredible gayn of the Low Cuntries) bin traded, but from xxxvj. yeres agoe, hitherward. In which tyme, as they haue in wealth, and number of Boats, and Men, by little and little, increaſed: and are now become very rich, ſtrong, proud, and violent: So, in the Race of the ſelf ſame tyme running, the Coaſts of Norfolk, and Suffolk, next to thoſe Fiſhing places adiacent, are decayed in their Nauy: to the Number, of 140. Sayle, And they, from Threeſcore, to a hundred Tun, and vpward: beſides Crayers, and other. Wherupon, (Beſides many other dammages, thereby, ſuſteyned publikly:) Theſe Coaſts, are not * hable to trade Iſeland, as in tymes paſt, they haue done: to no little los, yerely, to the wealth-Publik of this Kingdom.

NOTE.

* Though of Late in the Vliſhing & Low Country Trubleſome diſorders, Some Few (by Stealing ouer of vittayles, and other things, from this Common-Wealth) haue made them ſelues priuatly rich, and ſo, Hable to ſet furth, to Iſland, and to other places, a Ship or two: who (before,) were far vnhable therto, by their own Wealth, and Lawfull trade of Dealing.

But, the Herring Buſſes, hither, yerely reſorting, out of the Low Cuntries (vnder King Phillip his dominion) are, aboue. 500.

Beſides, an Hundred, or ſuch a thing, of Frenche-men.

The North Seas Fiſhing, (within the Engliſh Limits,) are yerely poſſeſſed of 300. or 400. Sayle of Flemyngs, ſo accownted.

The Weſtern Fiſhings, of Hake, and Pylchard, are yerely poſſeſſed by a great Nauy of Frenchmen: who, yerely, do great Iniuries, to our poore Cuntrymen, her Maieſties faithfull Subiects.

Strangers alſo, enioy at their pleaſure, the Herring Fiſhing of Alamby, Wyrkington, and White Hauen, vpon the Coaſt of Lancaſhire.

And in Wales, about Dyſi, and Aberyſthwith, the plentifull

Herring Fiſhing, is enioyed by . 300 . Sayle of Strangers.

But (In Ireland) Baltemore, is poſſeſſed yeerly, (from Iuly to Michelmas) moſt commonly, with 300 . Sayle of Spanyards: entring there, into the Fiſhing, at a Streict, not ſo broad, as half the breadth of the Thames, againſt White-Hall. Where, our late good King Edward (the Sixth,) his moſt honorable Priuy Counſaill, was of the mynde (once) to haue planted a ſtrong Bulwark: for other waighty Reſpects, as well, as for his Maieſty to be Souerayn Lord of the Fiſhing of Myllwyn and Codd, there.

Blackrock, ys yerely fiſhed by 300, or, ſomtimes 400, Sayle of Spanyards, and Frenchemen. But, to Recken all, I ſhould be to tedious to you, and make my hart to Ake, for ſorrow. &c.

Yet, Surely, I think it neceſſary, to leaue to our Poſterity, ſome Remembrance of the places, where, our rich Fiſhings els, are, about Ireland: As at Kilſale, Cork, Carlingford, Salteſſes, Dungarwen: Yowghall, Waterford, La foy, The Band, Calibeg. &c. And all, chiefly enioyed, as ſecurely and freely, from vs, by Strangers, as yf they were within their own Kings peculiar Sea Limits: Nay, rather, as yf thoſe Coaſts, Seas, and Bayes, (&c) were of their priuate and ſeuerall purchaſes: To our vnſpeakable los, diſcredit, and diſcomfort: And to no ſmall danger (farder) in theſe perillous tymes, of moſt ſubtle Trecheries, and fickle fidelity. *Dictum, Sapienti ſat eſto.*

And, as for Ireland Fiſhings, ſome Towardnes of good Pollicy, and ſomwhat like reaſon of prouidence, was in the heds of the honorable Counſailors and Parlement Senators to King Edward the fowrth: When, in the fifth yere of his Raigne, this Act, (among ſundry other,) was eſtabliſhed: That no Ship, or other veſſell, of any forreyn Cuntry, ſhall go to Fiſhing in the Iriſh Cuntryes: And, for Cuſtome to be payd, of the veſſell that commeth from forreyn Landes to Fiſhing. Farder to vrge, or more particularly to ſpecify the Concluſions, and reaſonable Sequeles, as well of the words of the Act, as the Intent of the Act making, is needles, in this place.

Onely the TENTH, of Fiſh taken by Forreyn Fiſhermen, within the Brytiſh Sea Limits, is to be Leuied, Diſcreatly.

Now, then, who can dout, (to begin withall) but that it is a moſt reaſonable and freendly Requeſt, of all theſe forreyn Fiſhermen, to require, (with all circumſtances of Humanity, Courteſy, and Freendſhip, therin, and thereto vſed,) The Tenth onely, of all their yeerly Fiſhings: by ſuch means, as, moſt conueniently for them, and to our behoof, beſt, we may receiue the ſame: In Token, of their reaſonable Acknowledging the ROYALTY of this Brytiſh Monarchy, in the ſelfſame Brytiſh Seas, and Coaſts, to be, by God and Nature eſtabliſhed: where, they receiue ſo great Commodity: and where, from hence forth, no Iniury by any Man of ours, ſhall be to them done, or offred: But, their thankfulnes to God, (in reſpect of Tithe) and their Freendly duty to the Royall Maieſty, and Imperiall Dignity of our

Souerayn

Souerayn Lady Elizabeth, (within her own Sea Limits) is, thus, in rightfull, decent, and freendly manner, required.

¶And here, alſo, the Third Reaſon of Demaunding the forſayd Tenth (* before ſpoken of,) is to be playnly ſpecifyed: Which is this. Wheras, the Herring Buſſes, and other Forreyn Fiſhermen, haue, heretofore, vſed to be at great Charges, with hyring Waſters and certayn Ships (of their own Cuntry) appointed Warlike: for their Garde and Defence, in the tyme of their Fiſhings, within our Brytiſh Sea Limits: Now (by the Politik order, and valiant Induſtrie of her Maieſties Pety-Nauy-Royall, executed) No Pyrat, Rouer, or Pilfrer, nor any Warryour, in Ship of War: No, nor Executioner of any Letter of Mark, ſhalbe permitted to vſe, or haunt any of our Brytiſh Seas: and therfore, None of theſe ſorts, ſhall brede vnto the Forreyn Fiſhermen, any Diſturbance, Los, or hyndrance, in the tyme of their ſayd Fiſhings: And, beſides this, by the means of the ſayd Pety-Nauy-Royall, (contynually maynteyned at the forſayd Seas,) all manner of their Merchantlike Ships, at all tymes, may freely and ſafely pas, and frequent, not only the Brytiſh Narrow Seas, but alſo Diuers other Seas: being within, or any thing nere the Walk and Circuits, of the ſame Pety-Nauy-Royall. Wherfore, In regard of their ſayd great Charges * Sparing: And for ſuch Securitie * enioying in the tyme of their Fiſhings, (Which two points, are by our Pety-Nauy-Royall, ſupplyed, and to them procured): And in regard of the ineſtimable Los, and Dammage, aſſuredly preuenting, (againſt all Pyrats, Warriers, and all other violence of Man,) Which, els, might happen to their * Merchantlike, very rich Laden Ships, Hulks, or other, paſſing within, or nere the Circuits, which are (ordinarily and extraordinarily) of our Pety-Nauy-Royall, to be vſed and frequented: (Whereby, alſo, among their own Nation, great Sommes of Mony, oftentymes, loſt by * Aſſurance taking, may, now, be ſaued.) In Regard (I ſay) of theſe fowr, their great Benefits, by this Pety-Nauy-Royall, receyued: And in regard of the * Fyfth ineſtimable Benefit, and Riches, yeerly receyued, of the Fiſh taken within our appropriat Sea Limits. And Sixthly, in reſpect of the Honor, Reuerence, Priuilege, and * Præeminence, which (By Law) is Due vnto her Royall Maieſty, enioying the Lawfull Poſſeſſion of the Brytiſh Sea Royalty (Though, for a few yeres, laſt paſſed, yt hath byn by Pyrats, and other, ſomwhat abuſed:) And * Seuenthly, In reſpect of Gods parte, and their Forrein Tythe, Duly and thankfully paying, of our peculiar Commodities, by them receiued: And that, the rather: Bycauſe her Maieſtie doth geue the ſame, For the preſeruation of So many, of ſundry Nations, from the Rauyn of the Pyrat, and mayntenance of Godly Peace, and good Order, in her Royall Sea Circuits. And * Eighthly, in Token of their Freendly, Honeſt, and Iuſt meaning toward vs: And

* *Supra Pag. 21. Linea. 1.*

*1.

*2.

*3.

*4.

* *Aduerte, quòd ſunt tantum 4 Reges, qui Vnguntur: Hieroſolymitanus, Francorum, Anglorum & Siculorũ. Bart. Caſſaneus, Fol. 127. De Gloria, M. Aſt, Francorum Rex Regis Anglia eſt Tributarius: Anglia etiam Rex, Francia, Legitimo denominatur & inſignitur Titulo.*

A Couenant very Iuſt, Freendly, and Commodious, for both Parts.

in token of their ſyncere and vnfayned making great Account of our ſound Amitie, and good Peace with them to be continued: In reſpect, of all the Premiſſes, The forſayd TENTH of Forrein Fiſhing (as before) demaunded, and agreed vpon, FOR EVER: may ſeme, both, on our behalf, and alſo, on the behalf of all the honeſt and well aduiſed Forreiners (whom it doth, or ſhall concern,) to be very reaſonably, iuſtly, and freendly demaunded, decreed, and accorded vpon, FOR EVER: That is to ſay, ſo long tyme, as the ſayd PETY-NAVY-ROYALL, ſhall enioy, the ROYALL SOVERAINTY of the BRYTISH SEAS: according to this firſt Plat, or, ſome better Inſtitution, thereof.

Note.

Good Cumfort of great Importance.

Yt is alſo to be known and Noted, for our Comfort herein, toward the Charges of the ſayd Pety-Nauy-Royall: That the Tenth, yeerly, of all Forreyn Fiſhings, within the Sea Limits, to her Maieſties Royalty appropriat, is aboue an Hundred Thouſand pownds, *de Claro*.

*Gwicciardine*, in his Deſcription of the Low Cuntry, geueth good Euidence of one portion therof. As, of our Herring Fiſhing alone: (what ſay I, Ours? Nay, the Flemiſh Herring Fiſhings, in our Engliſh or Brytiſh Sea-Coaſts.) For, he recordeth, that the Low Cuntries, make yeerly 490 Thouſand pounds ſterling, of thoſe Herring, Salted and Barelled: Rebating the Charge of the Salt. By this, you may haue a gros geſſe, of farder Reconing.

this great & diſhonorable reproach

* *Sub Principio Autūni.*
*Olaus Magnus Lib. 20. Cap. 28.*
* *Albertus Krantzius lib 4. cap: 20 Danica Hiſt. & lib. 1. cap 39 Norm. Hiſt. &c.*

But, how ſoundeth this Latin Record, in a true & diſcrete Brytiſh Subiects eares: either, in reſpect of the los ſuſteyned, in Reuenue: or, in Reſpect of ſome Diſgrace, redounding to them, that can Redres the ſame: yf, it be amyſſe? *Eſt etiam eodem* tempore, Copioſiſſima Halecis Piſcatura, in Littoribus Angliæ & Scotiæ: quæ, per Piſcatores Flandriæ inſtituitur: á quibus poſteà, ſortitur Nomen: vt, Romam ille Piſcis delatus, Halec Flandrorum appelletur.* The ſame Sea, is called *MARE * BRYTANICVM*: And the Sea-Coaſts, be called of all Nations likewiſe *LITTORA BRYTANIAE, Littora Angliæ*: And yet, the Herring, therin taken, are called *HALEC FLANDRORVM*: Nay, we our ſelues, call them, Flemyſh Herring: Yea, we our ſelues, being beaten from our own Fiſhings, and Fiſhing places, are glad to buy our own Commodity, of Strangers: Againſt all Reaſon, Conſcience, Law, and good Ciuill Policy.

Yt were a ſhame, to allege, that they are woorthy to enioy our Fiſhings, as Lords therof: bycauſe, they can ſkill to handle and order the Herring, better, than Engliſh-men. We muſt take hede of that

Reaſon,

Reaſon, betimes: For, ſo, they can do our Wooll, and vndreſſed Cloth: the more wicked or vnſkilfull, are our workmen at home, the whiles: And the les of our wooll, and vndreſſed Cloth, wold haue bin put into their hands, to try ſuch Maiſtries therewith: &c. But, to our preſent purpoſe returning.

The Anſwer to the Firſt Dowbt.

Then, By Gods grace, we may (comfortably) thus Anſwer e to this firſt Dowt, In the name of the whole Body Politicall. Seeing, Our Reuenues, now, and wealth, are greater, then was our forefathers: And Seeing, we are ſufficiently perſwaded of the manifold Publik Benefits, ſuch, as neuer hapned to our forefathers (for all their Incredible foreſayd great Charges) And which, by all humayn coniecture, are like to enſue: not only to our ſelues, but alſo to our Wiues, Children, Kindred, Freends: And ſo, to this whole Brytiſh Kingdom, vniuerſally: both now, and euer, after our dayes: We will (ſay we) be found, through Gods help, ſo well aduiſed, ſo diſcrete, ſo liberall herein, and bountifull, as, aboue all things, this hoped-for Publik Peace, and Generall Security, chiefly requireth, that we ſhould be:

And the Hundred Thowſand pounds, all manner of wayes, to theſe vſes, collected, will amount to be ſo many, as we throughly are perſwaded: (Theſe laſt diſcourſes, well conſidered: and two more, which we, of our ſelues, with great reaſon and probability, will annex hereunto) That, contrary to the firſt dout, we confidently, now, may truſt, that, not onely, for this Pety-Nauy-Royall, a ſufficient maſſe of Threaſor, will eaſily and ſpedily be contributed: But, great * Ouerplus alſo, will thereof grow (ere long.)

The Politik beſtowing of Some of the Ouerplus, of the Pety Nauies Threaſor.

And then, it is intended, That 1. a Parte therof, ſhall be employed toward the Relief of ſuch poore Men, as either by Sicknes, maym, or vnweldynes of age, are to be diſmiſſed from the ſayd Nauy: and other, to be taken in, in their roomes. 2. Part, toward the finding of the poore Widdowes, and Orphanes of ſuch Men, as in good ſeruice, in the ſayd Nauy, haue manfully ſpent their lyues: 3. Parte, toward a ſufficient Stipend, for 4 Pety-Pylots-Publik, in 4 ſundry, and apt Ports of this Iland, to be reſident, and ready to ſerue, Mathematically and Mechanically, with Quadrants, Rings, Chartes, Sea Compaſſes, Sandglaſſes, and ſuch other furniture, as to the charge and Seruice of Pylotage, and Maiſterſhip in the foreſayd Nauy, may be found needfull: each one appoynted to xx Ships: (or a Quarter of the whole Pety-Nauy-Royall, how great ſo euer it do grow hereafter:) To thoſe Ships, I mean, that are to the Coaſts, next him, aſſigned. And thoſe 4 Pylots, Firſt, to be choſen out of them, that haue, allready, become expert at Sea: And then, by the Grand-Pylot-generall of England (for the tyme, being) to be informed farder, as appertayneth: And that, euery yere, once, by their appointed repayre, made vnto him, at place certayn. Other 4. parte, for Preparation of Store, of things neceſſary to the ſayd Nauy: And eche thing, excellent good, and perfect in his kinde. An other 5. parte therof, to be beſtowed toward neceſſary Hauens, Harboroughes, Ports,

Fowre Pety-Pilots-Publik.

The Grand-Pilot-Generall, of England.

Foreyn Diſcoueries.

Blockhouſes &c. mainteyning : or, in moſt needfull places, new making. And 6. Parte, in building euery yere, ſome excellent Ships of war, for the foreſayd Pety-Nauy-Royall. Some, toward New 7. Forreyn Diſcoueries making : for Gods glory, the Wealth-Publik and the Honorable Renown of this Ilandiſh Impire. Wherupon, alſo, dependeth the Firſt of our two diſcourſes, before ſpoken of. For, ſo may parte of the Threaſory of the Pety-Nauy-Royall, be employed, toward New Diſcoueries making, that, of all ſuch Diſcoueries, the half Charges may be Contributed out of the Threaſory of the foreſayd Pety-Nauy-Royall : And ſo, 10. likewiſe, the half clere * Gayn therof comming, to be to the ſayd Threaſory due, and anſwered accordingly : by like, and like number of Officers, as are for the reſt of the Society of ſuch Diſcoueries.

☞ Greater Publik Equitie, is in ſuch a manner of New Societies making : and with better order, and more ayd, may greater things be attempted, than hitherto haue bin : with the Timerous myndes of a Few : and therefore, with their to to ſtraight Allowances, at their firſt Onſet giuing. Wherupon (oftentimes) not only their firſt Charges haue bin loſt : But alſo, the Attempts diſcreditted : as of things, either vnlucky, vnlikely, or vntrue : where, none of all theſe points, hath bin the occaſion of ſuch yll Succes.

Note.

By this means, all Marchants, and other, that are Partners of Priuileged voyages, ſhall be, not only vnhindred, of their hoped-for Gayn : but, rather, greatly furdred, to bring that to pas, by Publik Ayd, and to the Benefit Publik, and Priuate alſo : which, before, with much adoo, could ſcarſe be maiſtered : to make them (a few parteners of ſuch Societies) to become, Priuately, Welthy thereby.

Hereuppon alſo, the Queenes Maieſties Cuſtomes, both owtward and homeward, will greatly be encreaſed : And all the Commons, and Body of the Realm, will grow in greater loue, with the Marchants Dooings : and better like of the Princes eſtabliſhing of ſuch Priuileged Societies : When, the wary and carefull Diligence of the Merchant, and the gracious Priuilege of the Prince, ſhall (PROPORTIONALLY) be beneficiall to ONE, A FEW, and ALL. (Which is the chief Mark, that One, a Few, and All, ſhold ſhote at.) For, ſo, ſhall ſuch Dooings, be aſmuch auaylable to the Common-wealth, then, as, now they are to the Priuate Lucre of a Few : And that, with Publik Dammage. Seeing, the ſelf ſame things, which they Bring in, or Deale with, now, be Deerer bought than they were, before any ſuch New Trade or Society, therin Priuileged.

11. Homiſh Diſcoueries.

¶And in like ſorte, is to be ſayd, in this our Second Diſcours, of all other 8 Homiſh Diſcoueries, to be made within the Queenes Maieſties Dominions, of her Brytiſh Impire. For, moſt certayn yt is, that there is Naturally * couered in the Earth, and vnknown, in theſe Dominions, ſo ☞ great Riches of Lead, Tyn, Copper, Syluer, Gold, and Diuers kyndes of other very commodious and proffitable Minerall Matters, as might incredibly encreaſe both the Threaſor Royall, and alſo of all the Partners Publik and Priuate: who, ſhould Proportionally, be at all Charges, about ſuch Minerall Diſcoueries, to be throwghly and Maiſterly executed.

And by the way: How think you? Doth it not ſting the Naturall born Subiects, that Strangers ſhall be grafted into their places: and their Publik and priuate Parte of Benefit, to be, thereby Cut of? The Strangers Science, and Cunning, might be recompenced, and their Charges allowed: But, ſo vnnaturally to deale with the True and Naturall Body Politik, yt is not Neceſſary: I will ſay no farder. And, if Strangers, wold not ſo deale, other, wold: and will be found.

This thing, being once, by due Publik order and Authority, eſtabliſhed: How many an Owre, and Myne, (very rich,). wold be diſcloſed and pointed to: Where, they are: and Minerall Examples, of great Cumfort, ſhewed by diuers Priuate Men? (Ientlemen and other) who, now, will neuer open their Mouthes, to diſcloſe the ſame: Bycauſe, in their own Grounds, where their Propriety (by Gods law, and the Law of Nature) ſhould be, to them, moſt beneficiall of all other Men: now, (as the manner, yet, is) their parte, wold be leaſt, of all other.

Note.

But, when, with better Allowance to the Prince, and the Proprietary Owner of the Soyle alſo, (where any Gayn may riſe by Myning) and with ſome great Publik Commodity (as to the Threaſory of the Pety-Nauy-Royall,) theſe Minerall and Mettall woorks, ſhall be followed, *Then, Priuate Men, will not grudge, though 40, or an hundred other Priuate Partners, haue great Gayn of their peculiar ground. And therupon (Say we) the Commodity, all manner of wayes, will ariſe greater, than euer it will do, otherwiſe, by ſuch Societies, as they now are.

Note.

Then

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And vpon this Conſideration, that, of their Perpetuall Beneuolence, for Sea Security, Some portion therof, ſhall be employed to ſuch Publik vſes, as both the whole Body of the Realm, may vndoutedly haue ſome ſenſible and certayn proof, that their Publik Threaſory of the Pety-Nauy-Royall, doth, as proportionally encreaſe, as any, or a few Priuate Mens Coffers els, before, were, or (by good order) mought haue bin, by ſuch Societies, well amended: vpon this Conſideration (Say we) How gladly, and how readily, will euery Man be Contributer therunto, after the moſt eaſy Rate, and proportion preſcribed? And making this Reconing among them ſelues, (ouer and beſides all the former marueilous great Benefits Publik, rehearſed:) Thus, will they, then, ſay: Yea Mary: This, is Common-wealth like, in dede: When, our Common Threaſory, is as carefully, and diſcreetly augmented, by the wiſdom and Authority of the Higher Magiſtrates, and the witty and Circumſpect trauailes of our Parteners, (Marchants

The Induſtrious Encreaſing of the PVBLIK THREASORY, Is A Principall Cumfort to the Commons.

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* The Frank Speche of the wiſer ſort of the Communalty.

chants

chants, and other, whoſoeuer) As, before, by ſuch Priuileges, All, was intended and procured for the Benefit onely of a few. And chiefly, Seeing, before, the gaynfull wares and things, wherof they were Parteners, were, by their vnhabilities (not inſatiable Couetouſnes) that dealt with thoſe Attempts: or by the manner, as they dealt with them, become very dere: and derer, than before ſuch their Societies eſtabliſhed. Reaſon perfect none can be yelded, why it ſhould ſo be: But, this Single ſoule Allegation, is often repeated: The great Charges, which hitherto haue byn layd on their Shoulders, in that peculiar Trade of their Society. &c. And therfore, aſſone as they are in poſſeſſion of any thing, to raiſe Mony on: they think it politikly done, to make preſently their Reconing of their whole Charges hitherto ſuſteyned: And ſo, by and by, to begyn to raiſe the pryces of their things, higher, than they found them, before their new Societies erected: to haſten, thereby, ☞ their diſcharge, or Recompence of Dammages (ſay they) as yet ſuſteyned. And ſo, by that means, the poore Commons, buying the ſame wares derer, than before: become (ſeely Soules) Contributers to theſe few Mens priuate wealth amending: But, to the decaying and weakening of the wealth and hability of the Commons.

*1. The Intent of theſe two Diſcourſes in the Commons behalf annexed. *2.

And therfore, by the preſcript of humayn Reaſon, yt is a more perfect Politicall Ordonance, ſo, before hand to eaſe all ſuch diſordered Charges, that, both, Rich *1. Forreyn New Trades, and great Threaſor, may ſubſtancially and throughly be brought in, and purchaſed to this Kingdom: publikly, as well, as priuatly: And alſo, that Gods great Bountifulnes, *2. Couertly beſtowed vpon this Incomparable Ilandiſh Monarchy, may, by Publik Ayde alſo, be ſo brought to light, handling, and vſe, as the whole Commons, hereby, may in their Pety-Nauy-Threaſor, become wealthyer: And pryces of ſuch things as (either ☞ one way, or the other) are gotten: may be either kept low, or brought low: That, the greateſt parte of this Kingdom, (which are the poorer ſort) may, both, laude and bles God, for the wiſdom, Charity, and Iuſtice, of their Gouernors (Wherupon alſo, they will both better loue them: And for very loue, be more affrayd, to diſpleaſe them.) And alſo, vniuerſally, all the Realm ouer, the true and faithfull Bleſſing and prayer of all honeſt Subiects, may be concurrent with, and aſſiſtant to, all ſuch honorable and Publik Attempts, either 1. Forreyn or 2. Homiſh: for the better ſucces therof obtaining, by Gods mercy: wherewith, theſe our two brief Diſcourſes, in this place, ſhall be finiſhed.

Conſider before for the Byhelps to encreaſe the Threaſor Publik, Ten Generall Extraordinary means: beſides the firſt Ordinary Beneuolence:

Theſe Ten Generall, and Extraordinary means, of increaſing the Threaſory of the Pety-Nauy-Royall, in this place, may be thought ſufficient, for the probable Diſſoluing of the firſt Dowt.

Anſwer to the Second Dowt, or Obiection.

And, as for the ſecond Obiection, yt is more eaſy and certayn, to put to put that point, owt of all Dowt. I mean, as Concerning Scarſity, and Dearth, of Vittailes, ſuſpected or Dowted, by the continuall vittailing of this Nauy. Mary, herein, ſome forecaſt muſt be vſed: as, ſundry other, in other points, are. (But not * here to be rehearſed.)

* This brief Aduertiſemēt doth expres but ſome of the principall poynts, moſt behoofull for the Common-Wealth at this tyme.

For, as the Men, to Furniſh the forſayd Nauy with, are to be choſen, (and that, with Diuers Conſiderations) owt of all Shires, and Coaſts of this Realm of England: So, likewiſe, the vittailes, are, ſo, to be prouided for, that the whole Realm, may yelde the ſame: euery parte, according to the fertility of the Soyle: And according to the Store to be reſerued, for their Seruice, actuall or poſſible, otherwiſe. And that is very needfull: yf, againſt forreyn Enemy, we ſhould nede a Mayn Army (one, or mo,) by land, any way, toward Coaſt or Border: or, for the Grand-Nauy-Royall vittailing, in tyme of nede.

And, ſeeing the Vittailes, ſhall be ſo indifferently, or proportionally prepared, all the Realm ouer (as before,) How can any one party, in this Publik, and Common-wealths Caſe, finde him ſelf ſtraightly, vnduly, or vniuſtly, dealt withall?

Note this Poynt.

And, as the Vittailes, and Men, ſhould riſe, (after a ſort) ioyntly and proportionally, within the places correſpondent: Store alwayes to be reſerued: as I ſayd: (And ſuch, about the Riuer of Thames chiefly, and within certayn myles therof, And in other Quarters: as, both for the City of London, continually: And the Grand-Nauy-Royall, in tyme of nede, may be [ as it hath bin ] ſeruiſable:) So, ſhould the Ships, receiue thoſe Men and Vittayles in, at Twenty ſundry Places, or Ports, in England.

The Twenty Ports for the Pety-Nauy-Royall.

Now, ſeeing then, this Vittayle, thus orderly and indifferently prepared, out of all Places, is to be beſtowed on * Chriſten-men: yea, and *1.
them, our own * Cuntrymen: And not, on FORREYNER, SCOT, *2.
FRENCH, FLEMISH, DANE, or SPANIARD, &c. And *3.
ſome of them, either Sonnes, * or Brothers, or Fathers, or Coſens, or Kinſemen, or Singular Freends: Yea, ſome, Eſquyers, ſome Knights, ſome Barons: And ſome of them, Landlords, to ſundry of vs at home,
here remayning: * Fourthly, Seeing, this Vittaile is to be beſtowed on *4.
them, who do, and will aduenture their lyues, in all Caſualties and dangers of the Sea: And againſt all violence of Pyrate, or any open warryor: And that, not, for any their own Priuate Quarrell: But for the Publik Safety, and Security, of all England and Ireland. Not, for thyne, and myne, alone: But, for the Safegard and proſperous Eſtate, of Millions of Men, Women, and Children, within this Monarchy, on Land: (and by this means,) at their eaſe, quyet, and pleaſure, remayning. Conſidering then, well and erneſtly, all thoſe 4 generall Reſpects: What true and Sound member, is there, of this Common wealth: and faithfull deſirer of the bleſſed Peaceable Security, of England and Ireland, vnder our Souerayn Empres, our moſt Gracious Elizabeth: who, will not (in a manner) be willing, the Charges to be

borne (parte and parte like) the whole Realm throughout? wherewith, to beſtow meate and drink, on them, continually: that refuſe no one day, or a moment (yf occaſion be offred) to aduenture their hart blud, lyfe, and Lymmes, for vs: And on Seaboord, continually, to endure hard dyet and lodging: for Commodities innumerable, of both theſe whole Kingdoms?

☞ But, it is not ſo meant: as, to haue any farder Contribution of purs, then is before ſpoken of. But, what is he, (Yea, what is he, I ſay agayn?) is he, a ſound member of the Common-wealth: a faithfull Subiect to our good Queene Elizabeth: or, a Charitable Chriſtian, that either wold (in this Common-wealths ſeruice, or at any tyme els) * hide Corn, or other vittayle, from Publik Ayde, and Reliefe? : Or els, wold not be content, to receiue the due value, and reaſonable Pryce therof, very gladly? But, moſt miſerably, wretchedly, couetuouſly, yea vnchriſtianly, (I will not ſay, Trayterouſly) wold deſire (now chiefly) to enhance the price of Corn, and Vittayles, to the great pinching of the poore at home: And perchance, for a Trayterous means, to hinder the vittayling of the foreſayd Pety-Nauy-Royall: or, to make it odious, or doutfully thought of, to ſome: as though, it were a iuſt occaſion, of prices of Corn and vittayles ſtarting vp: more now, then before? ☞ O, vayn, blynde, Couetous Miſer (who ſo euer he be, that is ſo mynded.) Thou, and thy like, and that of late dayes, when no Army, or Nauy, hath bin to be vittayled, haſt, on the ſudden, and in the tyme of great Store, all the Realm ouer, (euen then) God knoweth, vpon what wicked Intent, or miſconſtruing, or light Credit geuing to Coniecture, found in ſome new Three halfpeny Prognoſtication: haſt, moſt vnreaſonably enhaunſed the Prices of Corn, Butter and Cheſe: And at other tymes, of Beofs, and Muttons, &c.

** Solomon Prouerb. 11. Qui abſcondit Frumenta, maledicetur in populis: Benedictio autem ſuper Caput Vendentium.*

I Pray thee, be Reaſonable: and think truly: and make Reckening with me, Chriſtianlike; and like a good Member of this Common-Wealth: And, as a true Subiect, to our Souerayn.

The true Cauſe of Dearth.

What, may be the * true cauſe, of Dearth (whenſoeuer it pleaſeth God, to vſe that his ſkourge?) Any other thing, but Want of Corne, or Vittayles? That Want, yf God ſend yt, is eyther by the Ordinary Cauſes Naturall, taking effect, according to the Predeſtined Plat of this whole wordls *æconomie*, and coutynuance: Or, it is, by Extraordinary Means, of Gods ſending: And that, Diuerſly, and in diuers tymes, and States of the Corne, or Cattayle &c. Theſe, be true Dearths, vpon great wants of Corn, or Cattayle to be had: Or, at the leaſt, to be had ſo good, as is behoofull for Mans bodily Suſtenance? All other Dearths, that come not of Want, by Diuine means: are either by [1] Fraudulent Want: As, through Corne, and Vittayles ſtolne, and Priuily conueyed to our Enemyes, or Fickle freends: for Priuate gayn only: to the hinderance of the Wealth-publik: Or, by falſly [2] Pretended Want: As the Vnchriſtianlike Practiſe, of ſuch Caterpillers, and Rauening Wolues: (Deuouring Corne and Cattell) wold make the Commons beleue. And, when, Abundance and Sufficiency is, to make and Wraſt a Dearth: by ſelling Three Quarters of Wheat, of the very value (then)

of Fowr:

of fowr: And Three Oxen, of the very value of fowr: and ſo, of Shepe &c. What a Deuouring, and Rauening, is this? Of euery Fowr, to Deuoure and conſume one: and the ſame, neuer more to be hard of, in this Common-Wealth? And this, only, for his moſt Priuate Gaynes ſake, to be Bagged, or Cheſted vp, for his Idoll, to behold or Delight in; As in his ſtrength, and furniture: ready to mainteyn hym, in other wicked purpoſes? And (as God knoweth) fooliſh Intents. Perchance, with ſome of that pelf (ſo miſerably and diueliſhly ſcraped together, or violently, in manner, wraſted out of the poore Commons hands, and mouthes) to be at Charges, to encloſe ſome parte of the Commons, from a poore Village, or Townſhip. With ſome, to buy his neighbours Houſe, or Farme, ouer his hed: and ſo, to make him freends, of the Mammon of Iniquity. Nay, Nay, make him ſelf, the Carefull freend, and doting louer, of wicked Mammon: The Diuell Infernall, and not of God, nor his Members: Nor the members of the Common-wealth: Yea, many a Thouſand of ſuch, as, eche one of them, is more profitable and Comfortable to the Weal-Publik of England; than a Thouſand ſuch Mammons dearlings are. I mean the Maryner, the Soldyer, the Ientleman, Eſquyer, and Knight, yea and Baron: now, Toſt and Turmoyled at Seas: being the Publik Watchmen, Garde, and Champions, for the moſt Bleſſed State of Trãquillity publik, in this Sacred Monarchy, preſeruing.

Commons Encloſing:

And no les, is the Error and diſorder vſed in this Kingdom, of *Dardanarie* Trade, and *Monopolie*: two greuous hindrances, to the Weale-Publik. *Iacobus Simancas, Epiſcopus Pacenſis*, ſayd very well, in his book *De Republica*: * dedicated to the King of Spayn: *Ne oneretur Annona, & adeò rerum Venalium Prætia, iniqua ſint: Animaduertère oportet in DARDANARIOS, qui omnia praemunt, vt ea poſtea Carius vendant. Hi quidem pernicioſiſſimi Rebus-publicis eſſe ſolent: Vtpote genus auarum, & iniuſti Lucri Cupidiſſimum.* And agayn.

*Multis quoq; legibus Regijs Occurſum eſt Dardanarijs. Sed illa, omnium eſt optima, & Rebus-publicis vtiliſſima, quæ vetat, Ne quiſquam vnquam frumentum emat, vt vendat. Ea enim effectum eſt, vt res frumentaria, iuſtis prætijs vendatur, & vilitas Annonæ Conſecuta ſit. Quamobrem, plurimùm Reipublicæ intereſt, vt ea Lex Conſeruetur: & qui ſecus fecerit, acerrimè coerceatur.*

* A°. 1570: Againſt our Engliſh To To many Dardanaries.

You may alſo in *Vlpian.* (*Lib. 47. ff. Tit. 11*) Finde Conſideration againſt Dardinaries:

Digest

And as for *MONOPOLIE*: this, had the ſame *Simancas* Noted, out of *Zeno* his Conſtitutions.

*Iubemus, ne quis cuiuſcunq; Veſtis, vel Piſcis, vel cuiuſlibet alterius ad victum, vel ad quemcunq; vſum pertinentis Speciei, Monopolium audeat exercere: Neue quis, illicitus habitis Conuentionibus, Coniurare, aut paciſci, vt Species diuerſarum Corporum negociationis, non minoris quàm inter ſe ſtatuerint, vænundentur. Ædificiorum quoq; artifices, aliorumq; diuerſorum Operum profeſſores, penitus arceantur, pacta inter ſe Componere, vt ne quis, quod alteri Commiſſum ſit, Opus, impleat: aut iniunctam alteri ſolicitudinem, alter intercipiat. Si quis autem MONOPOLIVM auſus fuerit exercere, bonis proprijs expoliatus, perpetuitate damnetur Exilij.*

*Lib. 4. C: Tit. 59.*

Agayn, what Reaſon hath any Man to go about, by rayſing pryce (without any detriment to the Prince or Commons) haue now ſerued our turns very well: And ſo, the Poore Commons ſhould not haue, One, and the ſame Awle, twiſe thruſt in their right Eyes. As, to ſee, and ſele agayn, the Incredible Spoyle of Woods, and Foreſts, as hath bin made, to furder Iren works withall: And yet, (Notwithſtanding,) Iren to be now, derer, than it was, when, from beyond the Seas, we were chiefly ſerued therof: And our Iren alſo (yet) worſe, then the forreyn Iren. And our Woods, and Foreſts, already, ſo deſtroyed thereby, that Fewell, and Tymber, of all ſorts, (of neceſſity) in many places of this Realm, is become, on the ſudden, extremely dere: and therupon, * Pryces of vittayles, ſomwhat the higher rayſed.

* The Prices of Vittayles, enhanced, by indirect means.

Oh, the Lamentable Spoyle of our woods, ſundry wayes: both, contrary to Lawes made, and alſo, for lack of ſufficient *Prouiſo*, and due execution, as wiſely and iuſtly performed, as either Olde Lawes made, or new, deuiſed, was, and may be, a ſufficient Token of wiſdom Speculatiue, in Lawmakers heds: But the great Recheleſnes, in the Practiſe (which onely, ſhould be the great Profit to the Common-Wealth, expected) doth make vs ſeme great Hypocrites: in good Lawes making: and keping the Bookes, wherein, the Lawes are recorded: but not obſeruing the Lawes, in our Actions Ciuile.

*Omnis Laus Virtutis, in Actione Conſiſtit, Ariſt.*

A Nedefull Prouiſo, againſt Vnhable, Vndecent, or Superfluous Buylders.

Peraduenture, yf (among ſundry other Ordonances, for preſeruation of Wood and Tymber, to be made) ſome *Prouiſo* were eſtabliſhed, by Act of Parlement, that No man ſhould Buyld, or cauſe to be Buylt, but with theſe Three poynts, concurring: Firſt, according to his Habilitie, and not aboue: Secondly, according to his State, or Vocation, and not aboue: Thirdly, according as his Neceſſary Affaires, and allowable Commodities, ſhall require, and not Superfluouſly: Therupon, fewer Banckrupts, and more Houſe-keepers, would be found: Les Ambition, and more Charitie, wold be vſed: And, Thirdly, better Cheap of more Store and Choyce of Ship-Tymber, and other, wold be reſerued.

The Commodities, of this Prouiſo.

The Penalties of theſe three manner of Diſorderly Buylders.

The Penalties of the former Tranſgreſſors, might be, after this, or, a better manner, Decreed. Of the Firſt, the Houſe and Houſes, ſo built, to be ſold, by Auction: And the Tenth parte of the Whole Value, to be contributed, to the Threaſory of the Pety-Nauy-Royall.
1. And the other Nyne partes, to be payd to the Creditors: to euery Man, proportionally: ſo far, as the ſame Auction-Mony will reach: And, yf there be any Ouerplus remayning, the ſame, to be reſtored to the ſayd
2. Offender. Of the Second, the Houſe and Houſes, to be duely valued: And the Fifth Parte, of the Whole Value, to be immediatly Payable: the one half therof, to the Queenes Maieſtie her Exchecquer: and the other half therof, to the Threaſory of the Pety-Nauy-Royall. Of the
3. Third, the valuation of the Superfluous Houſes, or other Buildings, (beeing duly eſtimated and rated:) the Twentith parte therof, to be forfetted to her Highnes Threaſory, onely.

Out of which Three manner of Forfets, and Amercements, the Fifth parte of the Forfet, is to be awarded due to him, or them, who truly do geue Aduertiſement of the ſayd Diſorder : and ſufficiently doth proue the ſame , ſo to be, as his Aduertiſement ſpecifieth.

Now then, how can it ſtand with the Termes of good Policy ; All theſe great Incommodities Publik , depending vpon our greatly diſordred Iren Mynes : And yet, notwithſtanding, ſuch Warlike prouiſion, as, ſo Derely to the Commons, is wrought and made therof : For a fewe Mens priuat commodity ( we know not whom) to be caryed away, far and nere : to our great diſſurniſhing : And to the furniture and Strengthning of Moore or Moſchouite : or other Forreyn Prince : French or Fleming : our Secret Mortall Foes, or vnaſſured Freends ? In effect : The Sorrowfull Commons , moſt hartily wiſhing the Pety-Nauy-Royall, to be duly mainteyned : And moſt aſſured , that thereto , will be requiſite, not onely, Stoare of ſuch Iren Caſt Peces , * But alſo , of Tymber, Fewell, and other Iren worke : (The * pryces of all which , being by the foreſayd diſorders, vnreaſonably enhaunſed) do greatly dout , that either the foreſayd things, will, (by farther diſorder,) become deerer , then they now are : Or els, the Extremity of the pryces, being, then , made more ſenſible : the ſimple Multitude, or ſome other wrangling head, will Impute all, to this new deuiſed Policy, of the Pety-Nauy-Royall mainteyning. And therfore, in this place of Conſideration of Pryces and Dearth , they wold haue had ſuch a Petition (as before) moſt humbly moued , to the higher States . But no one man dare, ( I know no iuſt cauſe why ) vtter, in * Dutifull order , the Tenor of the Premiſſes , to the higher powers. Though, ( diſorderly ) many Thouſands do murmur at the matter, in marueilous manner : when , dayly , they finde ſo many Camps (as it were) of Iren Peeces , ready layd to the Forreyn Market : and for Forreyn Nauyes, or Forts furniſhing . Deliuering (thereby) a Rod, of our own making, into the hands of them , who could finde in their harts, to ſkourge vs with wyer whips , as God beſt knoweth : And to bring vs , into farder Inconueniences, then, either Dearth of Tymber, Fewell, Iren, or Vittayles, are to be eſteemed. But, vnto God his moſt Mercifull and Mighty hands, we commit our principall Protection, now and euer.

& weakning;

* The Occaſion & due Reaſon ; of this Petition.

* The Vnfayned Zeale of the Publik Commoditie ; Will Animate the Faythfull Subiect to make humble Petition for Redreſs of great Enormities , as yet.

And Suerly, yf there be any Brytiſh, or Engliſh * Pericles, now lyuing, who conueniently may, and will, both Zealouſly take to hart, and alſo Circumſpectly, and depely looke into theſe, and like Matters : ( Nothing fawning vpon Forreyners, Nor to much liſtening or leaning to their Aduiſes, or Deuiſes, beſt for them ſelues, and their Purpoſes : and not for vs, and Ours : Nor fearing Forreyn, or Homiſh hurt, therefore : Meaning none, him ſelf ) He wolde not make Strange , though the weaker and Imperfecter ſorte of People ( Which are ſo nooſelled and embroyed vp to the elbowes , Yea, to their hart rootes , with the Inſatiable loue, of To to Priuate Lucre , that, therefore, they care ; To to little, for the Publik and Common-Weale, ) He would not ( I ſay ) be Agaſt, though ſuch wolde Diuiliſhly Maligne hym , and Subtily ſeke his Diſcredit, and Confuſion : as ( in deede ) the *Athenienſiens*, and other, did, to good *Pericles*, and other, his like . Yet, for all that, ſuch A *Pericles*, wold goe forward , ſo long , as he might preuayle : obſeruing the

* Yf Perelet *Pericles* be dead, pore *Plebs* ( as a Paſſager in the Ship of the Common-welth) By leaue, doth vtter his Faithfull Care, to the Helm-man, *Infra*, *Pag.* 69.

wiſe Precepts, of Perfect Politik Gouernment. And to ſuch, as fownd them ſelues greued, by any their Priuate Payne, Hurt, Los, or Chardge, ſuſteyned, by meanes of his Direction or Cownſaill, for Dutifull, and Nedefull Seruice, to be done, to and for the Common-Wealth, either *Militando*, or, *Contribuendo*, or otherwiſe, he wold ſay thus: (For, ſo, ſayd the True Pericles:)

¶ *Non eſt mihi inexpectata Indignatio Veſtra: Intellexi enim me accuſari à vobis, ob cauſam, Vos conuocaui: vt vos admoneam, & reprehendam: Si vel mihi Succenſetis, vel Rebus Aduerſis ſuccumbitis. Ego enim Iudico, Florente Patria, melius eſſe Priuatis: quàm Florentibus Priuatis, in Afflicta Repub: Nam, etiam ſi Priuatus tenet Opes, tamen Euerſa Patria, ſimul hæc omnia pereunt. Sed in Florente Patria, etiam Pauper Ciuis, ſaluus eſſe poteſt. Quando igitur, Ciuitas, Priuatorum Ciuium Difficultates ſuſtinere Poteſt: Nemo autem Priuatus vnus, Rempub. Laborantem Suſtentare poteſt: Iuſtum eſt, Vniuerſos Ei, opem ferre: Et non (quod vos nunc facitis) Perterritos Priuatis Iacturis, deſerere REMPVBLICAM.* Thucid. Lib: 2.

And in the ſame Oration.

¶ *Omnibus autem Imperantibus accidit, vt In præſentia, in odio ſint. Præclare autem facit, qui Inuidiam propter Res Honeſtas & magnas perfert. Odia autem, non ſunt perpetua: Sed præſentem Splendorem, ſequitur æterna Gloria.*

And agayn:

*Vos exiſtimatis, tantùm Socijs, vos Imperare. Ego autem affirmo, cùm duæ partes Bellantibus vſui ſint, TERRA, & MARE: Vos, prorſus Maris Dominos eſſe: & eius partis Cui nunc Imperatis, & Reliqui Maris: SI HAC CLASSE, quam habetis, PROCEDERE VOLVERITIS. Nec vllus Regum, nec vlla Gens, impedire vos in Mari poteſt.*

Of What Importance it is, To be Lords of the Seas.

In the ATHENIENSIEN STATE, then, yf that were True, Much more, may the BRYTISH IMPIRE Verifie that worde, abſolutely, NOW.

O ALBION, O BRYTAN, O ENGLAND, and (I ſay) O BRYTAN, agayn: What is to be hoped, of the Races of thoſe thy true Noble Courages: fraught with wiſdom and valiantnes: whoſe worthy Fame (moſt certainly) is regiſtred all the world ouer? God forbid, that it ſhould truely be ſayd: that Onely now, in our days, None can, None may, None dare: or None will, Carefully, and Faithfully vndertake to do ſo due ſeruice to God, ſo Beneficiall to this Impire, ſo victorious an exploit for his own Immortall Renown eſtabliſhing, as, to Merite ſome parte of a Præface to the Memoriall of his Triumphant Stile, ſuch, as the Romane *Pompeius Magnus*, did iuſtly deſerue, in the Romane Impire. Which, with theſe wordes, by * *Plinie* is diligently recorded: and for euer (thereby) and Gratefully remembred:

* *Plin. Lib. 7. Cap. 26.*

CVM ORAM MARITIMAM
PRÆDONIBVS LIBERASSET:
ET IMPERIVM MARIS, POPV-
LO ROMANO RESTITVISSET:
Ex Aſia, Ponto, Armenia, Paphlagonia, Cappa-
docia, Cilicia, Syria, Scythis, Iudæis, Albanis,
Iberia, Inſula Creta, Baſternis: Et ſuper hæc, de
Regibus Mithridate Atq; Tigrane,
TRIVMPHAVIT.

Oh, Note. What was the Actuall Præface, and politik preparatiue to all theſe Triumphes? Was it any other, than, *IMPERIVM MARIS, POPVLO ROMANO RESTITVTVM?*

God graunt vs (therfore) the verity and frute, of this Sea Souerainty, euery way: And that, with all Oportunity.

Wisely vse opportunity.

To Conclude then, (In this poynt Anſwering:) And to end my Conference, with that kinde of People, which either delight in Dearth of Gods ſending: or vſe (nay abuſe) Dearth Fraudulently procured by other: Or, will them ſelues Violently force in, And Counterfet a Dearth: And all, for Priuate Lucre onely: (which is a poyſon to the Body-Politik of this Kingdom) To thoſe, I confidently affirme: And, Euident and ſure it is, that the Mayntenance of the Pety-Nauy-Royall, can cauſe no one Grayn, or any one pound of Beof, Butter, or Cheſe: Or any quantity of any other vittayle, to be wanting in this Kingdom: No more, than yf no ſuch Nauy, were to be vittayled.

Note the Reaſons, wherfore the Vittayling of the Pety-Nauy-Royall can Cauſe no Dearth of Vittailes.

1. And the Reaſon is: No more Men, are now fed at Sea, thereby, than (yf no ſuch Nauy were) ſhould and wold be fedd at Land. And the little diuerſity, and Changing of the place, of the eating of it (As from Land, to Sea) ys not the Cauſe of any great want. And therfore, (by Reaſon, afore declared,) no Iuſt cauſe of any Dearth, thereby growing.

2. Secondly, the Vittayles are ſo Proportionally, and diſcretely from all Quarters and Partes of this Kingdom prouided: and ſo orderly ſerued in, as no one Corner therof, is, thereby moleſted, or left deſtitute of Corn or vittayle: otherwiſe, than by their own Iudgements, may very well, in that place (to ſo good vſe) be forborne.

3. Thirdly, True and ſpeedy Publik Payment alſo, will help to pleaſure many Farmars, and other: and be a means, of better cheape buying, commonly. But, olde Cuſtome, yll vſed, of *Debentur Bylls*, their ouerlong delayed diſcharge, ſhall (here) vtterly be aboliſhed.

4. Fourthly, the Plenty of former yeres being (by Princely * Priuiledge) duly prouided, and diſcretely ſaued, and ordered, in our Twenty Publik Store-houſes and Garners, of the Pety-Nauy-Royall, may in tyme of True Dearth, not onely be a Marueillous ease to this Realm, for the chief Charge of maintayning ſo many Thouſand Engliſh or Brytiſh Subiects, as appertayn to the Pety-Nauy-Royall: But alſo (by very good reaſon) may be deemed, charitably and politikly made ready, to be ſeruiſable, for the relief, of many an Hundred of the poore Commons at home: And that, for pryces, tolerable. I mean, the ſayd Store-houſes, to be peculiarly ſeruiſable (euery one of them, to ſuch places,) chiefly, as do lye moſt commodiouſly, or next vnto them, to receiue the ſame. From ſome of which places, before (Ordinarily, and in the tyme of Plenty) parte of the Publik Prouiſion, was gathered into the ſayd Garners, or Store-houſes. Which manner of pleaſuring the Commons, is very Charitable Iuſtice.

* As, by Licence graunted to the Pety-Counſayle, of the Pety-Nauy-Royall.

5. Fifthly, by the Continuall Sea-Circuits, of this Pety-Nauy-Royall (duly vſed) we ſhall, Either, at Sea, be a Terror or Bar, to ſuch, as els (abhominably) wold conuey out of this Kingdom, the Publik Relief of diuers ſortes of Vittayles. So that, they will not (henſforward) lightly attempt that their wicked deſire: And thereby, the Commons may the longer tyme (within the Realm) enioy the frute of Publik Plenty, lately before floriſhing: Or, if any (notwithſtanding the vigilant Garde and Circumſpection of our Pety-Nauy-Royall, in euery Coaſt of this Realm) will be ſo diueliſhly aduenturous, as moſt deteſtably to diſfurniſh this Land of the Vittayles: euen then, moſt nedefull (and alwayes by God, Nature, and Humayn Induſtry, appropriat, to this Kingdom) Vndoutedly, we ſhall very eaſily intercept, and at Sea, ſeaſon vpon the conueyed Corn, Butter, Cheſe, Bacon, Barells or Hogſheds of Beof in Powlder, &c. of ſuch wilfull Offenders: being, (by Mans Law, and all good Conſcience,) forfetted and loſt, from the late lewd Owners thereof. And then, the ſayd Prouiſion, ſo forfayted, may at the pleaſure and order of the Queene her moſt excellent Maieſty, and her honorable Priuy Counſaill, be diſtributed by reaſonable ſale, into that parte, or partes of this Realm, which is known (at that inſtant) to be moſt deſtitute. And where, alſo, the Publik Garners, and appropriated Store-houſes of the Pety-Nauy-Royall, can not conueniently (or, of all the Twenty, the leaſt conueniently) any longer, ſupply the want, of their peculyarly aſſigned Territories.

Moreouer, this forfetted Prouiſion, by ſome of the ſmaller Barkes, of the Pety-Nauy, may very ſpeedily, and with ſmall extraordinary Charges, be carryed, & landed, either in the very place, where (then) the Dearth pincheth the Commons, moſt: or, in any other place: from whence, very commodiouſly, by farder Landiſh or Inlandiſh Carriage of it, (from the Sea ſide, Or, from any Hauen or Creke,) it may be brought: (yea, if nede be), into the very Hart, and Myddle of this *Albion*.

And here, it is to be Conſidered, alſo: that the Mony, ariſing of the

foreſayd

foreſayd Charitable Sale, of the forfet, will, the one half thereof, become due to the Threaſory of our Soueraign: And the other half, to the * Cofers of the Pety-Nauy-Royall: which is (in effect) the Threaſory of the Commons, and Common-wealth. And thus, the Priuate diſorder of ſome one, or a few naughty perſons, is ſo prudently corrected, that, (beſides the deſerued Penalty, layd vpon the Offenders Backs: and the Publik Terror, thereby procured to the like mynded Miſers,) both the Vittailes them ſelues, do relieue and pleaſure many Hundreds of honeſt and faithfull Subiects: And the Mony therof, alſo, is no les profitable to the encreaſing of the Threaſories, aſwell of our moſt Gracious Queene, as alſo, of the Pety-Nauy-Royall.

The Threaſory of the Common-Wealth.

And, Seeing that the accuſtomed Goodnes, (yea the moſt mercifull and Bountifull æternall prouidence) of our heauenly Father, is ſuch, appropriated vnto this Ile of *Albion*, that, by the * Fertility of the Soyle, and due Induſtry of Man, employed thereto, it is very plentifully and holeſomly hable (one yere, with an other, and moſt commonly) to Vittayle * Two tymes ſo many more, as the Naturall Subiects of this Land are, in multitude, of Men, Women and Children, (So that, the ſame, might, by very good Order, be reſerued within this Kingdom.) Who is there then, of any ſound reaſon, or experience, that can dout, that the * Neceſſary Vittayling of the Pety-Nauy-Royall, (The Men therof, being but a little Parcell, of the whole Body-Politik, of this Kingdom,) can cauſe any vndue Want, or Dearth of vittayles?

* The Fertility of this ALBION.

* Note this Hypotheſis.

* An Argument Inſoluble.

Seeing, alſo, by this *Hypotheſis*, it followeth, that within euery Three yeres, ſpace (Ordinarily,) Stoare may be Layd vp, for Six yeres: or, at the leaſt, for Fowr: to maintayn the whole Realm: yea, though, for two yeres together, neither Wheat, nor Barly did grow at all, in the ſame: or, at the moſt, did yeld (clere) but fower graynes, for one, ſowed.

Note.

And, where I ſpeake, of Corn and Grayn reſeruing: I mean, no longer, Store to be made thereof, then (holeſomly) the ſame may * ſerue. Wherein, alſo, is many a ſoule fault committed, in this Kingdom: either by the diueliſh Greedy guts, ouer long keping back their Corn from the Common Market: or by other, to negligently vſing it, (in ſhorter tyme) reſerued.

* The Norimberg Secret, (or other) of Corne Reſeruing well, many yeres, is to be made a great account of. *Vide Theop. Banoſium. in Epiſt. præfixa Libello P. Rami de Religione Chriſtiana.*

But, when, Extraordinary plentifull yeres do come, then, may the Publik Threaſory, ſele the great Extraordinary * Benefit therof: (as, before is told, how:) And, alſo, the Ordinary Store, yerely be layd vp, Notwithſtanding.

* by transporting upon their priviledg or lycence.

And, here, you may Note: that, very ſeldom, any Dearth, onely of God his ſending, doth continue aboue two, or * three yeres, togither, continually.

Note.

* Except that Vniuerſall Dearth, in Ioſeph his tyme, moſt Extraordinarily, continuing Seuen Yeres together: as God had foreſhewed, that it ſhould: Ge. 41.

Therefore, I Conclude, that we of this Kingdom, might (vpon wiſe Order taken, and inuiolably obſerued,) ſo enioy continuall Plenty: Or (at the leaſt,) Sufficiency of all manner of moſt nedefull Vittayles: (And of Corn and grayn chiefly,) that, the price of Wheat, ſhould not, in any Common Market, ariſe * aboue a Mark the Quarter: Rye, x. s. and Barly, viij. s. the Quarter. And, So, Proportionally, of Peaſon, and Beans.

* Note this phrase, not above.

And Butter, *Not aboue ij.d. the pound: and Cheſe, not aboue a peny the pound, &c. And here, I vſe this phraſe, Not aboue: For, rather, the Prices will be les. And thereupon, you may eaſily Conclude, that all Laboring Men, Handicraft Men, and other, may affoord their Labors, yea, and wares, better cheape. And ſo, a marueilous number of other Commodities, will therof enſue: wherof, any man of experience, or good iudgement, will ſone perceiue the Dependency, or Conſequency.

* Note this, I pray you. For, it is One of the Chief and beſt means, to bring the Pryces of all things (eyther Naturall, or, Artificiall,) to that Temperament, which is moſt Commodious, both, for the Buyer, and Seller: And For the Landlord, and Farmer, all the Realm ouer.

Vnto which peculiar great Bleſsing of God, our enioying, No certayner, readyer, and eaſier means, can be deuiſed, Than, by the Continuall Circuits of our PETY-NAVY-ROYALL: Thereby, (beſides many other Commodities, enſuing) either keping in, and terrifying the wretched harts of them, who, vnduly wold, (els,) proloyn Corn, and Vittailes, out of this Realm: Or catching them by the back, aſſone as they begin to Cros the Seas, to any forreyn Nation. Of which point, this may ſuffice to aduertiſe them, that are faithfully willing, to follow conſtantly the Redres, and Reformation of the manifolde diſorders, herein, continually committed, againſt the Weale-Publik of this Brytiſh Monarchy.

An Anſwer to them who think that by the Prouiſion of Vittails, for the Pety-Nauy-Royall, Waſt, or Spoyle of Vittayles, is made.

And, where the Quantity of Vittayles, before hand, together, at once prouided, Maketh a Shew, of great Waſte, either made, or in Danger to be made: (yf Diligent Regarde therof, be not had:) Weake Brayn hath that Man, that wold think Waſte to be made, for Laying vp together, in a Fortnights ſpace, ſo much, as ſhall not be ſpent, in Fowrtene Wekes. But, yf there ſhould ſo much be ſpent in a Fortnight, as wold duly ſerue the Nauy Fowrtene Wekes: Then were there Waſte, indede: And ſo, ſome Want, fondly procured, more, than els is nedefull. Or, yf, vnder Pretence of Beof Powldring, for the Pety-Nauy-Royall, ſome Fals Iudas wold ſteale or proloyn A Hogſhed, Two, or Six, to ſend ouer Seas, to Forreyner: And that, for Priuate Lucre: or for a Farder, and Worſer Intent, &c. But, that, and ſuch like fowle Diſorders, will be left now, (We Hope:) or, moſt Narrowly be ſene to: As well in Beof, as Butter, Cheſe, and Bacon, &c.

And, as for Seeing to, or Sauing of the Vittayles, that they be not loſt: Ye nede not Dowt. For, yt ſtandeth them more vpon, than ſo. And, As for Exceſsiue Feeding at Sea: Who knoweth not, their Dyet to be but Reaſonable, and Sufficient? With Hunger rather finiſhing their Meales, than with Vnweldy Carcaſſes: Ouercharged with Meat and Drink, As among vs, at home, many a Thowſand is?

I Omyt alſo, to ſpeak of the great Ayde of Freſh Vittayles, which the Nauy may haue, ſundry Wayes, at Seas: by Diuers kynde of good Fiſh, (our Men being ſufficiently ſkilfull, now, at length, to preuent or Cure the Skyrby.) As Pylchard, Whyting, Haddock, Playce, Sole, Cunger, Herring, Burt, Thornback, Salmon, Bream, Gurnard, Mullet, Mackerell, &c. All, being (moſt commonly,) Better, then we haue them at Land, brought to vs. Which * good Fiſh, will alſo, be a Means, of their ſpending les Fleſh, at Sea: And therefore, to Nede the les, from Land.

So

So that, Yf all things be Duly, and Deeply Wayed: beſydes a great number of other the Principall Benefits, Redownding to this Kingdom (by the foreſayd Pety-Nauy-Royall:) it is rather thought, that the ſtreict Dyet, (in dede, a moderat, preſcribed, and vniform Dyet) of our Publik freends at Sea, in the foreſayd Nauy employed, will be a means of very much Vittayles, and Fleſh ſauing: and to help toward plenty finding, on Land. For (As Engliſh-mens noted Vice, or Diſorder is:) Of the ſelf ſame Men, ſome, wold at their Landiſh home, or in Alehouſes, and Tauernes, eat and drink, more, then Mans nature, behoofully needeth: Or els, ſome wold be more fine, delicate, and coſtly in their Dyet, then wiſdom and diſcretion wold Preſcribe them &c. So that, No dout, can here remayn, that Dearth can haue Roote, or iuſt occaſion, to riſe, or grow in this Kingdom, of this Temperate Dyet, allowed to them at Sea: who, els, ought to haue aſmuch, or wold haue coſtlyer, and more, yf they had continued on Land.

And, while the Conſideration of one great Ayd, and Means, for Fleſh to become better Cheap, is in our hands: I think it very needfull, to geue you to vnderſtand, that by the wicked Wilfulnes ~~onely~~, and euident fraude, of diuers Subiects of this Realm, There is, yerely, deſtroyed, more than Fiue Hundred Cart-loads of good freſh Fiſh, within this our Ile of ALBION. And though, then, not Meat-able, for Man, when they are ſo deſtroyed: yet, within ſhort tyme after, they wold be. And likewiſe, though, not then, likely to amount, in the whole Quantity, yerely, to ſo many loads: Yet, at the tyme of their being Market-able (of the Myddle * ſort) they wold euidently appere, ſo, to be rated: or rather, far aboue. And neither, any more Charges, nor yet any greater trauaile of Man, is to be employed, for the ſame ſorts of Fiſh hauing and enioying: both, when they wold be (as is ſayd) Markat-able: And alſo, when the foreſayd great haboundance of Vittayles, by them, might be enioyed: Than is, when, ſo abhominably, they are deſtroyed, and vtterly ſpoyled.

A little Digreſſion, againſt ſome Mis-Vſe of the Fiſhings of the Noble Riuers of Thames, and other, within this Realm.

* This Phraſe, of Myddle-Sort Markat-able, is to be vnderſtood, neither of them which hard and ſcant are to be iudged Markat-able: Nor of the ouer growen Fiſh, and in the Superlatiue Growth (as a Man might term them,) But only of them, which, moſt commodiouſly are Seruiſable: in reſpect of Profit Publik.

And, that this brief, and very needfull Aduertiſement, may be found the more manifeſtly true, and duly geuen: You may vnderſtand, That, in the Riuer of Thames only (as my Inſtructor, by Worſhipfull Ientlemen, and other Men of experience, heretofore hath tryed out) moſt commonly, euery yere, by the Fiſhermen belonging to ſome one ſmall Town (or within a little Circuit about it,) there is deſtroyed, aboue a Thouſand Buſſhels, of the yong Fry, of diuers kindes of good Fiſh: which, in due tyme of their growth, and by lawfull order, being taken, wold haue byn hable, to ſatiſfie Two Hundred Thouſand Men, one day: Or, Twenty Thouſand Men, ten dayes: or, Two Thouſand Men, an Hundred dayes, or, Fowr Thouſand Men Fifty, dayes. &c.

Which Account, dependeth vpon the Rating of euery kynde of Myddle Markat-able Fiſh, to be (one with an other) of Ten tymes ſo much

Note theſe Hypotheſes:

much meat, as, when, they are deſtroyed in ſuch Small Fry, as we mean of: And alſo, that a Buſhell of ſuch Markat-able Fiſh, is hable to ſatiſfie 20 Engliſh-men, One day, for their ſufficient Repaſte and Suſtenance: (the Bread and drinke, requiſite thereto, being excepted.) What is, then, (I pray you) to be rekened, of the Publik Dammage, of 500. Cart loads, of Fiſh, (yerely) thus deſtroyed? How, may it (reaſonably) any longer, remayn vnreformed? Which 500, Cartload, (according to the former Rate of Myddle Markat-able Fiſh,) do amount and ryſe, of only 2400 Buſhels of Fry, yerely deſtroyed.

But, yf you ſuppoſe to be only 30 Trink-Boats: and that euery one of the ſayd 30 Trink-Boat Nets, euery day, only for 300, dayes, in euery whole yere, deſtroy, but one Buſhell of very ſmall Fry: The Somme therof, doth amount to Nyne Thouſand Buſhels of Fry, ſo deſtroyed, yerely. Which Fry, when it ſhould be Myddle Markat-able, wold be, (one with an other) of Ten tymes more Meat and Fiſh, than, when, it is ſo deſtroyed. Therefore, the Crafts-men of the Trink-Boats, on the Thames, may, very probably, be accuſed, conuicted, iudged, and condemned, as the moſt abhominable yerely Deſtructioners of Nynety Thouſand Buſhels of Markat-able Fiſh.

And, if you abridge me, in the number of the dayes of their Labor, yerely: I will, then, charge eche of their Nets, with deſtroying dayly, more, than a Buſhell of Fry: one day, with an other, euery day of their Labor. And I know (notwithſtanding,) how much, I kepe me, within my Bounds, yet: How Horrible and Intollerable, ſo euer, this Fact, doth ſound in your eares: who haue not liſtened to this matter, before now: nor know the Verity therof, yet.

Of this Nynety Thouſand Buſhels of Fiſh, if you will account but euery 48 Buſhels, (which make ſix Quarters,) to be a Cart loade: the Somme will be 1875 Cart loads, of freſh Fiſh: which is deſtroyed, yerely, by the Trink-Nets, only: And that, in the Noble Riuer of Thames, only. Whereby, it is moſt euident, that my firſt Aſſertion, of 500 Cart Loads of freſh Fiſh, deſtroyed, in the whole Realm of England, is moſt vndoutedly true.

So is it, now, alſo, Probable: that, in all England, by the manifold diſorder, vſed about Fry and Spawn, deſtroying, there is yerely Spoyled, ☞ or Hyndred, the Broode of Two Thouſand Cart Loads, of freſh Fiſh, of myddle Markat-able ſkantlyn.

The Value, of the foreſayd Nynety Thouſand Buſhels, of freſh Fiſh, (one with an other, being rated at fiue Shillings a Buſhell) is Two and Twenty Thouſand, and Fiue Hundred Pounds, of Current Mony of England.

Which quantity of Fiſh, alſo, (according to our former Hypotheſes) wold mainteyn, for one day, a Thouſand Thouſand, and Eight Hundred Thouſand Men. Or, Nyne Hundred Thouſand Men, two dayes: Or, Three Hundred Thouſand

The Publik Los yerely cauſed by the Trink-Boats, Kiddels, &c. is vncredible to them that know not the Truthe: Or, will not Search, and Examine to the quick, what Violent, or, rather Fraudulent Diſorder, is therin Practiſed.

ſand

ſand Men, ſix dayes: Or, a Hundred Thouſand Men, 18 dayes: Or, Fifty Thouſand Men, 36 dayes: Or, 25 Thouſand Men, 72 dayes. &c.

And, yf, in the Riuer of Thames, Trinker-men only, do not (in your Opinion, or, in the eſtimation and knowlege of them, who are ſomwhat expert in theſe Caſes,) ſeme duly charged, with this Incredible Spoyle, and Dammage Publik: I will allow, vnto you and them, into this Reckening (to make vp, the full and heaped vp meaſure, of this abhominable Iniquity) all the Deſtruction of Fry, and yong Fiſh, which the 18, or, 19 Tymber-Nets, do yerely make: who are fayn, euery two howrs of the Flud or Tyde, to diſcharge their Nets, for feare of breaking. I will geue you in, alſo, the Spoyle, which is yerely made with the Engynes, called Kyddels. And they, are in the Thames, aboue an Hundred and Forty. And now, you can not dout, but I haue good reaſon, to warrant you, that the Deſtruction and Spoyle of Fry and yong Fiſh, made yerely, and that* only, by the Three former vnlawfull Engynes, (occupyed in the Thames) doth amount, yerely, to the foreſayd Publik los, of 90000 Buſhels of Myddle Markat-able good Fiſh: in the Totall Somme: I mean, when, the ſame ſhould come to be, of Myddle Markat-able growth. Though, at the tyme of their Spoyling them, they are, in Meaſure, but Nyne Thouſand Buſhels.

* For, by many other meanes, the Fry and Spawne of Fiſh is deſtroyed: as Partely by the Statute made *Anno 4 Henrici Septi. Cap. 15*, may appere: and Partely, by our dayly Experience, may be perceyued.

And, bycauſe, the 30, or 31 Trinker-Men, not 1. only, are the chiefeſt Cauſe, of the foreſayd exceeding great Deſtruction of FRY, and yong Fiſh, (to the Intollerable Dammage Publik,) but 2. alſo, lye in the Riuer of Thames, to the great Annoyance, and Cumber (many tymes) of the Ships, and Boats, paſſing betwene London, and Grauesend (and farder:) And otherwhile, to the loſſe, both of Goods and Liues, of many of her Maieſties Louing, and Faythfull Subiects: What diſcrete Subiect, or true Member of the Brytiſh, or Engliſh Monarchie, is there, who, in his hart, Doth not abhorre this Haynous Enormity? and will not, with his Voyce, Hartily, Cry owt, and Say: Fy on them, Fy on them: Away with them, Away with them: Who, ſo abhominably, conuert Mans Meat, to the Feeding of *1. Swyne: And Otherwhile, *2. Bury ſome of their vnlawfull Spoyle of Fry, and young Fiſh, in the Shores of the Thames, and Otherwhere.

* Much lyke Diſorders, haue heretofore byn vſed, about Orford Hauen, in the County of Suffolk. Read the Statute made *Anno 4 Henrici 7. Cap. 21.*

God, of his infinite Goodnes, ſendeth vs (Yerely) Euident Tokens, of the great Habundance, of this kynde of good Vittailes, prepared purpoſely for this parte, of this Brytiſh Albion: But, theſe Trynker-Men, Caſt Incredible Much of ſuch a Threaſor, before their Swyne, to Battle them withall: And are, (by that meanes,) great Hynderers, both to the Wealth, and Reliefe Publik: and alſo, to the Glory of God: Who, wold be Duly Glorifyed, and Prayſed of many a Thowſand of the Rich, and Poore, who, ſhould be Serued, Pleaſured, and Relieued, with the great Habundance, of the Dyuers ſorts of good and wholeſome Fiſh, Swarming in this Incomparable Riuer of Thames (from the one end therof, to the other, ) in very mayn Skulls: Yf theſe Publik Enemies of God and Man, did not ( more than Barbarouſly , and les than Chriſtianlike , ) vtterly ſpoyle, and wickedly tred vnder their feet , ſuch a Bleſſing and liberall Gift of our GOD , and moſt louing heauenly father, profered vnto vs , and in manner, put into our hands.

Very much , more abhominable , and more vnreaſonable , is the wickednes of theſe Trinker-men, than was the Diſorder , heretofore ( and till of late ) committed in Ireland : where , the Inhabitants of diuers Cities and Towns , adioyning nere to Riuers , that do Eb and Flow ( in which Riuers , the Fry of Salmon , Ele , and other Commodious Fiſh are bred and nouriſhed ) did kepe great heards and numbers of Swyne : which , at low water , they do , or ( till of late ) did lead , or ſuffer , to fede vpon the Strands , of the ſayd Riuers : where they do , or did , deſtroy great Quantity of Salmon , and Ele Fry : and of diuers other good Fiſhes : to the great hurt , and hindrance of Fiſhing : and the exceeding great dammage , of the Common-Wealth . As , by the Act , made againſt the ſame , at *Dublyn* , *Anno vndecimo* , of our moſt Gracious Souerayn Lady , Queene Elizabeth , more at large , may appere.

And , at this preſent , I am the bolder , to expres my Inſtructor his feruency , againſt the Trinker-Men , their haynous endammaging of the Publik-wealth of this Kingdom : Seeing , for ( abowt ) an Hundred and Fifty yeres ago , the whole Body of this Realm , by their Parlement Senators , left vnto vs , worthy Record of their vigilant Eye ( to finde out ſuch Offences ) and their Politik Prouiſo : by very good Iuſtice , either to Cut of , the Cauſe , of ſo greuous hindrance to the Common-wealth : or , diſcreetly to puniſh the fact ( ſo often , as it ſhould be Committed ) with a Hundred Shillings , to be Forfetted , to the King.

In the Second yere , of King Henry the Sixth , theſe are the wordes of the Statute , to our purpoſe , prudently eſtabliſhed : *CAP. XV.*

**The Statute , againſt Trinker-Men : for Euer enduring.**

> *ITem , it is Ordeined , that the Standing of Nets , and Engins , called Trinks , and all other manner of Nets , which be , and were wont to be faſtened , and hanged continually , day and night , by a certayn tyme , in the yere , to great Poſts , Boats , and Anchors , ouerthwart the Riuer of Thames , and other Riuers of the Realm , ( which Standing , is a Cauſe and an Occaſion of as great , [ and more ] deſtruction of the Broode , and Fry of Fiſh , and Diſturbance of the Common Paſſage of veſſels , as be the Weares , Kyddels , or any other Engins , ) be wholy defended , for EVER . And that , euery Perſon , that ſo ſetteth , or faſtneth them , from henceforth , to ſuch Poſts , Boats , and Anchors , or like thing , continually to Stand , ( as afore is ſayd , ) and be duly therof , by the Cours of the Law , conuict : he ſhall forſait to the King . C.S. at euery tyme , that he is ſo proued , in Default . Prouided alwayes , that it ſhall be lawfull to the Poſſeſſors of the ſayd Trinks , ( if they be of * Aſſiſe , ) to Fiſh with them , in all ſeaſonable tymes : Drawing and conueying them , by Hand : as , other Fiſhers , do other Netts : and not faſtning , or tacking the ſayd Netts , to the Poſts , Boats , and Anchors : continually to Stand , as afore is ſayd . Sauing alwayes ; to euery of the Kings liege People , their Right , Title , and Enheritance , in their Fiſhings , in the ſayd Water .*

*** Which ( cōmonly ) are ſo vnlawfull , that of a Buſhell of Wheat , thrown into the Stream nere before the Net : Three Pecks of the ſame ( or , the half ) may be ſtayed in the Hoſe , or Cod therof : as Honeſt Men , full many , will Auouche .**

But,

But, what ſhall any Zealous Louer of Iuſtice, and good Publik Policy, ſay, or think, herein? Seeing, ſo long ago, ſo Iuſt, ſufficient, and eaſy a Remedy, was prouided, againſt theſe Trink-Boats: aſwell, for the manifold Cumber, Danger, and Dammage, happening by them, to ſuch, as ſhould, and did pas (Vp or Down,) vpon the Thames, by Day: and chiefly in the Dark Nights, and Foggy Weather: As alſo, againſt the exceeding great Publik-Dammage, to the Naturall and Ordinary Encreaſe, of very good Fiſh, (of diuers ſorts) wilfully, and very vngodly, procured by the ſayd Trinker-men, hath byn, no better regarded?

And, ſeeing, Sutes in the Law, haue byn, in our dayes, commenced, and followed (by vertue of the ſayd Act) againſt the ſayd Trinker-men: And they, therupon Condemned: And yet (that notwithſtanding,) their vnlawfull Practiſes, ſtill are continued?

And Thirdly, Seeing, (before our Eyes,) the Dammage to the Common-wealth, and the incredible hinderance to that plenty of Vittailes finding and enioying, which God hath prepared for vs, is, by theſe Trinker-men procured, more now, than euer before, moſt vnlawfully, and fraudulently: *etiam, cum Calumnia quadam*, to the Pitifull Clemency, and the very great Lenity, vſed toward them?

Therfore, Seeing, (I ſaye,) that Neither the foreſayd very good Law, can feare them: Nor, the Amercements, (as they are vſed,) do ſufficiently pinch them: Nor, the manifold iuſt Complaynts (beſides Coſtly Sutes, made and had) againſt theſe Trinker-Men, are (yet,) of ſufficient effect, to the poore Commons, to be vſed herein, according to the Lawes of this Realm: But that, they remayn remedyles, (yet,) and are euidently Spoyled (yerely) of an incredible great Publik Benefit, by theſe Trinkerly diſordred, and vnlawfull Fiſhings (as before is declared:) How can I, hope, that, vpon this very brief, and ſimple Aduertiſement, of my Inſtructor, Theſe Trink-Nets ſhall vtterly, and ſpeedily, be cut of, without any longer ſiniſter means to be vſed, by any Subiects, to beard, check-mate, or, to deface ſo commendable and needfull a Statute, as that is, which before is expreſſed, againſt the Standing of any Trink-Nets? But, yet, for all that, ſuch is my Confidence in the goodnes of her moſt excellent Maieſty: and ſo, aſſured I am, her Maieſties hart, to be fraught with pitifull Compaſſion, on the Lamentable, and due Complaynts, made, of the great and exceſſiue hynderance, and dammage to her Commons and Subiects wealth and relief: And, likewiſe, ſo well, are we acquainted with the moſt commendable Iuſtice, executed by her Maieſties moſt Honorable Priuy Counſaile, when duly and throughly they vnderſtand the Cauſes: That, (with calling theſe things, to my Remembrance) not only, now, my Hope is reuiued: but, alſo, I dare half warrant the Commons, That Trink-Net-Men, henceforward, ſhall be vnpartially conſtrayned, to vſe their Trade of Fiſhing only, according to the Law: and, Not, as they (moſt vnlawfully and very vngodly,) to long a tyme haue done, and very abhominably at this preſent, they do: Yerely deſtroying far more Fiſh, than they ſend, good, ſeaſonable, lawfull, and allowable, to the Markets. For, the more parte of thoſe, which they ſend, are Vnſeaſonable or Vnlawfull Smelts, or Whiting-Mops: Wherin, the Hebber-Boats, only, might ſufficiently well, (or, with much les Publik-dammage) ſerue: as the wiſe and expert, are well aſſured of it.

Though all other Abuſes be here Vntouched, yet, that vnlawfull Engyn, at Myll Tayles, From Stanes Weſtward, (called a BVCK, Wherewith, in ſome one Night a Buſhell of Salmon Fry, is deſtroyed:) wold Spedely, and Seuerely, be Aboliſhed.

Of the diuers, yea the manifold * other abuſes, of Fiſhing: or hyndrances to the ſame, in this noble Riuer of Thames, only: to diſcloſe, rehears, and expres the matter, and manner, particularly, fully, and vnpartially, it doth require a peculiar, and great Treatiſe.

But, to Conclude this neceſſary Digreſſion, withall: I may, aptly enough (and omitting many other,) Note only two manners of Hyndrances: Which, (eaſily, and moſt quickly) may be redreſſed: The one, is, of long tyme vſed, and (I know not, why,) permitted: and yet (notwithſtanding) is a great Hindrance and cauſe of Deſtruction, to the Weſtern ſtore of diuers kyndes of good Fiſhes. I mean, aboue London Bridge, vpward (which is Weſtward.) And that is, the Fiſhing with any » manner of Net, in the places, which either for a Seaſon, or in the other, » which are continually exempted from being Fiſhed in, (commonly called » Seueralls, and Rough places.) In which places, what vnlawfull, or vndue Subtlety is vſed, to auoyd the Roughs, and Stakes, for feare of hurting, or renting of their Nets, (and yet, to beat, and punch the Beds, or Skulls of Fiſh: and by [in manner] thundring flowncing, thumping, and paſhing, or, with Chayn drawing vnder the water, &c: to driue the Fiſh, to their Nets) may eaſily be vnderſtood, and dayly ſene, or nightly hard, and perceiued. But, with all men, of ſufficient Iudgement (in many Reſpects,) it may be condemned, as a great hyndrance to the Broode and Store preſeruing: and a violent breaking, of the firſt Intent of the Politik Ciuill Senators: who, made the Ordonances, for ſuch Places Seueralling, or vtterly Exempting, and reſeruing vnranſakt, and vndiſturbed. And though Peter-Men, will make great ſhew of good Argument, to the Contrary: yet, it is beſt, to make ſure woork: in Circumſpectly eſtabliſhing the Priuilege, and exemption of thoſe peculiarly aſſigned, and well known places, of Store and Broode: from any manner of Net caſting in the ſame, or any artificiall diſturbance, purpoſely, therin to be vſed, for any Fiſh taking.

The Second Hyndrance, is the Stinching, Soyling, (or, rather Beſlouening,) of the Thames: Both Shores, and Channels: Where, the yerely Recours, and far more Plentifull Haunt, than now is, of the Weſtern * Smelt, (which is the Seaſonable, and beſt Smelt) was wont to be. Which kynde of Fiſh, greatly abhorreth ſuch Fylthy grownd. And this new, and to bold Attempt, hath, but of very late yeres, exceſſiuely, bin enterpriſed: Not only, (as I ſayd,) to the great Hyndrance of the beſt, and moſt Seaſonable Smelt, his annuall Delight, as in times paſt (and till, of very late) to Return, and abyde in great Plenty, for the ſpace of the whole Seaſon, in the Ancient Place of the chief Weſtern Smelt Fiſhing: But, alſo, to the cauſing of many lothſome Sights, horrible Sauours, and infectuous euaporations, of ſuch Dunghill ſtuf: to no little grief of Sent, and no les danger to the health of very many, of Court, Cuntry, and City: which, either do frequent, or (now and then) pas vpon the ſame

* The Seaſonable Repayr, of the Weſtern Smelt, is a matter of great Importance: Both, for the very wholeſome, and Plentifull Vittayling of Multitudes of all States: And alſo, for the good help, of many a poore Fiſherman, toward his Maintenance, (for that Seaſon:) Both for Meat, and Mony, for him, and his Family.

Riuer of Thames, betwene the City of London, and Richemond: where (moſt vſually) our Soueraygn, euery yere, doth make ſome abode.

**Betwene** which two places, as our Soueraigns, (Kings and Queenes) haue very often, and (almoſt) yerely, heretofore, paſſed by water: So, durſt no man, in thoſe dayes, ſo careleſly, and vnlawfully annoy, and beſtinche the Thames: either, Banks or Shores, (in that Tract of the Riuer, chiefly: being, alſo, the fayreſt and pleaſanteſt paſſage, of the whole Riuer:) both, in reſpect of not offending, either the Eye, or Smell, of the Maieſty Royall: and alſo, for feare of breaking* Ordonances, generally prouided, and very duly appliable to the ſame Caſe.

> ** The Statute.*
>
> *THat No Perſon, or Perſons, after the firſt day of Auguſt, next comming, do caſt, or vnlade, out of any manner of Ship, Crayer, or any other veſſell, (being within any Hauen, Rode, Channell or Riuer, flowing or running to any Port-Town, or to any Citie, Borough, or Town, within this Realm, or any other the Kings Dominions, any manner of Balaſt, Rubbiſh, Grauell, or any other wrack, or Filth, but only vpon the Land, aboue the Full Sea Mark: Vpon Payn, that euery Perſon and Perſons, offending this Act, to loſe and forfait, for euery tyme ſo offending, *Fiue Pounds: the one half to the King our Soueraign Lord, and the other half therof, to ſuch Perſon and Perſons, as will ſue for the ſame, by Byll, Playnt, Originall writ or Information, in any the Kings Courts of Record, in which Action, or Sute, no wager of Law ſhalbe admitted, nor any Eſſoyne or Protection allowed. Anno 34. Henrici. 8. Cap. 9.*
>
> ** The Statute againſt Annoyance, and Infection by Dung. &c.*
>
> *ITem for that ſo much Dung and Filth of the yſſues and Intralls aſwell of Beaſts killed as of other Corruptions, be caſt and put in Dyches, Riuers, and other waters, and alſo within many other places, within, about, and nigh vnto diuers Cities, Boroughs and Towns of the Realm, and the Suburbs of them, that the Ayre, there, is greatly corrupt and infect: and many Maladies & other intolerable Diſeaſes do dayly happen, as well to the Inhabitants, and alſo Dwellers in the ſayd Cities, Boroughs, Towns, and Suburbs, as to other, thither repayring, and paſſing, to the great Annoyance, Domage and Perill of the Inhabitants, Dwellers, Repayrers and Paſſers aforeſayd. It is accorded and aſſented, &c. Anno. xij. Richardi Secundi. Cap. xiij.*

**And** how, either already, it hath offended, or may hereafter, offend the Eye and Noſe, and be dangerous to the health, aſwell of the right Honourable, Priuy Counſailers to our Soueraygn, or, of other of the Nobility: or, of the Ladyes and Ientlewemen of the Court: As of very many other alſo, of all Degrees: any man may eaſily iudge, that either hath thoſe his two * Senſes 1. ſound and perfect: or good vnderſtanding of* *Decorum* obſeruing 2., in reſpect of Cleanlynes and wholſomnes in Publik and Princely Paſſages: or who hath due and expert * perceiuerance 3., that, both it is Vnlawfull, and alſo Needles, in Such Maner to be done, as it is.

**And** ſome, haue of late, ſo much encroached vpon the Patience of the Commons (in this vndecent and vnlawfull filthy Attempt:) yea, ſo far, as, not " only, by Scattrings, they haue annoyed the Chan-

Though the London Fylth, may do good to the Weſtern Corn-Fields: Yet THE VSED MANNER of Publik Annoyance there-with, to Man, and Fiſh, is neither Lawfull, or Nedefull: And is but a Late Ruſticall Attempt, and Eaſily, may otherwiſe be ordered: And thoſe Huſbandmen their Land, nothing the Les holpen, to become Battle, and Fat, Sufficiently.

nels, and Publik Shoares, with the ſayd Dung: and (in ſome places, nere the vſuall Landing of the right honorable Priuy Counſaile, and Embaſſadors: and of other her Maieſties Subiects, of all ſorts) with the often Recours of the Carts to the Dung-boats ſides, haue made ſuch Publik Shores, and Stronds, as before, were very clean, hard, and grauelly, to become (thereby) very myry, and depe to the knees: and vyly ſtinking, at the Eb, when the Sunne hath had any power thereon: And chiefly, if the wynde do cary the Noyſome Sauour therof, toward any man: But alſo haue made two kynde of Standing-Leyſtoofs or Dung-hils: the one immediatly to receiue from Boat the foreſayd Filth: And the other, not far of: and nere, or in the High and Publik wayes: or in the Lords waſte adioyning. Both which kyndes of new deuiſed Dung hills, if heretofore, any Law or Policy did permit, or rather, not ſufficiently preuent: yet (notwithſtanding that ſlight permiſſion, or want of *Prouiſo*: better Conſideration, aduiſe, and examining of the matter, will or may finde good Remedy for the noyſome Diſorder: and eſtabliſh ſome ſufficient * Order: aſwell, for apt places aſſigning, or admitting, for certayn Leyſtoofs making: as alſo, for a very ſhort tyme limiting for ſuch ſtuf, lying or continuing there, to the great Annoyance, and poſſible Infection, not onely and chiefly of the nere Inhabitants, but of them alſo, which do and ſhall pas thereby: of what Dignity, Degree, or State ſo euer, they (he or ſhe) are: Engliſh, or Forreiner.

* As, None of the Foreſayd London Stuff, to be layd within 400 Foote of any high way: nor any to Remayn, or be aboue 48 Howres together on any Allowable Wharf, or Leyſtoof: Made, or Vſed, on, or nere the Thames Banks: And that not aboue the quantity of 4 Cart-Lodes, So to be left Lying at once. By this, or ſome better and more ſtreict Order, the great Multitude of People which pas on, or by, the Thames Sydes, wold wiſh ſome Reaſonable Redres, for their more Commodious, and Healthfull Paſſage, in their Affayres Priuate, or Seruice Publik.

And, though the Huſband-Men, therabout, do greatly allow ſuch kynde of helping their poore and hungry erable groundes: more, now, than in tymes paſt: yet, this Notable dangerous, and needles annoying of ſo many Thouſands, of the Queenes Maieſties louing Subiects: (and that for a very few Huſband-mens fanſies) hath not holpen them, to be hable, or (at the leaſt) admoniſhed them, to be the more willing, to ſell their Corn any better cheap, either at Market, or at Home, to their poore Neighbours, or, to other. And yet (forſothe) for their onely Priuate wealth amending, they dare be ſo bold, or are become ſo careles, to annoy, and vnlawfully to vex, with lotheſome Sights, and vnwholſome Sauours, ſo many, and ſo much, as they do. Yea, and that, dayly: and more and more. Farder I will not (as now) ſay, in this vnpleaſant matter: though I could.

But, in this point, (as in many other,) the poore Commons, and quiet Subiects of her Maieſtie, do Hope, that ſome Redres, will ſpeedily enſue. So, that Priuate Gayn, Delight, or wilfulnes, ſhall not ſo much either rechleſly, craftily, or violently, deuoure, or bar the PROFIT-PVBLIK: or, be ſo Noyſom, and greeuous, to the poore Commons: Whoſe Health and welfare, ought, in all good Common-Wealths, to be carefully procured, and conſtantly maynteined: as much, as any Humayn, or their beſt Policy, can aduaunce, and preſerue the ſame.

Hope of Amends, and Redres, is very Comfortable to the Queenes Maieſties very Faythfull, obedient, and Quiet Subiects.

The Third and laſt Dowt, is of the Due, True, and Iuſt, Beſtowing, of ſuch a Maſſe of Threaſor, which yerely will be, Ordinarily, Contributed: and odly, otherwiſe, now and then: as by Gift while men are lyuing: Or, by Legacy, after their Deceaſe: and ſundry other-

otherwayes. The meaning hereof, is this: That the Threaſor Contributed, may ſundry wayes be abuſed. As, Partly, through the corrupt Nature, and very falſhood of ſuch, as ſhould in Office haue the fingring of yt: Being not contented with their ſufficient Salary, and Due Allowance. Or, by Vndiſcrete beſtowing ſome parte thereof: by waſting it to other purpoſes, or vſes, than it is meant, intended, and contributed for: one tyme or other. Or, by fayned Robberyes: or Los, by Negligent Wayes. Or (perhaps) the Poore Commons, and Body of the Realm, may (to Scrupulouſly) ſettle in their Fanſyes, A Speciall Dowt herein, which they dare not expreſſely Declare: As might be, To conſider many things, which haue bene, in tymes paſt, Liberally geuen to vſes Publik, and to Gods great Honor: (As, in thoſe Dayes, Chriſtian Religion, was rated.) And the ſame Gifts, then, moſt circumſpectly alſo, by the beſt Aduiſe of Lawyers, (in Tenor of woords) ordred: And with many other Circumſtances, confirmed: Yet, Notwithſtanding all that Aſſurance, And the Force of Legacy Law: Many a Thouſand Pounds Rent, of ſuch Free Gifts, haue byn in our Dayes, by Act of Parlement, turned from the firſt appoynted Vſes: And Therefore, herein alſo, mought the lyke Alteration be Dowted.

An Anſwer to this Dowt of the Commons.

1.

¶Eaſily, and Probably, their Fantazies might, in this their Dowt, be ſatiſfied. Firſt, the Caſes are very vnlike. For, there, either withowt Aduiſe and Conſent of the whole State: Or, of a Simple Intent, but Vaynly, (in Reſpect of the Means, to obtayn that their Intent,) ſuch Gifts were Firſt geuen: But, in this our Gift, and Publik Oblation, the whole Realm is priuy: the whole Realm conſenting: the whole Realm, ayding: And the whole Realm, certainly feeling the Publik Commodity of Peace, Wealth, and of Bleſſed Security, thereby, enioyed. And, Seeing the Caſe ſo ſtandeth, who can Dout, that euer hereafter, in any Parlement, all the Parlement Senators, or the more parte, will be ſo much corrupted in their Iudgements: as, either to miſlike the Continuall Garde of this Monarchy, by the foreſayd Pety-Nauy-Royall: or, to Sollicite it to be layd aſide, in parte, or in all: And wold (notwithſtanding) haue the Commons, and Realm, vrged to the Contynuance of the foreſayd Perpetuall Beneuolence: for Sea Security onely, meant, and giuen?

2. ¶Secondly, to Preuent the likelyhood or poſſibility of ſuch dangerous Innouations: No les Wiſdom and Prudency, may herein be vſed, than was in *Athenes*, vpon Occaſion, not vtterly vnlike to this: But, ours, for manifold Purpoſes, to vs, more Commodious, than theirs, could be to them.

The *Peloponneſians*, being returned homeward from *Attica*, *Thucidides* (*Lib. 2*) recordeth ſome of the *Athenienſiens* new Ordonances enſuing: Saying: *Poſt* **quorum diſceſſum, Athenienſes Præſidia & excubias diſpoſuerunt, in Terra, & in Mari, ſicut volebant per totum Belli tempus ſeruari. Et decreuerunt* * *Mille Talenta de Pecunia in Arce poſita, à reliqua ſumma ſegregata, ſeparatim reponenda eſſe, neq; inſumenda: ſed de Reliqua Pecunia, in Bello ſumptus faciendos.*

* Which is, very nere, Six Hundred Thouſand FRENCH Crownes: and vnderſtanding thoſe Talents to be of Siluer: So, will one French Crown be Rated at 10 Drachms, Atticall in Siluer.

* Pelopneſiens

*tiendos. Si quis ſuaderet, vel decerneret, vt ea Pecunia moueretur, aut in alios vſus expenderetur, quàm cùm Hoſtes Atticam Claſſe & Nauali Exercitu peterent, & reprimendi eſſent, Illi Suaſori, Pœnam ſtatuebant SVPPLICIVM CAPITIS. Et centum Triremes præcipuas atq; inſtructiſſimas, quotannis, à reliqua Claſſe ſeiunxerant, adiunctis ſingularum Præfectis: Quibus, vnà cum Pecunia illa, ad nullam rem vti fas erat, præterquam, cùm Ciuitas, illa extrema neceſſitate & Periculo premeretur.* The like *Prouiſo*, hath byn in ſundry other Realms, eſtabliſhed: And in this Kingdom alſo, ordeyned: And, in this Caſe, full well, and neceſſarily, may be.

3. ¶And, here alſo, ſuch other Circumſpect Conſiderations of *Prouiſo*, will vndoutedly be had, againſt all fals and negligent Officers, in any Seruice Publik, (to the vſe and behoof, of the foreſayd Pety-Nauy-Royall, appointed:) That, ſo ſone, as, any of them, ſhall be ſufficiently conuicted of falſhood, in their Office, vſed: Rigorous and ſharp Iudgement (according to the greatnes of the fault,) ſhall pas againſt them: and they vtterly be diſhabled for euer, From all Publik function of Office, within the Realm of England, and Ireland: vpon a Band of Recogniſance, taken of their hands, to that Intent. And the matter, Proces and Concluſion, fully to be Recorded, in two books: with the Offenders Name, ſubſcribed with his own hand: (As, ſundry other things, els, are, for Safety, and Readynes, to be twiſe, or oftner Regiſtred.) And if any Officer ſhall, twiſe, or thriſe, be found a Treſpaſer, by his own Negligence, or of any vnder him: in any matter of Importance, touching his Office: After due Amends ſhall by him, or his Suerties, be made, to the Publik Threaſory: That Negligent Officer, ſhall be put out of his Office, immediatly. And, after this, or ſome better Rate, all Faults, and Offences of Falſhood, and Negligences, and ſuch like, in euery kinde of Officers (to the Pety-Nauy-Royall belonging,) ſhall diligently (by apt Surueyors) be ſene to, and quikly eſpyed: narrowly ſifted, and duly corrected. So that (vndoutedly) ſuch Iuſtice, being vnpartially, and ſpeedily vſed, ſhall make, that, ere long, all theſe Officers, from the loweſt to the Higheſt, ſhall be tryed, approued, graue, honeſt, diſcrete, and circumſpect Men: who will deale ſo iuſtly, carefully, and diligently, as ☞ their Othes receiued, ſhall bynde them: And their ſufficient Suerties, ſhall be anſwearable for: And, as, the whole Commons will hartily requeſt them, for to do: and will, moſt faithfully promiſe vnto them, and gladly performe (vpon their good ſeruice, and due deſert) ſuch extraordinary Rewards, and ſo great, as may encourage any Chriſten Man, to deale truly, and iuſtly, in ſo waighty Affaires Publik: And may alſo reioyce any godly mans hart els, to ſee excellent Vertue, receiue ſuch Publik Honor, ☞ Credit, and Gwerdon.

4. ¶To Conclude: who Douteth, but that our King and God, of his Infinite mercy may graunt vs, euen at our firſt diſcrete and circumſpect Choys, and aſſigning, to finde all ſorts of thoſe Officers, ſo wiſe, faithfull, Iuſt, Carefull, and Diligent: as, it may be accounted his very handywork, and great Bleſſing, herein? Whoſe Mercifull Prouidence, at no tyme, is wanting in matters Coſmopoliticall, of great importance: and

which;

which, alſo, incomparably ſurpaſſeth all Humayn Policie: though the ſame be moſt carefully vſed, for matters tending greatly and chiefly to his Glorie, and Honor: as, vndoutedly, this doth. And ſo, are the Three former Douts, briefly, and ſufficiently (as this place may admit,) Diſſolued, and taken away.

Therfore, Seeing No Dout, or Obiection, (worthy of Conſideration, or, of any Importance,) is remayning, to the Contrary of that moſt zealous *WISH*, or rather, *SVPPLICATION*, which (certainly) is agreable to the Harty Deſire, of the moſt parte of all Naturall, and Faithfull Subiects of this Kingdom, at this very Preſent: (vpon our own State, both, in it ſelf, chiefly, and abſolutely: And alſo, in Reſpect of our Forrein Neighbors, their vnaſſured Frendſhip, being Conſidered): Why ſhould not we *HOPE*, that, *RES-PVBL. BRYTANICA*, on her knees, very Humbly, and erneſtly Soliciting the moſt Excellent Royall Maieſty, of our ELIZABETH, (Sitting at the *HELM* of this Imperiall Monarchy: or, rather, at the Helm of the *IMPERIALL SHIP*, of the moſt parte of Chriſtendome: if ſo, it be her Graces Pleaſure) ſhall obteyn, (or Perfect Policie, may perſwade her Highnes,) that, which is the Pyth, or Intent of *RES-PVBL. BRYTANICA*, Her Supplication? Which is, That, ΣΤΟΛΟΣ ΕΞΩΠΛΙΣΜΕΝΟΣ, may helpe vs, not onely, to ΦΡΟΥΡΙΟΝ ΤΗΣ ΑΣΦΑΛΕΙΑΣ: But make vs, alſo, Partakers of Publik Commodities Innumerable, and (as yet) Incredible. Vnto which, the *HEAVENLY KING*, for theſe many yeres laſt paſt, hath, by *MANIFEST OCCASION*, moſt Graciouſly, not only inuited vs: but alſo, hath made, *EVEN NOW*, the Way and Means, moſt euident, eaſie, and Compendious: In-aſmuch as, (beſides all our own ſufficient Furniture, Hability, Induſtry, Skill, and Courage) our Freends are become ſtrong: and our Enemies, ſufficiently weake, and nothing Royally furniſhed, or of Hability, for Open Violence Vſing: Though their accuſtomed Confidence, in Treaſon, Trechery, and Diſloyall Dealings, be very great. Wherin, we beſeche our *HEAVENLY PROTECTOR*, with his *GOOD ANGELL* to Garde vs, with *SHIELD AND SWORD*, now, and euer. Amen.

ΙΕΡΟΓΛΥΦΙΚΟΝ ΒΡΥΤΑΝΙΚΟΝ

⁂

TRuly, I can not here let pas, an other Little Diſcourſe, (as there are Diuerſe,) of his, much to this Intent. I am not vtterly Ignorant, (Sayd he,) of the Humors, and Inclinations, of the People of this *ALBION*, being (now) the greater Portion, of the *BRYTISH IMPIRE*. For, although, as well through ſo many Conqueſts, as alſo, great Reſortings hither, of ſundry other Nations, there hath byn made a Maruelous Mixture of People, of Repugnant Conditions: Yet, from Yere to Yere, the Generall Diſpoſition, of the preſent Inhabitants, doth, much alike, Alter ☞ to this great Imperfection: That is: Though otherwhiles, they know and Taſte of the Beſt: yet, ſeldome tyme, they do Conſtantly follow, and continue in the ſame: I mean now, in Publik Behauiour, *Et officijs Ciuilibus*: For that, their Ciuile Conuerſation, and Induſtry, in many poynts, is nothing ſo anſwerable to the Dignity of Man, As the very Heathens did preſcribe Rules for the Gouernment therof. Let *CICERO*, his Golden Book, *DE OFFICIIS*, be the Euidence againſt them, to the Contrary: And that, in thoſe Poynts, by the Heathen Orator expreſſed, which both greatly are agreable to the moſt Sacred Diuine Oracles, of our IEOVA: and alſo, for the Common-Wealths Proſperity, right Excellent.

I haue oftentymes, (Sayd He,) and many wayes, looked into the State of Earthly Kingdoms, Generally, the whole World ouer: (as far, as it may, yet, be known to Chriſten Men, Commonly:) being a Study, of no great Difficulty: But, rather, a purpoſe, ſomewhat anſwerable, to a perfect Coſmographer: to fynde hym ſelf, *Coſmopolites*: A Citizen, and Member, of the whole and only one Myſticall City Vniuerſall: And ſo, conſequently, to meditate of the Coſmopoliticall Gouernment therof, vnder the King Almighty: paſſing on, very ſwiftly, toward the moſt Dreadfull, and moſt Cumfortable Term prefixed:

*Coſmopolites*

☞ And I finde (ſayd he) that if this *Brytiſh Monarchy, wold heretofore, haue followed the Aduantages, which they haue had, onward, They mought, very well, ere this, haue ſurpaſſed (By Iuſtice and Godly, ſort) any particular Monarchy, els, that euer was on Earth, ſince Mans Creation. And that, to all ſuch purpoſes, as to God are moſt acceptable: And to all perfect Common-Wealths, moſt Honorable, Profitable, and Comfortable.

* The Brytiſh Monarchy hath byn Capable of the greateſt Ciuile Felicity, that euer was any Particular Monarchy, Els, in the whole world: Yea, ſo Incomparably, that it might haue Cõtended, for the Generall Monarchie,

But, yet, (ſayd he) there is a Little lock of LADY OCCASION, Flickring in the Ayre, by our hands, to catch hold on: wherby, we may, yet ones more (before, all, be vtterly paſt, and for euer) diſcretely,

diſcretely , and valiantly recouer , and enioy , if not all our Ancient and due Appertenances , to this Imperiall Brytiſh Monarchy , Yet , at the leaſt , ſome ſuch Notable Portion therof, As , (all Circumſtances , duly and Iuſtly appertayning to Peace and Amity , with Forreyn Princes, being offred and vſed ) this, may become the moſt Peaceable, moſt Rich , moſt Puiſſant , and moſt Floriſhing Monarchy of all els ( this day ) in Chriſtendome . Peaceable ( I ſay ) euen with the moſt parte of the ſelf ſame Reſpects , that good King Edgar had , ( being , but a Saxon : ) And by ſundry ſuch means , as , he chiefly , in this Impire did put in proof and vre , Triumphantly . Wherupon, his Surname , was *PACIFICVS* , moſt aptly and Iuſtly . This Peaceable king Edgar, had in his mynde ( about 600 . yeres paſt ) the Repreſentation of a great parte of the ſelf ſame *Idea* , which ( from aboue onely , and by no Mans aduiſe , ) hath gratiouſly ſtreamed down into my Imagination : being ( as it becommeth me , a Subiect ) Carefull for the Godly Proſperity of this Brytiſh Impire , vnder our moſt Peaceable Queene Elizabeth .

with any that hath byn : If requiſite Policy therto , had byn vſed in Due tyme , and Conſtantly Followed .

Yf Ariſtotle did Aptly ſay thus of the Iland of Crete : *Videtur hæc Inſula ad Principatum Græciæ nata , ac præclarè Sita* ( *Polit . Lib . 2 Cap. 8.* ) much more Aptly , may we , Or might we haue ſayd it , in reſpect of all our Oppoſit Neyghbors and farder of , alſo .

For , *EADGARVS PACIFICVS , Regni ſui proſpiciens Vtilitati , pariter & Quieti , Quatuor Millia * Octingentas ſibi Robuſtas congregauit Naues : E quibus , Mille Ducentas , in Plaga Angliæ Orientali : Mille Ducentas , in Occidentali : Mille Ducentas , in Auſtrali : Mille Ducentas in Septentrionali Pelago * Conſtituit : Vt ad Defenſionem Regni ſui , contra Exteras Nationes , bellorum Diſcrimina ſuſtinerent :*

* *FLORES HISTOR : Radulfus Ceſtrenſis hath 4000 only. Conſider the probable Agreement of theſe Two Places , afterward , in the Margent . And of theſe Two words there , STATVIT , and CIRCVMNAVIGAVIT . And to that STATVIT , doth this word CONSTITVIT ſomwhat anſwere .*

O wiſdom Imperiall : moſt diligently , to be Imitated . *Videlicet , PROSPICERE :* to Foreſee : O Charitable Kingly Parent , that was touched with Ardent Zeale , for Procuring the Publik-Profit of his Kingdom : Yea and alſo , the Peaceable enioying therof . O , of an Incredible Maſſe of Threaſor , a Kingly Portion , yet , in his Coſers , remayning : Yf , then , he had , ( or late before , ) any warres : Seeing no Notable Tax , or Contribution Publik , is ( Hiſtorically ) mentioned , to haue byn , for the Charges hereof , leuyed . Yf , in Peace , he him ſelf , floriſhed ſo wealthyly . O marueilous Politicall and Princely Prudency , in tyme of Peace , to Foreſee and preuent , ( and that , moſt Puiſſantly and Inuincibly ) all poſſible malice , fraude , force , and miſchief Forreyn . O moſt diſcrete Liberality , to ſuch excellent good vſes , powring out his Threaſor , ſo abundantly . O faithfull Engliſh People ( Then ) and Worthy Subiects , of ſuch an Imperiall and Godly Gouernour . O your True and willing Harts , and bleſſed ready hands ( Then . ) So , to Impart ſuch Abundance of Vittayles , for thoſe Huge Nauies mayntenance . So , ( I ſay ) as , neither Dearth or Famine , ſeemed ( fondly ) to be feared of you , for any intollerable want , likely to enſue , thereby . Nor , prices of Vittayles , complayned of , to be vnreaſonably enhanſed , by you : finding , for their great Sales , ſo good and rare Oportunity .

This Peaceable KING EDGAR, was one of the perfect Imperiall Monarchs of this Brytiſh Impire: and therfore, thus, his Fame remayneth (for euer) Recorded:

*ANGLICI ORBIS BASILEVS,*
*FLOS, ET DECVS ÆDGARVS,*
*non minus Memorabilis Anglis quàm Cyrus Perſis: Romulus Romanis: Alexander Macedonibus: Arſaces Parthis:*
** Carolus Francis: Anno vitæ 37.^mo^ Regni ſui, cum Fratre, & póſt, 21.^mo^ Jdibus Julij, obijt: &*
*apud GLASCON. Sepelitur.*

* And why not, ARTHVRVS BRYTANIS? Bycauſe King ARTHVR his Name Sene, was a Thorne in the Saxons eyes, of thoſe Dayes: and his Name reherſed, was Odible to their Eares: Whoſe Anceſtors were by that Brytiſh Arthur, 12 times, ouercome in Battaile.

O Glaſtonbury, Glaſtonbury: the Threaſory of the Carcaſſes of ſo famous, and ſo many rare Perſons, (* *Quæ olim MATER SANCTORVM dicta es: &, ab alijs, TVMVLVS SANCTORVM: quam, ab ipſis DISCIPVLIS DOMINI, ædificatam fuiſſe, Venerabilis habet Antiquorum Authoritas.*) How Lamentable, is thy caſe, now? How hath Hypocriſie and Pride, wrought thy Deſolation? Though I omit (here) the names of very many other, both excellent holy Men, and Mighty Princes (whoſe Carcaſſes are committed to thy Cuſtody,) yet, that Apoſtlelike Ioſeph, That Triumphant *BRYTISH ARTHVR*, And now, this Peaceable, and Prouident Saxon, King Edgar, do force me, with a certayn ſorrowfull Reuerence, here, to Celebrate thy Memory.

* *Charta Regia Henrici Sec.*

*Radulphus Ceſtrens.*

This Peaceable King Edgar, (as by Ancient Records may appere:) His Sommer Progreſſes, and Yerely chief paſtymes, were, The Sayling rownd about this Whole Ile of Albion: Garded with hys Grand Nauy of 4000 Sayle, at the leaſt: parted into 4 Equall Partes, of Pety Nauies: eche, being of a Thowſand Ships. For, ſo it is Anciently Recorded. *Idem quoq; ÆDGARVS, 4000 NAVES CONGREGAVIT: ex quibus, omni Anno, poſt feſtum Paſchale 1000 Naues ad quamlibet Angliæ partem* Statuit: Sic, Æſtate Inſulam* Circumnauigauit. Hyeme verò, Iudicia in Prouincia exercuit. Et hæc omnia, ad ſui Exercitium, & ad Hoſtium fecit Terrorem.*

* Note STATVIT, and CIRCVMNAVIGAVIT: which declareth two orders of Ships: and ſo may the Totall Some of 4800 be alſo True. He Sayling with his NAVY ROYALL, of 800 Ships, beſides the other 4 Stationary Pety Nauyes. For MATHEVS WESTMONASTER, ſayth: 4800 ſibi Robuſtas Congregauit Naues. So that he did gather ſo many: And alſo affirmeth the Partition into 4 equal Parts: And nameth their Stations: as other, don otherwiſe ſpeake, of the Serutable Alteration of their Stations. So that one with the other Conferred, and imperfect coniectures of the Writers being Somwhat holpen, the Verity ſeemeth now to be towched.

Could, and would that Peaceable, and wiſe King Edgar, before nede (as being in Peace, and Quiet, with all Nations, about hym) And Notwithſtanding, miſtruſting his poſſible Enemies, make his Paſtymes, ſo Royally, Politically, and Triumphantly: with ſo many Thowſand Ships: And at the leaſt, with ten tymes ſo many Men, as Ships: And that, yerely? And ſhall we, being not aſſured of ſuch Neighbours frendeſhips, as may

become

become , to vs , as Cruell and Tyrannicall Enemyes , as neuer King Edgar neded to Dread any the like : And they , as many, and Mighty Princes , as neuer King Edgar coped with the like ? Shall we ( ſayd he, ) not Iudge it , ſome parte of Wiſdome , to Imitate carefully , in ſome little Proportion , ( though not with ſo many Thouſands, ) the proſperous Paſtimes of Peaceable King Edgar , that Saxonicall Alexander ? Yea , Proſperous paſtimes , thoſe may be iuſtly cownted , by which , he alſo made euident to the whole world , that , As he wiſely knew the Ancient Bowuds , and Limits, of this Brytiſh Impire : So, that he could, and wold, Royally, Iuſtly, and Triumphantly * Enioy the ſame: Spite of the Diuell , and Maugre the Force of any Forreyn Potentate: And, all that, ſo Highly, and Faithfully , to the glory of God, finally, intended, and brought to pas : As the Wiſeſt, and Godlyeſt Prelats , and Cownſailors of thoſe Dayes, (ſo cownted of, and recorded,) could beſt aduiſe or direct him : Or ( Perchance, ) but ſincerely Commend , and Dutifully encourage him, in : He being, of himſelf, ſo bent : As, purpoſing , firſt , Inuincibly to Fortify the Chiefeſt and Vttermoſt Walls of his Ilandiſh Monarchy, againſt all Forreyn Encombrance poſſible : And in that Fortification Furdering, and Aſſuring, to truſt beſt his own Ouerſight , and Iudgement : in yerely vewing the ſame , in euery Quarter therof: And that, (as it were) for his Paſtime Imperiall, alſo, in the Sommer Tyme : to the ende , that afterward, In all Securitie , he might , in Winter tyme * (VACARE : ) be at conuenient Leyſure , On Land : chiefly, to ſet furth Gods Due Honor : And Secondly , to Vnderſtand , and Diligently to Liſten to the Cauſes and Complaynts , of his Commons . For, ( As *Mathæus Weſtmonaſtarienſis*, of him, to his Immortall Commendation, hath left vs a Remembrance : )

* *Vſus rei , melior re ipſa .*

The Chief Walls of this Ilandiſh Monarchy , ought to be Prudently Fortifyed , Valiantly Garded, and Diligently , by Sea-Spye and Watchman , to be kept in Security ; from all Sudden Aproche , of the Enemy by Sea.

* *Vacate, & Videte quoniam Ego ſum Dominus , Pſal: 45 .*

*Habebat autem * præterea Conſuetudinem , per omnes Regni Prouincias tranſire : Vt intelligeret , quomodo Legum Iura , & ſuorum Statuta Decretorum , à Principibus obſeruarentur : Et , ne Pauperes à Potentibus præiudicium paſſi , opprimerentur , diligenter inueſtigare Solebat .* In * *Vno* , *FORTITVDINI*, *In altero* , IVSTITIÆ *ſtudens : Et Reipub . Regniq; Vtilitati conſulens , in Vtroq; . Hinc , HOSTIBVS circumquaq; TIMOR , Et AMOR omnium erga eum excreuerat SVBDITORVM .*

* That is : Beſide his Yerely Sea Progres .

* By this foreſayd Nauy, mainteyning .

Thus , we ſee , how , in * Opportunity , this Peaceable Edgar, procured , to this Impire , ſuch proſperous Security : That his true and faithfull Subiects , all manner of wayes , (that is , at home , and alſo at Sea , both outward and inward , ) mought peaceably , Safely , and Securely , employ their wits and trauayles, for the marueilous enritching of this Kingdom , and pleaſuring very many other : Carrying forth , the Naturall Commodities of this Land , abounding here , aboue our neceſſary vſes : (and due Store reſerued) : And likewiſe (agayn) , Furniſhing the ſame , with all neceſſary (and not ſuperfluous ) Forreyn Commodities : ſet from far , or Forreyn Cuntryes . This, was, in dede ( as before is Recorded) a Kingly Prouidence : *Reipub . Regniq; Vtilitati Conſulens , &c.*

* Take tyme, while Tyme is : for Tyme will away .

Kingly Prouidence .

Beſides which great Vtility and Profit publik, foreſene: and by this means, enioyed: he him ſelf, vſed moſt gladly the Aduantage of that Security, in miniſtring of Iuſtice: Or cauſing the ſame to be executed, all his Kingdom ouer: Not Squeymiſhly, frowningly, or ſkornfully ſhunning the ragged and tattered ſleue of any * Suppliant, holding vp to him a ſimple ſoyled Bill of Complaynt, or Petition, and that, homely contriued: Or, afrayd at, and Timerouſly haſting from, the ſickly Pale face, or feeble Lymmed Suter, extremely conſtrayned, ſo, to ſpeak for him ſelf: Nor, partially ſmoothering his own Conſcience, to fauor, or mayntein the fowle fault, and treſpas vnlawfull, of any his Subiects: How Mighty, or Neceſſary ſo euer, they (els) were: But, diligently made Search, leaſt, *Pauperes, à Potentibus præiudicium paßi, opprimerentur.*

* Herein, our Souerayn Elizabeth is a moſt gracious Charitable, and Carefull Iuſticer.

☞ Thus, did Publik-¹· Security, from Forreyn foe, abrode: And True ²· loue, of his own Subiects, garding him, at home: And the ³· Heauenly Spirite, directing all his godly Purpoſes: Cauſe Iuſtice and Equity, in all Quarters of this *ALBION*, to floriſh. For which, his Peaceable and proſperous Benefits, at the Eternall King his hand, obtayned: he became, not Inſolent, or declyned to Tyrannicall Regiment (as ſome Princes, in other Cuntries haue made their lyues, *Comicotragicall*,) ☞ But with all his foreſayd Inuincible Sea Strength, aboundant Wealth, Triumphant Peace: with Security, and Iuſtice, ouer all his Monarchy preuayling: his hart, was continually, and moſt zealouſly bent, to ſet forth the Glory, Laude, and Honor of the Almighty Creator, the Heauenly and euerlaſting King: By ſuch principall and Princely means, as, (then,) were demed, to God, moſt acceptable: And ſuch, as many Monuments, yet, to our dayes, remayning, do of him vndoutedly Teſtify: As this, for one:

*Ex Charta Fundationis Eccleſiæ Cathedralis Wigorniæ.*

*ALTITONANTIS Dei largiflua Clementia, qui eſt Rex Regum, Ego ÆDGARVS Anglorum Baſileus, omniumq; Regum Inſularum, OCEANIQVE * BRITANNIANI Circumiacentis, Cunctarumq; Nationum quæ infra eam includuntur IMPERATOR & Dominus, gratias ago ipſi Deo Omnipotenti, Regi meo, qui meum IMPERIVM ſic ampliauit & exaltauit ſuper Regnum Patrum meorum: Qui, licet Monarchiam totius Angliæ adepti ſint, à tempore ATHELSTANI, (qui primus Regnum Anglorum, & omnes Nationes quæ Britanniam incolunt, ſibi Armis ſubegit,) Nullus tamen eorum, vltra eius Fines, Imperium ſuum dilatare aggreſſus eſt. Mihi autem conceßit Propitia Diuinitas, cum Anglorum IMPERIO, * omnia Regna Inſularum OCEANI, cum ſuis ferocißimis Regibus, vſq; NORVEGIAM: maximamq; Partem Hiberniæ, cum ſua Nobiliſsima Ciuitate Dublinia, Anglorum Regno ſubiugare. Quos etiam omnes, meis Imperijs colla ſubdere (Dei fauente gratia) coegi. Quapropter, & Ego, CHRISTI Gloriam & Laudem exaltare, & eius Seruitium amplificare deuotus, diſpoſui: & per meos fideles Fautores,* Dunſtanum *videlicet Archiepiſcopum,* Æthelwoldum, *&* Oſwaldum *Epiſcopos, (quos mihi Patres Spirituales, & Conſiliatores elegi) magna ex parte, ſecundum quod diſpoſui, effeci. &c.*

* Aliter BRITANNIAM.

* Note now our Ancient Limits, by this Saxon King Poſſeſſed. But the Brytiſh Arthur had enlarged them much farder before his dayes: As by good Records, and Forrein Teſtimonies, in an other place is declared.

*Chriſti Gloria, & Laus.*

*Aº Dom. 964. Regni AEDGARI 6.*

[Folt 9.]

And

And agayn, this, in an other Monument.

> AΩ. *Omnipotentis Dei &c. Ipſius Nutu & gratia ſuffultus, Ego ÆDGARVS, Baſileus Dilectæ Inſulæ ALBIONIS, ſubditis nobis ſceptris Scottorum, Cumbrorum, ac Brytonum, & omnium circumcirca Regionum, quieta Pace * perfruens: ſtudioſus ſollicitè de laudibus Creatoris omnium occuper addendis: Ne nunc Inertia, noſtriſq; diebus (plus æquo) ſeruitus eius tepeſcere videatur. &c. Octauo * decimo mei Terreni IMPERII Anno &c. Anno Incarnationis Dominicæ. 973.*
>
> *Ego ÆDGARVS, totius ALBIONIS Baſileus, hoc Priuilegium (tanta roboratum Authoritate) Crucis Thaumate Confirmaui. &c.*

*FVNDATIO Eccleſiæ Cathedralis Elienſis.*

* Note here, how he was in Securitie of good Peace, with all Forreyn Princes, his Neyghbours: and yet vſed that Huge Nauy progreſſes, Yerely.

* He reckneth his Raygne euen from the Death of his Father: by reaſon of his Brothers Diſorder, (euen at the Day of his Coronation:) Vniuerſally, of the whole State, miſlyked. And thereupon was that Phraſe vſed, *Regni ſui cum Fratre & poſt. &c.* in his Epitaph Expreſſed.

So that, by all theſe Rehearſed Records, it is moſt euident, that the Peaceable King Edgar, was one of thoſe Monarchs, in whoſe hands (if life had ſufficed,) the * Incredible Value and Priuilege, graunted by God and Nature, vnto this Brytiſh Monarchy, might haue byn peaceably purchaſed: In ſuch ſort, as the very Bleſſing and fauour of the Diuine Trinity, hath layd means, for our Induſtry to Attayn to, and enioye the ſame, by.

* The Preeminence and Priuiledge by GOD, and NATVRE, Appropriat to this BRYTISH MONARCHY, is Incredible: and will be yet, for a While:

And though ſundry other valiant Princes, and Kings of this Land, I could recite, which, in tymes paſt, haue either by Intent gone about: or, by wiſe and valyant exployt, haue meetly well proſpered, toward this Ilandiſh appropriat Supremacy atteyning: Yet, Neuer, any other reaſonable Means was vſed, or by Humayn wyt, and Induſtry, can be contriued, to all purpoſes Sufficient, But onely, by our SEA-FORCES preuayling: And ſo, by our Inuincible enioying All, within the SEA-LIMITS, of our Brytiſh Royallty, Conteyned.

Note this: For it is *SVMMA SVMMARVM.* (Without any Controllment,) to be Frankly Auouched.

To which Incredible Politicall Myſtery atteyning, No eaſyer, readyer, or perfecter Plat and Introduction, is (as yet) come to my Imagination, than is, The Preſent and Continuall Seruice, of Threeſcore, good, and Tall, warlik Ships, with Twenty ſmaller Barks: and thoſe 80, Ships (great and ſmall) with 6660 apt Men, furniſhed: and all, ſingularly well appointed, for Seruice, (both on Sea and Land) faithfully and diligently, to be done, in ſuch Circumſpect and Diſcrete Order, As, partly, I haue in other places declared: and farder (vpon good Occaſion Offred) may declare.

THE BRYTISH, SEA-LEGION.

This Grand Nauy, of peaceable king Edgar, of ſo many * Thouſand [1.] Ships: And they furniſhed with a * Hundred Thouſand [2.] Men, (at the leaſt): with all the Finall [3.] Intents of thoſe Sea-forces, (ſo Inuincible,) [4.] Continually maintayned: the [5.] Order of Execution of their Seruice: The Godly & Imperiall [6.] Succes, therof: are, (in a maner,) Kingly leſſons, and Pro-

* 4000: As they are recorded of the ſmalleſt Number.

* That, is but 25 Men, for euery of thoſe Ships, (one, with an other.) but moſt certayn it is that they were very many more Men.

Pro-

* Euen Now.

~~ſons~~, Propheticall Incouragements, to vs left: (Euen now) to be as 1. Prouident for Publik Security, as he was: To be as 2. Skilfull of our Sea-Right, and Royall Limits: And wiſely to finde our ſelues, as Hable to Recouer and 3. Enioy the ſame, as he was: who, could not choſe, but with the Paſſing and yeerly Sayling about this Brytiſh Albion, with all the Leſſer Iles, next adiacent, round about it: He could not choſe (I ſay) But by ſuch Full and * Peaceable Poſſeſſion finde him ſelf, (according to right, and his harts deſire) the True and Souerayn Monarch, of all the Brytiſh Ocean, enuironing any way, his Impire of Albion, and Ireland, with the leſſer Ilands, next adiacent. With Memoriall wherof, (as with one very precious Iuell Imperiall,) he adorned the Title and Crown of his Regality: As (with the Teſtimony annexed of the States and Nobles of his Impire) to Commit to perpetuall Memory, The Stile of his chief worldly Dignity, in this very Tenor of woords (before, alſo, Remembred:)

* Note this Ancient Peaceable Poſſeſſion, for the Lawfull Title to our Sea Limits of the Brytiſh Monarchy:

*EGO ÆDGARUS, ANGLORUM BASILEUS, omniumq; Regum Inſularum, OCEANIQUE BRITANNIAM * CIRCUMIACENTIS, Cunctarúmque Nationum quæ infra eam includuntur, IMPERATOR ET DOMINUS.*

N I

NOTE The Queenes Maieſties Royalty ouer the BRYTISH OCEAN SEA, round about the BRYTISH IMPIRE.

* *Aliter Circumiacentium*

What nede we, now, any better Preſident: than of a King, ſo * Iuſt, as Edgar was, to learn, how Iuſtly, our Plat, for the Pety-Nauy-Royall is Preſcribed, and layd owt? And, of a King, ſo * Peaceable, as Edgar was, (And Therefore, Surnamed *PACIFICUS*,) To learn thoſe Princely Policies, which not onely ſtand with the Due Termes of Forreyn Peace, and Amity preſent, Royally preſerued: But, alſo, cary with them, (Triumphantly) The Deadly Darte, and Hedding Axe, ineuitable to all forreyn Offenders, and Homiſh Rebells?

* *Iuſtitia & Pax oſculata ſunt: Pſalm. 84.*

SOMWHAT MORE, he ſayd herein: (which I here purpoſly omit:) But very much, is to be ſayd, in the Premiſſes: (As by my ſayd Inſtructor, I perceiued not long ſynce:) which, to you, or other, in conuenient Tyme and Place, (and after his manner) he him ſelf, can beſt expres: 1. ASWELL of the Fowr conuenient Places, for the ÆRARIUM PUBLICUM, or Pety-Nauy-Exchecquers, to be

1.

in:

in: (as, LONDON, YORK, WEST-CHESTER, and BRISTOW:) Both in reſpect of Safe Cuſtody, of the Publik-Threaſor: And alſo in reſpect of the Conuenient Diſtances, from our Twenty Portes: And from the Fowr Chief Quarters, and the Hart alſo, of this ALBION: So that, Both to the ſayd Excheequers, and from them, all Payments, and Caryages, requiſite, may be conueniently made:

2. As alſo, of his Plat, and *JDEA De Officijs*, Or, *De Muneribus Militum Naualium, & Nautarum*, of the PETY-NAVY-ROYALL: In tyme of Peace, In tyme of Dowtfull Inclination Forrein, and in the Tyme of Open War: And that, eyther Ordinary, or Extraordinary, for the Day, for the Weke, for the Monthe, for the Quarter, and for the Yere. 2.

3. Likewiſe, for the Certificat, of the Affaires, and State, of the PETY-NAVY-ROYALL, to be ſent wekely, or Oftener, to our Gracious Soueraign, and her moſt Vigilant Priuy Cownſailors, from the Pety-Nauy his Grand-Gouernor, in Tymes Suſpicious, or Dowbtfull: And but euery Fortnight, Once, in Tymes of Aſſured Tranquillity: And that, by ſome of our Smaller Barkes: And to One of the Aſſigned Twenty Portes, being next to him, at that Inſtant. And there, the ſayd Meſſager, with the Smaller Bark, to Attend and Receiue from the Queenes Maieſtie, and her Honorable Priuy Cownſaile, their will and pleaſure: Anſwerable to the forſayd Certificat: And ſuch farder Direction, as to them ſemeth for that Tyme, to be moſt Expedient. 3.

4. Fardermore, of the Prerogatiue-Prouiſo Royall, very Sufficienly to be made, That the Grand-Gouernor, and All and euery of the Sea-Soldiers and Mariners, of the Pety-Nauy-Royall, with their Ships, ſhall come-in, and be in their Aſſigned Ports: Within any one Fortnight Space, after the Day of their Receiuing the Expres Charge, and Sufficient Warrant, from our Soueraign, to that Intent: Vnles, Contrary, or Raging Storme, and Tempeſt, Cauſe, and Force, longer Delay. Wherein, the FAITHFVLL COMMONS, do nothing Dowt of the Prouident-Circumſpection of the Higher Powers, to Forſee, that Such Dutifull Repayre and Attendance of the Grand-Gouernor, with all his Charge, (as is here ſpecifyed,) ſhall be Nothing Dam- 4.

mageable, or Preiudiciall, to the Proſperous Continuance of the Pety-Nauy-Royall, thoſe his waighty Seruyces, which partly before are ſpoken of, and other, which (Yet) are to be ſpoken of. For, *Reſpub. Omnis, Sua quædam habet ARCANA.*

5. 5. There remayne alſo, to be Declared, the Reaſons, why my Inſtructor doth Wiſh, and Aduiſe, Parte of the Publik-Threaſory, to be beſtowed vpon ſome Two, or Three Honeſt Men, who ſhould be Skilfull in Far-Forreyn-Languages: As, in the Sclauonian, or Moſchouite, the Arabik Vulgar, the Turkiſh, the Tartarien, the Chiny Language, the Canadien, and the Iſlandiſh, &c. For that, (within ☞ theſe fewv yeares next following,) with Men of all theſe Cuntries, and farder, Great Affayres are by ſome of our Cuntry-Men to be handled: Yf God contynue his Gracious Direction, and Ayde thereto, as he hath very Cumfortably begonne: and that, by means not yet publiſhed.

6. 6. And ſome alſo, of the ſayd Pety-Nauy-Threaſor, he did Aſſigne, for a good Stypend geuing to an Excellent Enginer, aſwell for Matters of Fortification, as alſo, for Inuenting of Weapons, or Engyns, Offenſiue, or Defenſiue, by Land, or Sea: And likewiſe, for Engyns of Seruice, for Profit-Publik, otherwiſe: By Land, and Sea: Either aboue Grownd and Water, or vnder Grownd and Water, &c.

7. 7. Moreouer, ſome Parte to be beſtowed on Fowr Chriſtian Philoſophers, Skilfull, or to become Skilfull, and alſo Excellent: both in Speculation, and alſo Practiſe, of the beſt Manner of the Ancient and Secret Philoſophie: which is not Vulgar: but, Vndowtedly, which may be moſt Com- ☞ fortable, and Profitable, to Some, of Courteous KALID, his Diſpoſition, &c. By which Titles of Matter, left Vnſpecifyed hitherto, It may Euidently appere, that my Inſtructor hath (as it were,) but opened the Doore of his Philoſophicall and Politicall Brytiſh Furniture: to be Fauorably vewed of them, whoſe Inſight, is Sharp, and Profound: Whoſe Zeale, and Care alſo, for the State-Publik of this Monarchy, to become moſt Chriſtianlike Happy, (in all Reſpects,) is Ardent, and not Luke-warme.

Seeing then

Seeing then,

NO KINGDOM, in theſe Dayes, hath more nede of a PETY-NAVY-ROYALL, and to be Continually at Sea maintayned, for the Reſpects aboue rehearſed:

No Kingdome, hath apter TYMBER for Shipping: And thereof (YET) ſtore enough:

No Kingdome, hath Skilfuller, and more SHIP-WRIGHTS:

No Kingdome, hath Subiects better HABLE, and which more willingly will be Contributary for the ſufficient Setting forth, and mayntenance of ſuch a PETY-NAVY-ROYALL, continually, at Sea (and that, for the former Reſpects:)

No Kingdome, hath better ſtore of APT and willing MEN: as well couragious Ientlemen, as other: very manfully diſpoſed, to furniſh the foreſayd Nauy with, for all kynde of purpoſes:

No Kingdome, hath better, or more Hauens, and HARBOROVGHS, (and thoſe, round about it) to Succour a Nauy in, from Dangers, or Diſtres of Sea:

No King, nor Kingdome, hath, by Nature and Humayn Induſtry (to be vſed) any, more LAWFVLL, and more Peaceable Means (made euident) wherby, to become, In wealth, far paſsing all other: In Strength, and Force, INVINCIBLE: and in Honorable eſtimation, Triumphantly Famous, ouer all, and aboue all other:

Than this hath:

And, (To be brief) Seeing No Kingdome,

* FRONTE Capillata, poſt, eſt Occaſio, Calua.

is more Diſcrete, and willing to Vſe the * Opportunity, of any exceding great and Publik Benefit procuring to the ſame, than this Brytiſh Monarchy, is, or May be: Our hope, then is, That, vpon the Vniforme, Brotherly, Willing, and Frank Conſent, of all States, of Men and People, of this Incomparable Realme of England: to this Godly, Politik, and moſt Commendable Means: to [1] preſerue Amity and Peace, with all Forreyn Princes: And to Garde this State-Publik in [2] Security, from taking Iniury of any, or by any, (Fraudulently, or Forcibly,) And to [3] kepe our own hands and harts, from Dooing, or Intending Iniury, to any Forreyner, on Sea or Land: Our Hope is, (ſayd he,) That vpon this Godly [1] Intente, Diſcrete [2] Couenant, and Publik Contributary [3] Oblation: the Omnipotent [4] Author of Heauenly Peace, will ſo bend down his Mercifull and gratious Eyes, vpon vs: and ſo manifeſtly ſtretch forth his Almighty hand to Bles, Furder, and Proſper the foreſayd Oblation, with all the Purpoſes and Commodities therof expected, and likely to enſue: that, all we may, with the Kingly Prophet *Dauid*, (both old and yong, Rich and Poore,) moſt ioyfully, and Triumphantly, (*IN PERFECT SECVRITIE,*) Syng,

PSALM. 147.

*Lauda HIERVSALEM Dominum,*
*Lauda Deum tuum SION.*
*Quoniam confortauit Seras Portarum tuarum:*
*Benedixit filijs tuis in te.*
*Qui poſuit fines tuos PACEM,*
*Et adipe Frumenti ſatiat te. &c.*
*Non fecit Taliter omni Nationi.*

O Hieruſalem, prayſe the Lord: Prayſe thy God, O Syon. For, he hath Strengthened the Barres of thy Gates, And hath bleſſed thy Children within thee: He hath made all thy Borders *PEACE*: And with the good Nutriment of wheat, doth ſatiſfy thee. &c. He hath not done thus, to euery Nation, els: Prayſe we all, the Lord therefore.

Amen.

SOmewhat, I haue now ſayd, Pag. 65. (quoth my Inſtructor) in this PETY NAVY MATTER: to diſcharge me of my Duty, to the COMMON-WELTH, herein: And very ſory I am, that I know not, as much, as this moſt waighty Caſe requireth, to be * Speedily known: And that I am not able, aptly and Duly to Order and expres ſo much, as I already know. And moſt of all, I Dowt, that ſome men will ſtick to performe, or ſhrinke to prefer, or be Careles to amend this Simple Plat: of me, ſpeedily, zealouſly, and vnartificially * deliuered to the pen, and very Briefly, expreſſed.

*Speede.

* *Anno Domini 1576. Auguſti primis ſex diebus: And therefore, this Treatiſe in other places, is called Hexameron.*

Moreouer, (Sayd he) if it ſhould not be taken in worſe parte, of OVR SOVERAIGN, than, of the Emperour of Conſtantinople, *Emanuel*, the ſyncere Intent, and faythfull Aduiſe, of *Georgius Gemiſtus Pletho*, was, I could (proportionally, for the occaſion of the Tyme, and place,) frame and ſhape §. very much of *Gemiſtus* thoſe his two Greek Orations, (the firſt, to the Emperor, and the Second to his Sonne, Prince *Theodore*:) for our BRYTISH ILES, and in better and more allowable manner, at this Day, for our People, than that his Plat (for Reformation of the State, at thoſe Dayes,) could be found, for *Peloponneſus*, auaylable. But, Seeing thoſe Orations, are now publiſhed: both in Greek and Latin, I need not Dowbt, but they, to whom, the chief Care of ſuch cauſes is committed, haue Diligently ſelected the Hony of thoſe Flowres, already, for the Common-Wealths great Benefit. But, *Gemiſtus* ſayd very well, THEN:

§. Though in ſundry points, my Inſtructor did miſlike Gemiſtus opinion: ſometymes not the ſoundeſt for the Peloponneſians commoditie: & ſomtimes greatly repugnant to the order moſt nedeful for this Brytiſh Policy: Yet, much therof, might be a good Aduiſe for the framing of an Analogical Ciuile conſideration, in reſpect of the Intent, by Gemiſtus regarded.

## *GEORGII GEMISTI PLE*thonis de Rebus Peloponneſi,

### ORATIO. I.

*BEllum quidem cum Jtalis, Peloponneſum tenentibus à præſtantiſſimis filÿs geſtum, magna cum Laude, et Emolumento confectum eſt, (Jmperator Auguſte:) Cùm & plurima maximéq; opportuna illorum Dominia, noſtram in poteſtatem, longo poſt tempore redierint: & ipſi, cùm reliqua nobis omnia ceſſerint, tùm in vniuerſum ſe nobis obtemperaturos receperint. Quibus ex rebus, vobis quidem hoc pacto Imperium & confirmantibus & augentibus, decus et gloria: nobis autem, SECVRITAS naſcitur, & Vtilitas: Maiorúmq; in poſterum conſequendorum, (Si Deus permiſerit) Occaſio. Mihi verò, * nunc ea tibi exponere in mentem venit, quæ multis de Cauſis arbitror, ſi obſeruentur, multum his rebus eſſe profutura: ſiue negligantur, magnam Salutis partem detractura. Ac primùm de ipſa Regione, quanti ſit vobis facienda, pauca quædam dicam: non tàm quòd veſtrum erga ipſam ſtudium non videam, quàm vt ipſa recto ordine procedat Oratio. Etenim, Nos quibus Imperatis, Græci genere ſumus: vt par-*

* *Circa Annum Domini, 1400.*

tim, è Sermone, partim ex auita Diſciplina conſtare poteſt. Græcis verò vix vlla magis familiaris reperiri poſsit Regio quàm PELOPONNESVS, & quæcunq; iuxta hanc ad Europam ſpectant, quæq; adiacent Inſulæ. Hanc enim Terram, quantùm humana poteſt memoria recolere, ijdem ſemper à nullis antè poſſeſſam incoluerunt Græci: Nec Aduenæ eam occuparunt, eiectis aliis, ipſiq; nonnunquam ab alijs eiecti: ſed contrà, ſemper hanc Regionem tenuerunt Græci, nec deſeruerunt vnquam. Iam, inter omnes huius Regionis partes, Peloponneſum, præcipuas ac nobiliſsimas Græcorum gentes protuliſse traditur: ex eaq; Græcos profectos, maximas ac præclariſſimas quáſq; res geſſiſſe. Quid quod magnæ quoq; iſtius ad Boſporum ſitæ * Vrbis, (quæ veſtra nunc eſt Regia,) terram hanc, qui rectè rem conſideret, quaſi Matrem, non iniuria dixerit. Nam & qui antè, Byzantium incoluerunt, Græci fuerunt ac Dores: (Dores autem, Peloponneſios eſſe, Nemini dubium eſt:) Et qui poſterioribus Sæculis illuſtrem illam ex Italica Roma deduxerunt Coloniam, tamq; præclaro Byzantium auxerunt Additamento, non ſunt à Peloponneſijs alieni. Siquidem, vt Æneadæ & Sabini pari Iure permiſti, Romanam Vrbem fœliciſsimam incoluerunt, Jta Sabini cenſentur Peloponneſij de Lacedæmonijs profecti. Quocirca, nec his de cauſis parui facienda tàm vobis, quàm nobis, eſt hæc Regio: Quandoquidem & maximè propria, curanda ſunt maximè: ☞ Et hæc omnium eſt maximè Propria. Et, ſi de ipſius virtute, qua nulli Terræ cedit, dicendum eſt, vt ea quę de Anni temporum temperie, deq; Terra naſcentium, & omnium ad vitam pertinentium prouentu dici poſsint, nunc omittam: ☞ AD SECVRITATEM ſanè, nullam non Regionem hęc ſuperat: cum & Inſula pariter tanta ſit, & Continens. Nec difficulter poſsint eius Incolę, ſi rectè ſuppetentibus vtantur adiumentis, cum apparatu minimo, ſi quis inuadat, repellere: Tùm ad alios, vbi videatur ipſi, accedere: itaq; Regionis terminos non leuiter augere. Pręterea, nunc Montium munimenta, qui per totam porriguntur terram, & vbiq; (Arcium inſtar) eminent, ſic vt hoſtes, etiamſi Campeſtri ſolo forte potiantur, tota tamen excidant Regione. Quo fit, vt non tàm familiaritatis, quàm virtutis ipſius cauſa curanda videatur hęc Regio: Quandoquidem poſſeſsiones potiores, potius etiam ſtudium ſolent requirere. Jam cùm omnibus, qui inter Græcos cenſentur, hęc impendit Cura, tùm Regibus maximè, quibus vniuerſi Tutela, præ cæteris, eſt commiſſa. Neminem porrò ſuperiorum Regum, propius quàm Te, hæc Res attingit. Nam & cùm Jtali ditionem hanc tenerent, in eaq; longo tempore Regnaſſent, ſoli eam veſtræ ☞ Familiæ Principes recuperarunt. Et ipſe Tu, pręter alia multa magnáq; Beneficia, pręclarum illud atq; ingens Opus nuper erexiſti, ducto per Iſthmum * Muro: maxima & præſtantiſſima Perpetuæ Salutis occaſione

* Conſtantinopolis.

Peloponissus i peninsula, is well knowne to be rather an Isle then pt of the maine Land yet by reason of the neck & straight going from it to the maine, it hath the comodity of passing to the maine as if it weare pt of the continent of Europe.

Murus per Iſthmum ductus.

caſione

DE REBVS PELOPONNES. ORATIO. 1. Pag. 67.

*caſione. Quocircà vos decet, cum priorum Beneficiorum collocatione, hęc etiam conſequentia coniungere: quò ſimul & ipſi rerum pręclararùm augmento ſtudere videamini, & ipſa à vobis ante collata beneficia, perpetuitate Conſequentium, ſalua permaneant. Neque parùm, tùm* SECVRITATIS, *tùm Emolumenti, magnę quoq; iſti vrbi (vt arbitror) hæc Regio rectè conſtituta adferet: id quod, hoc quidem loco pluribus explicare ſuperuacaneum nobis videtur. Ac ſtudium quidem ſummum hanc mereri Regionem, ſatis à me, quantùm res poſtulat, demonſtratum exiſtimo: Quam autem cupiam diligentiam, cum prioribus veſtris coniungi Beneficijs, quæq; harum rerum corrigendæ potiſſimùm videantur, quoq; illæ pacto compoſitæ, plurimùm ſint fructus allaturę, nunc aperiam: ſi ea priùs, quæ in his minus rectè habent, explicuero. Primum itaq;. &c.*

## And agayn:

*Quocirca, prinſquam tale quid eueniat,* Decet nos, dum in Tuto Sumus, *& quę minus rectè videntur ſe habere, corrigere: &, quantùm Liceat,* Neceſſaria præparare: *ne, Si quis fortè caſus accidat, eum difficulter feramus. Nam, in ipſo quidem diſcrimine, non ſatis commodè correctionem, ſi quę requirunt, recipiunt. &c.* Pag. 213.

*SECVRITATEM deniq; vniuerſis pręſtant Milites, & Præfecti, quiq; alij alias Reipub. partes curant: ſingulaq; tùm parua, tùm magna conſeruant:* & præcipuus REX, omnibus Imperans, omniáq; gubernans, & conſeruans &c. Pag. 214.

*Quòd ſi quid ſanè aliud, melius pariter et facilius, ab alio ſubyciatur, illud ſequendum erit. Contemnenda certè res iſta non eſt: nec in hoc ſtatu prauo, ſimul & periculoſo, reliquenda. Atqui nec melius nec vtilius quenquam, quid aliud, eo, quod à me prolatum eſt, reperturum aio: Neq; difficulter ad effectum id perduci poſſe: aut potiùs, difficulter, hoc in ſtatu, res iſtas diutius, abſq; magno periculo & incommodo, durare poſſe.* Tuum porrò duntaxat, Imperator, pręcipuum oportet accedere calculum. *Neq; difficulter facies, vt, cùm ipſe Rebus preſſis omnibus, quæ optima ſimul ac Iuſtiſsima videantur, ac* tùm publicè, tùm priuatìm omnibus vtiliſsima, conſtituas. &c. Pag. 218.

*Atque Ego quidem quę fore vtilia cenſeo, quibúſq; de Cauſis, dixi: Et, vt, eadem etiam præſtantiſsimis filijs tuis, hac Orationis forma expoſui: ita,* Tuum præcipuè requirunt Calculum: *quem, tanquam ab aliquo ſortita Numine, ſimul & honeſta videantur, & ad exitum perducantur: Faxit autem Deus, vt eum qui & proſit, & vndecunq; rectè ſe habeat, Calculum feras.*

Pag. 68. AND Bycauſe, in *Gemiſtus*, his Second Oration, to Prince *Theodore*, ( this Emperour his Sonne ) there are many thinges, ( In my Inſtructor his Opinion ) woorth the knowledge and Conſideration: and not vtterly vnapt for this place: And for that, it ſhould be a Diſgrace, ſo to mangle the whole matter, and a hynderance to the vnderſtanding therof: to break of, the particular Notes, ſo often, from the other Circumſtances of woords, and Sentences annexed in the courſe of the ſame Oration, as thinges fall owt, Notable: And bycauſe, this way, the very whole * Text of the ſayd Oration, may eaſier be had, than from beyond the Seas, ( as they are,) in Greeke and Latin prynted: I thought it ſome Reaſonable Cauſe, why, I ſhould, here, ſet down the ſame Oration, whole: that, whoſoeuer ſhould mete with the MEMORIALS of theſe Diſcourſes, nede not want the ſame, if it be to his Liking.

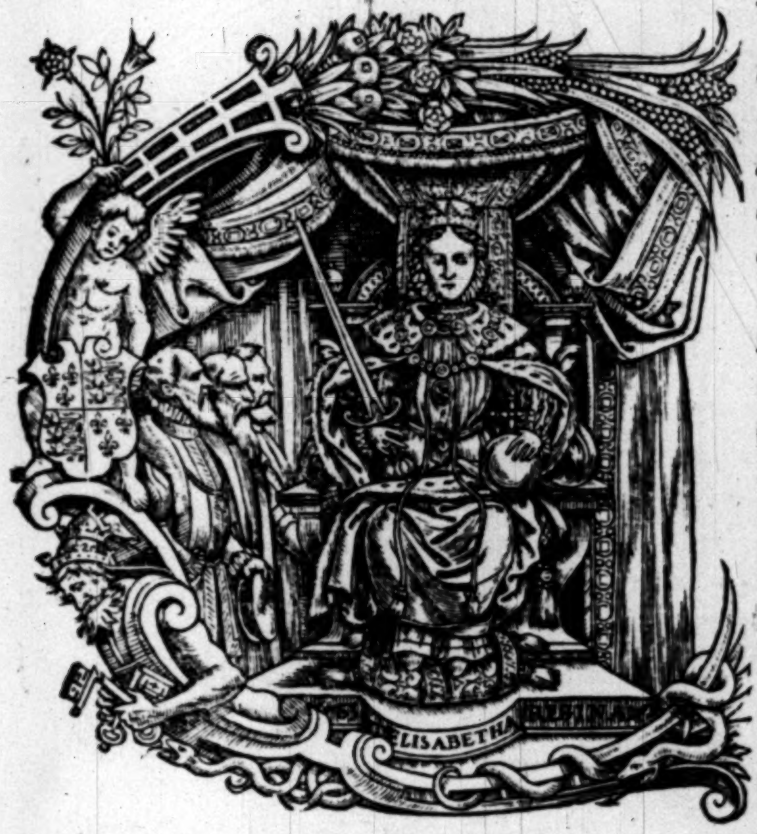
(⁂)

# ΤΟΥ ΑΥΤΟΥ ΠΛΗΘΩΝΟΣ

## ΣΥΜΒΟΥΛΕΥΤΙΚΟΣ ΠΡΟΣ ΤΟΝ ΔΕΣΠΟΤΗΝ ΘΕΟΔΩΡΟΝ, ΠΕΡΙ ΤΗΣ ΠΕΛΟΠΟΝΝΗΣΟΥ.

# GEORGII GEMISTI PLEthonis ad Principem Theodorum de Rebus Peloponneſ: Oratio Poſterior:

GVLIELMO CANTERO,
Interprete.



C*Vm in Naui Gubernator, omnia pro ſuo ſolet arbitrio dirigere, quæ ad Vectorum Salutem pertinẽt: Tùm in Exercitu, Dux, quæ ad Militum victoriam. (Alioqui nec Vectoribus, nec Militibus, vel tantillo tempore res rectè procederent, niſi ab Vno vtraq; viro regerentur: & apertiſſimè, maximis in periculis, Monarchiam, ſimul tutiſsimam & vtiliſsimam deprehendimus:) Veruntamen, et in Naui Licere videmus * Vectorum alicui, qui conſilio ſuo communem videatur Salutem iuuare poſſe: et in excercitu, Militi ſimiliter: illi quidem apud Gubernatorem, huic autem ante Ducem, quæ in mẽtem venerint exponere. Illis porrò cùm audierint, vel arripere Licet conſilium, vel benignè et ſine acerbitate reijcere. Siquidem non iniquè ferendum eſt, Siquis in Periculo communi,* Salutis publicæ *curam ad ſe quoq; nonnihil arbitretur pertinere. Enimuerò hac quoque in Gente noſtra, atque Vrbe, tibi quidem, vir Clariſsime, totius eſt rei cura commiſſa: perq; multorum maiorum, Regum, Patriſq;, etiam Regis, manus, hæc ad te deuenit noſtræ Regionis hæreditas: in qua tibi omnia, prout tibi ac nobis videantur profutura, Licet omniũ pleno conſenſu diſponere. Cum autem tuæ quidem ſic ſe res habeant, noſtræ autem in magno verſentur diſcrimine: (Siquidem, vndique nobis,*

*
The maner how a Subiect may dutifully lay his mynde, in Matters, beside, or aboue his Charge and gouernment.

Cicero his wordes to the like intent may aptly herewith be conferred:
*Te ipſum moneo Panſa (quanquam non eges conſilio, quo vales plurimũ: tamẽ etiã ſummi Gubernatores in magnis tempeſtatibus, à Vectoribus admoneri ſolent) hunc tuum tantum apparatum, tamq; præclarum ne ad nihilum recidere patiare. Tempus habes tale, quale nemo habuit vnquam. Hac grauitate Senatus, hoc ſtudio Equeſtris Ordinis, hoc ardore Pop. Ro. potes in perpetuum metu & periculo Rempub. liberare.*
*Cicero : Philippica. 7.*

Pag. 70.

* Vide ſupra Pag. 53. Linea. 32.

bis, Terra Mariq́; tenduntur* Inſidiæ: adeóque Domi etiam à Barbaris ſimul & Gentilibus, maximè autem à vicinis iſtis Barbaris, qui etiam reliqui Dominij maximam ac potiſſimam partem nobis ademerunt: & Parapamiſadæ origine cum ſint, & obiter ab Alexandro Philippi F. deuicti, cum is ad Indos tenderet, à nobis nunc, tanquam Græcis, longo quidem pòſt tempore, multiplices autem horum pœnas expetunt: Cumq́; longè pręſtent viribus, extrema nobis queq́; ſemper minantur.) Cùm igitur hæc ita ſe habeant, non abſurdè mihi facturus videor, Si, cùm de Salute communi paulo melius fortaſſe, quàm cæteri, ſentire videar: ad te, Principem noſtrum, accedam, queq́; tibi ſimul et nobis omnibus exiſtimem Salutaria fore, ſubijci-
☞ am. Illud autem primùm à te petam, ſi fortè non Totus Sermo vo-
„ luptate ſit conditus, verùm aliquid etiam ſubſultet aſperius, vt me
„ pręſtantiora & vtiliora patiaris iucundis præferre. Nam ne Me-
„ dicos quidem video, cùm Salus ægrotantium agitur, vel acerbiſſimis
„ cibis, potibus, & Pharmacis alijs abſtinere: Contráque, Coquos ple-
„ runq́; obſoniorum Voluptate, corpus etiam corrumpere. Adeò non
„ ſemper quę iucunda, ſunt vtilia: verùm iuuant etiam acerbiſſima.

Atq́; hoc primum eſt exiſtimandum, nec priuatis hominibus, nec Rebuſpub. vel in maximis difficultatibus, de meliori fortuna eſſe deſperandum. Siquidem permulti ſunt in integrum reſtituti. Nam & Troiani, qui cum AEnea, capta à Græcis patria, in Italiam ſunt ex Phrygia delati, ita proſperam deinde ſunt experti fortunā, Vt, cùm Romam paulò poſt vnà cum Sabinis, de Lacedæmonijs profectis, pari iure permiſtis, incoluiſſent, ab hoc principio maximum pariter & præclariſſimum obtinuerint Imperium. Et Perſę, poſt Alexandri Græcorumq́; dominium, Cùm à Romanis eſſet euerſa Macedonum potentia, non leuiter & ipſi Parthorum ope ſuas recuperarunt Vires: ſed vt etiam contra Romanos, qui tum erant potentiſſimi, bellum geſſerint: & vt nonnunquam ſuperati fuerint, ita poſtremò ſplendidam reportarint victoriam: ex eáque multis annis Tributum quoque Romanis imperarint. Quocirca nec nos decet noſmetipſos abijcere, vel de Salute deſperare: Sed cùm & ipſi poſt has ærumnas meliora ſperemus, illud etiam omni diligentia conſiderare, quibus modis ad SECVRITATEM aliquam res noſtrę reducantur, & meliorem pro facultate noſtra ſtatum nobis comparemus. Vt autem meliorem ſibi ſtatum vel Ciuitas vel Gens aliqua firmiter, (quantùm quidem res humanæ ferunt,) comparet, non alia res efficit, quam REIPVBL: EMENDATIO. Nulla ſiquidem alia Ciuitatibus eſt vel fælicitatis vel infælicitatis cauſa, quàm Reſp. rectè vel ſecus
conſtituta. Quòd ſi qua Caſu rectè ſe Ciuitas habeat, id firmum non
„ eſt, ac leui de cauſa poteſt immutari. Plerunque autē, vel bona † Rep.
conſeruantur & creſcunt Ciuitates: vel contrà, corrupta, & ipſæ collabun-

† δι᾽ ἀστείων πολιτείας.

labuntur ac pereunt. Nam & communiter Græci non antè latiſſimè patentem obtinuerunt gloriam, quàm Hercules Amphitryonis F. Iniuſtitia Sublata, bonam Reipublicæ conſtitutionem, virtutiſque ſtudium ipſis conciliauit. (Siquidem ante Herculem quidem non valdè fuit celebre Græcorum genus, cui Danai, & Cadmi, ex Barbaria aduenę, imperarent: poſt Herculem autem, multas Gręci magnâſq; tùm à Græcis, tùm à Barbaris retulerunt victorias:) & Lacedæmonij non antè vel Græcorum facti ſunt Principes, quàm à Lycurgo pręclaram illam Reip: conſtitutionem acciperent: vel Principatu pulſi exciderunt, quàm eandem negligerent, ac tum ſibi Maris imperium vindicarent, qui terram eatenus tenuerant: tùm equitatu minimùm valerent: quem vt alebant ditiſsimi quiq;, ita belli tempore, alijs, cum armis qualibuſcunq; tradebant: tùm ſociis non clementer amplius imperarēt. Quocirca ſunt à Thebanis deuicti, ductu Epaminondæ, qui Doctrinam* Pythagoricam non ſegniter perceperat. Philippus quoq; ab hoc Epaminonda, cum Thebis Obſes degeret, inſtitutus, Græcorum Princeps euaſit: nec non eius F. Alexander, cùm Philippi patris, tùm Ariſtotelis inſuper inſtitutione, & Græcorum Imperium, & Aſiæ Regnum ſuperatis Perſis ſibi comparauit. Quinetiam Romani ad maximum Principatum, Reip. bonitate peruenerunt: nec prius res illorum labi cœperunt, quàm Remp. immutaſſent. Saraceni deniq; iſti olim quidem parua quædam erant Arabum pars, & Romanis ferè parebant: Poſtquam verò mutata Rep. leges quaſdam ferri ſibi paſsi ſunt, quæ vt non ad aliud quicquam, ſaltem ad Ciuitatum augmentum & bellicas victorias viderentur conducere: Primùm Gentilium Arabum nacti ſunt Imperium, deinde Romanorum dominio maximam & potiſsimam ademerunt partem: tum Africam ſibi adiecerunt: poſtremò Perſas in ſuam redegerunt poteſtatem. Sed & aliæ Gentes aliquot, horum vtentes moribus & ritibus, fœlicitate frui videntnr. Atque adeò iſti, qui nobis plurimùm præſtiterunt, Barbari his vtentes legibus maxima potentia pollúerunt. Eodem ferè pacto, ſi quis reliqua conſideret, & Gentes & vrbes reperiet ex bonis vel malis Rebuſpublicis, recte ſe vel ſecus habuiſſe. Quare, ſi hoc videbitur conſiderandum, quibus modis tùm ad Salutem perueniamus, tùm potiorem ſtatum nobis comparemus: Emendanda duntaxat eſt Reſpublica, prauis inſtitutis in rectiora commutatis.

Doctrina Pythagorica Rebuſpub. Vtiliſsima.

Iam, cùm ſint multa quæ Rempub. conſtituant, eamq; ſingula vel meliorem vel peiorem efficiant, nimirum quæ plurimis & potiſſimis conſtabit melioribus, proba futura eſt Reſpub. quæ ijſdem peioribus, improba. Ac primùm, quia Rerump. tria ſunt genera, Monarchicum, Oligarchicum, & Democraticum: Pluresq; item ſingulorum ſpecies, quibus vel corrigitur vel corrumpitur Reſp. Prudentiſſimi ſanè quiq; Monarchiam, Conſultoribus optimis et legibus probis, ijſq;

MONARCHIA

ratis vtentem, cunctis prætulerunt.

Conſultores.

Ac de Conſultoribus quidem, primùm, Eruditorum hominum laudatur moderata Copia. Nam & vulgus, quoniam difficulter inter ſe intelligunt, multoſq; habet indoctos, temerarios plerunq; fert calculos: Et qui pauciſsimo conſtant numero, cùm Priuatim ſectentur Lucrum, praua dant ferè Conſilia. At qui ſimul & moderato numero fuerint, & non indocti, cùm vt alius aliud conſideret, atque in medium „ proferat, ita Communi vtilitate communiter ducantur, optimi erunt ac „ certiſsimi Conſultores. Deindè hoc requiritur, vt mediocri ſint fortuna, nec vel ditiſsimi vel pauperrimi: ſiquidem illi, præ diuitiarum ſtudio, nihil ferè ſuadent aliud, quàm vnde Lucrum ipſis aliquod proueniat: hi, præ inopia, nihil ſpectant aliud, quàm vt Neceſsitati ſubueniant ſuæ. At qui ſe mediocriter habent, Communem potiſsimùm Salutem curant. Ac de Conſultoribus quidem, hactenus.

Leges.

Leges verò, probæ ſunt, vt vno verbo dicam, quæ ſua ſingulis, tùm in Vrbe, tùm in Gente quauis, officia definientes, alienis negotijs vetent ſe immiſcere.

Ruſtici.
Opifices.
Mercatores.
Inſtitores.
Laborers.
Principes.
REX.
Iudices.
Milites.
Tributorum Origo.

Atq; in omni ferè Ciuitate, Primum & maximè Neceſſarium eſt, et Numeroſiſsimum, Ruſticorum genus: Agricolarum videlicet, Paſtorum, quiq; alij Terræ fructus proprijs manibus colligunt. Alterum eſt Opificum genus, Mercatorum, Inſtitorum, & ſimilium: quod primis illis ac reliquę Ciuitati inſeruit: dum Opifices quidem Supellectilem humanæ vitæ neceſſariam, in medium producunt: Mercatores autem, quæ ſingulis Regionibus vel deſint vel ſuperſint, de vna in aliam transferendo Exæquant: & quoniam alij ſuis coguntur rebus vacare, ipſi hanc Prouinciam ſuſcipiunt: Inſtitores deniq;, de Ruſticis quidem, vel Mercatoribus emunt vniuerſa: requirentibus autem ſingulis, quandocunq; & quocunq; velint numero, diuendunt. Nonnulli etiam corporis vires elocantes, nunc his nunc illis miniſterium exhibendo victitant. Poſtremum eſt Principum genus, qui vel Vrbem, vel Gentem totam conſeruant, atq; cuſtodiunt. Quorum, vt ſupremus eſt Rex, ita poſt illum, alij alias Vrbis vel Gentis ſortiti partes, ritè conſeruant. Cùm enim hoc omnibus perſuaderi nequeat, æquitatem abſq; iniuria ſectandam eſſe, nec tendendas cuiuſquam bonis inſidias: Nonnulli autem, vel primi vel ſecundi generis, omiſsis operibus ſuis, aliorum inhient laboribus: Contra hos, inſtituti ſunt, ex amicis quidem, Iudices, & reliqui Pręfecti: ex inimicis verò, Milites, & horum Duces. Quibus, cùm, tanquam publicæ intentis cuſtodię, aliundè ſuppeditanda eſſent neceſſaria, Tributa Ruſticis, in Dimenſum Publicorum Cuſtodum, imperata ſunt: Merces pariter et Præmium Cuſtodiæ futura. Atque hæc Tributorum eſt origo.

Cum porrò, tria hæc prima ſunt hominum in vrbe genera, propria quædam ſingulorum eſſe debent officia: quæ quidem proba Lex obire

quemq;

quemq; iubet, nec inter ſe confundere. Principes igitur nullum ſubeant Miniſterium, quandoquidem Imperio maximè contrarium eſt miniſtrare. Sunt autem inter Miniſteria, cùm alia quæ recenſuimus, tum Inſtitoria & Mercatura. At Principem iubet Lex, nec Mercaturam nec Inſtitoriam facere, nec aliud quicquam non liberale tractare. Similiter à Vulgo ſecernantur Milites; ac Seruatores à ſeruandis: & illi quidem ab omni Collatione liberi Militent, ac Populum tueantur. Hi verò ſuas res agentes idonea, ſimul nec grauia Principum & Militum delectorum Dimenſo, Tributa pendant. Maior verò pars Exercitus & potior, Ciuium ſit ac domeſticorum, non Peregrinorum: ſiquidem raro fidi ſunt Peregrini, multiſq; mutationibus: interdum pro Seruatoribus atq; Cuſtodibus hoſtes exiſtunt. Domeſtici verò ſi rectè curentur, magis firmi ſunt atq; fidi. De Ruſticis autem pleriq; militiæ aſſueti, per coniugationes diuidantur, eorũq; alterutro communibus ferè laborante ſumptibus, viciſſim alter laboret, alter militet: ſic vt pariter et familiæ ſuæ curam & Salutis Communis ijdem, quantum fieri poſſit, gerant. Separentur autem in exercitu Pedites ab Equitibus: Peditibus quidem in Turmas ſub Ducibus, Equitibus autem in Alas ſub Magiſtris relatis, quò confeſtim poſſint, vbicunq; fuerit opus, ordine adeſſe. Neque ſimul vtręq; Copiæ, Terreſtres ac Nauales, cogantur: verùm alteræ ſemper, eæq; *Si id Vrbis & Gentis atq; etiam Regionis patiatur Natura, potiùs terreſtres: ne cum vtriſq; ſimus inferiores, neutros vincamus. Ac præſtat longè * Terreſtribus Copys in militum ac Ducum virtute, quam Nautarum ac aliorum hominum † vilium arte fiduciam ponere: ac terra poſitos, indidem neceſſaria nanciſci, quàm peregrè petere: relictiſq; Mari proximis locis, niſi cogat extrema neceſſitas, ſoli cum vicinis bello vacare: quàm pluribus, tùm cum vicinis, tùm cum exteris. Iam cùm Tributorum tria ſint minimùm genera, Primum Seruitus, deinde certa ſiue pecuniæ, ſiue aliarum rerum ſumma, tùm quędam rerum naſcentium pars: Grauiſſimum quidem Tributi genus eſt Seruitus, quippe quod non opes arripiat, ſed corpora: nec paruam ipſis præbet exactoribus moleſtiam, quorum præſentiam quotannis requirit: certa verò ſumma, præter ſeruitutem, magnam etiam habet inæqualitatem, dum & neceſſariò penditur, et ſæpè non pro opibus: quando nec facilè ſit opibus cuiuſq; Tributum exæquare, nec ſingulorum opes eandem ſemper obtineant magnitudinem. (Eadem quidem per partes quotannis ſępiùs à pluribus exacta, longè maiorem difficultatem parit.) Rerum autem naſcentium quędam pars cùm ſeruitutis minus habet, tùm quouis alio Tributo, tantundem quod efficeret, multo leuior eſt, ipſa temporis ratione, (quandoquidem, quo tempore fructus à ſingulis colliguntur, de ipſis petitur fructibus:) nec non æqualitatem habet maximam, dum quiſq; pro opibus perſoluit: quo fit, vt optimum ſit hoc Tributum, cùm & leuiſſimum

* Marke this *Si*: for, in our Ilandiſh State, certainly and euidently, our greater aduantage and les cuſt and encombrance is to kepe our Publike and vniuerſall Garde in a Nauy at Sea. As before is aboundantly proued. And GEMISTVS his earneſt deſire to prefer the Land forces, and Land Soldiers maketh him to ſpeake not ſo aptly and fauorably as the Caſe might admit of skilful Sea-men and Mariners: who alone are not the workers of great victories at Sea without the Sea Soldiers induſtry and valiantnes concurrent. For his Cuntry, and at that Tyme (perhaps) it was beſt ſo, to refuſe the maintenance of a Nauy. And after this maner, are many things in this oration: which, at that Tyme, and in that Place, were for the Peloponneſians more ſeruiſable and commodious, than the like were to be demed for this ſtate. For, all, here, contained, is not to be of vs allowed, or imitated: But here and there, the Idea generall, is to be anſwered with due application, particularly, for our Cuntry, and theſe our Dayes.

† φάυλων.

*mum ſit, vt diximus, & æquiſsimum: &, ſi cum æquitate exigatur, Reipubl. vtiliſsimum.*

*Quæ porrò æquitas hîc locum habeat, hinc licet animaduertere. Terræ fructus tria potiſsimùm requirunt, Operas, Sumptus operis præbendos, (vt boues, vineas, Armenta, et ſimilia) & horum Cuſtodiam. Quapropter etiam Tribus iure debentur, Operis, ſumptuum Dominis, ac deniq; Cuſtodibus vniuerſorum et Seruatoribus, quos Reges, Principes, alioſq; Præfectos diximus. Ruſtici ergo, qui ſuis laborant ſumptibus, » cùm liceat ipſis quocunq; loco, terram quouis pacto colere, duabus » fruentes partibus, altera operis, altera ſumptibus debita, Tertiam » Reipubl. et Cuſtodibus vniuerſorum præſtent: omni alia Collatione quacunque » omniq; miniſterio vacantes. Atq; hoc ſit iuſtiſsimum Tributum, Præmium ſimul ac Dimenſum publicis miniſtris futurum. Ac de Tributis quidem hactenus.*

*Viuendi porrò ratio, cùm reliquorum Ciuium, tùm Præfectorum maximè, non ſumptuoſa, ſed moderata ſit: ſic vt peregrinas quidem veſtes et nugas alias negligant: ad* Bellum *autem ſint omnes compoſiti, quiq; huc pertinent apparatus, diligenter procurent: quos quidem, cùm aliò ſumptus tranſferuntur, diminui oportet ac deteri.*

*Terræ fructus nemini liceat, quocunque velit, niſi alteram partem pro vectigali pendat, euehere. Ad ſocios quidem, euehere liceat. Sin quis ferro, vel armis, vel alia re neceſſaria velit mutare, nihil pendat.*

*Moneta nec improba nec peregrina vtamur: ne videamur etiam praua & aliena vti Republica. Siquidem non paruum in Republica momentum habet Monetæ ratio.*

*Sontes ne Barbarico more mulctentur, vt poſt mulctam minimùm deinceps peccent. Nam qui videntur inſanabiles eſſe, eos de medio præſtat auferentes, animam corpore liberare, qua non recte nouit vti: quàm illos mutilantes, hanc tùm corpori mutilo atq; inutili, tùm reliquæ Ciuitati alligare.*

*Atq; hæ quidem probæ ſunt Reipubl. Leges, aliæq; ſimiles: Caput autem horum eſt omnium, de Deo rectè & publicè et priuatim ſentire, maximè autem hæc tria: Primùm, eſſe Deum quendam præſtantiſsimam omnium Naturam: deindè, hunc & homines curare, et res omnes humanas tùm magnas, tùm parua regere: tùm arbitrio ſuo cuncta illum rectè iuſteq; ſemper adminiſtrare, nuſquam ab officio deflectentem, vel alia de cauſa, vel hominum donis delinitum, quibus non indigeat. Quæ cùm ita ſe habent, conſequitur illud, vt in cultu ſacra donariaq; modo & pietate adhibitis offerant, velut inde bonum omne proficiſci fatentes: nec vel minùs præſtantes, aut duarum, aut alterius ſaltem duarum impietatis formarum opinionem ſibi comparent: vel nimio ſumptu, & priuatas domos & Rempubl. perdentes, quaſi*

quaſi donariorum quicquam proficeret magnificentia : nec amplius quid offerre, ſed redimere viſi, tertio ſe impietatis generi obſtringunt. Has demum ſententias publicè priuatimq́; confirmatas, neceſſariò virtus & honeſti omne ſtudium ſequitur.

At vitium quoduis et maxima mortalium peccata, de contrarijs naſcuntur ſententijs. Semper enim exiſtunt nonnulli prauis opinionibus imbuti : & vel nullum eſſe prorſus Deum arbitrantes, vel vt ſit, res tamen humanas negligere: vel deniq; vt ſit atque curet, corrumpi nihilominus poſſe, ſacriſq́; ac donarijs delinitum, nonnunquam ab officio deflectere.

Ab his enim duabus inter ſe contrarijs de Deo ſententijs, tanquam fontibus, duo procedunt vitæ genera, plurimùm inter ſe diſſidentia: quorum alterum virtutem vel ſolum, vel ſummum ponit bonum, alterum Voluptatem.

Etenim cùm Hominis natura, partim Diuina ſit, partim humana, ( quod omnibus & Græcis & Barbaris vel aliqua præditis mente viſum fuit ) Diuinitatem quidem Animo, humanitatem autem exprimente Corpore. Qui quidem Diuinitatem Ducem ſecuti, cùm rectè de cognata natura ſenſerint, tùm ad virtutis normam vitam omnem direxerint, Boni ſunt omnis inter homines Auctores : qui verò mortali ac ferina parte ducti, cùm de Deo ſecus ſenſerint, tùm ad voluptatem retulerint omnia, magnorum contrà ſunt Auctores Malorum.

Inter hos Medij ſunt, & qui Gloriæ ſtudent, & qui Diuitijs: cùm ſimulacrum illa ſit virtutis, hæ voluptates concinnent.

Et in eorum quidem numero, qui virtutem ſunt amplexi, cùm alij ſæculis omnibus extitere, tum Amphitryonis F. Hercules, quem diximus bona reipubl. conſtitutione virtutiſq́; ſtudio Græcis conciliato, celeberrimos illos reddidiſſe, cùm ſibi primùm ipſi virtutem crebris laboribus & certaminibus comparaſſet : Lycurgus item Lacedæmonius, qui fratre Rege ſine liberis mortuo, cùm Coniunx, quæ grauidam ſe norat, ad ipſum ſe, fetu abolito, Regnum vnà cum Matrimonio delaturum recepiſſet, re non conceſſa, quoniam Iuſtitiæ repugnabat, fratriſq́; filio tum vita conciliata, tum paterno dominio reſtituto, aliquanto pòſt tempore Legiſlator à ſuis conſtitutus, præclara illa Reip. conſtitutione introducta, celeberrimam ipſam vrbem cùm inter Græcos tùm inter Barbaros reddidit : Alexander quoque Rex Macedonum, qui per virtutem ſimul & animi magnitudinem, Græcorum Princeps effectus, ipſis pariter & Macedonibus, Aſiæ comparauit imperium:

Nec non inter Barbaros, Perſa Cyrus, qui Perſas ſuos virtute propria cùm tyrannide Medorum liberauit, tùm & horum & Aſiæ reliquæ dominos conſtituit.

Jn altero verò numero cùm alij recenſentur, tùm Alexander Troianus, Priami filius, qui in Dearum iudicio, vitæq; generum electione, tùm Iunone contempta, virtutis Præſide, tum Auctore glorię Minerua, Venerem voluptatis Deam prætulit. Quapropter neglectis tùm Regno à Iunone conceſſo, vita cum virtute et fœlicitate coniuncta: tùm à Minerua oblata victoria bellica, vita glorioſa: Helena verò Lacęna Tindarei F. Menelai Atridæ coniuge, præmio tam iniqui iudicij accepta, tanquam voluptatis colophone, vt corpore omnium pulcherrima, ſic animo turpiſsima & adultera, cum hac ſeſe ſimul & Patriam peſſundedit. Sardanapalus item Aſſyrius, qui per Mollitiem et luxum, Aſiæ Jmperium Aſſyrijs quidem ſuis ademit, Medis autem conceſsit: Nec non de Romanis Nero, qui cùm alijs grauibus ac nefandis perpetratis, tùm occiſa matre, ſeipſum quoq; tandem malum malè perdidit. Nam
» Patriam cupiebat quidem, ſed præ Romanorum virtute, nondum poterat
» euertere. Ac ſæpè plures exiſtunt huius generis, tùm inter Principes,
» tùm inter Priuatos, alij grauiùs alijs peccantes: in his etiam
» illi, qui Juſtitiam quidem et Veritatem & Bonum Commune pro vmbris
» ducunt, auro autem & ſimilibus inhiant: fœlicitatem quidem in
» veſtibus, auro, argento, luxuq; quotidiano ponentes, Propriam verò
» ſimul & liberorum, et Patriæ totius Libertatem, ac SECVRITATEM
» negligentes. Quidam etiam donec auro & ſimilibus, res caret,
» ac per ſe conſideratur, vehementiſsimè Juſtitiam & Veritatem
» defendunt: Sed ſimul atque vel aurum, vel Auri quid ſimile micuerit,
» mox & lingua ligatur, & os obturatur, ac de Iuſtitia quidem ſilent:
» Ad contraria verò, omnis illa conuertitur vehementia. Siquidem ab his & huius generis hominibus, cum reguntur Reſpub. ſemper ſunt infœlices, quando ne probiſsimæ quidem latæ leges habentur ratæ, ſed omnia temerè permiſcentur. Non enim tantùm probas leges requirunt Reſpubl. ſed etiam ratas: quales quidem per virtutem Principum exiſtunt: quam, tria præcipua Pietatis genera diximus conſequi.

Leges Ratę.

Poſtquam autem alia re nulla, quàm Salute, nunc indigemus, (non enim nos latet, quò res ex ampliſsimo Romanorum Imperio deuenerunt, quibus duæ tantum in Thracia relictæ ſunt vrbes, et Peloponneſi pars aliqua, ac ſi qua reſtat etiam Inſula,) Salutem autem Ciuitatum duntaxat è proba Republ. diximus proficiſci: Reſpubl. nobis & legibus præſtantiſsimis et Moderatoribus quàm fieri poterit optimis erit emendanda. Etenim quantò res noſtræ peiori ſunt loco, & infirmiores cum potentioribus hoſtibus committimur, tanto magis Rempubl. potiorem decet nos opponere, quæ reliquorum exæquet imbecillitatem.

Quibus autem rationibus optima conſtituatur Reſpub. iam diximus: potiſsimis quibuſq; & ad rem præſentem maximè pertinentibus expo-
» ſitis, iiſq; non valdè difficilibus. Quæ enim res ex vnius voluntate

effectum

effectum ſuum vel ſortiuntur, vel amittunt, non debent pro valdè difficilibus “
haberi. Vnius porrò voluntatem, tuam potiſsimùm indico. Etenim “
ſi tibi, qui Princeps noſter es, & maxima polles potentia, præclaræ “
alicuius rei gerendæ Deus amorem inſpirauerit, cùm virtutem atq; “
honeſtatem exactè ſecteris, non difficulter hæ res conſtitui poterunt, “
nec ampliùs erit de ſalute noſtra deſperandum. Siquidem in hoc poſita “
omnia ſunt, ex eoq́ vel Salus noſtra, vel Pernities dependet. Etenim “
ſi quam rem præclaram & magnam cupias gerere, nihil vel præclarius “
vel maius tùm Salute Gentis, tùm Regni SECVRITATE facilè repereris. “
Hæc autem non niſi probę Reipubl. conſtitutione parantur. Ea porrò
non alia ratione, quàm quæ modò fuit à nobis expoſita, componitur:
quamq́ omnes vbiq́ laudatæ ſunt Ciuitates ſecutę. Ac ſi duntaxat ipſe “
volueris, & hoc fueris animo, nullo negocio ſocios operis inuenies: “
probiores quidem primos muneribus deſtinans, reliquos autem benefactis
& mulctis corrigens: ac duobus his, tùm cupiditate bonorum, tùm
contra peccantes ira ritè vſus. Siquidem nec abſentia bona cuiquam licet “
adipiſci, niſi cum labore deſideret: nec præſentia ſeruare, niſi rationi “
ira obtemperet.

Conſultores.

Ac Reipubl. Conſtitutionem, ſi videtur, à Conſultoribus ordire: eoſq́ tibi cùm alijs, tùm numero inſtructiſsimos, quemadmodum præcepimus, conſtitue. Siquidem hinc æquum eſt incipere: cumq́ maiori parti viſum quid fuerit, ita demùm rerum mutationē & emendationem aggredi. Neq́ illos lateat, quanto res noſtræ verſentur in diſcrimine, quantumq́ ſalutis indigi ſimus: nec eam niſi emendata Republ. poſsimus conſequi. Nam & qui ægrotant, ſi conſueta viuendi ratione læduntur, non aliter ſanantur, quàm cùm hac omiſſa, commodiorem deligunt.

Deindè, maiorem exercitus partem expurga: diuiſis bifariam Peloponneſijs: in Militantes, & Collationem pendentes, prout ſingulorum
feret ratio: ſic, vt non ampliùs ijdē ſimul et Militent et pendant. Etenim
nec teipſum pariter et gentem ſeruare poteris, niſi hoſtes deuiceris: nec
hoſtes deuincere, niſi exercitum potiùs beneuolum & animoſum, quàm “
copioſum habueris. Difficulter autem, pendens Exercitus, beneuolentiam “
ſimul & animos conſeruat: ſed vtrumq́, ferè, perdit.

Præfecti.

Præfecti quoq; ſecernantur à Mercatoribus: & cunctis quidem imperetur, ne Mercaturam vel Inſtitoriam deinceps exerceant: ſed ſe pro Præfectis gerant, Reipubl. cuſtodiam et ſalutem procurantes, non ſeruilia obeuntes officia, & quidem nequam ſeruorum, qui ponderibus iniuſtis & quacunq; re alia miſeros Ruſticos damno afficiunt. Sin etiam de Mercatoribus aliqui fuerint ad Magiſtratus euecti, ij vel relicta Mercatura, ſi fuerint idonei, munere fungantur: vel loco moueantur. Oportet enim hæc ſecerni, non Præfectos cum Mercatoribus permiſceri, nec Milites agros colere, nec Ruſticis communem ſalutem com-

*mitti: quæ ſunt omnia Reipubl. prauiſſimæ, quæq; nihil vnquam magnum vel præclarum geſſerit. Enimuero nec Aſinis ad Equorum vtimur opera, nec Equis ad Aſinorum: adeoq; nec Equis yſdem ad omnia, verùm alijs bello, alijs ad ſarcinas. At hoc diſcrimen, in hominibus multo magis obſeruandum erat. Tributis quoq; multis iſtis, crebris, & inæqualibus ſublatis, illud omnium loco repone, quod rerum naſcentium Tertiam diximus æquiſſimè complecti partem, leuiſſimum pendentibus & Reipublicæ vtiliſſimum idem futurum. Nam propter hoc Tributum, nec temerè quis aufugiet, nec ab exactoribus iniuriam accipiet, dum illi pendentibus quamplurima volunt attribuere, quo videlicet ſimul Tributum creſcat. De his autem Hilotis, primùm tuæ familiæ, quot videbitur opus, ſelige: reliquos deinde Præfectis et Militibus primarijs, quanto voles numero concede. Tum verò cogantur ſinguli pro Hilotarum aſſcriptorum numero Clientes alere, ſeruos videlicet militares: ne pecuniam publicam temerè profundant: quæq; hoſtes in votis habent, vt Salutis Communis impenſæ turpiter diſſipentur, ipſi videantur procurare.*

* * * * * * * *

§ This Notwithſtanding: Difference and excellency of rich and curiouſly wrought apparell is alowed by God, to the glorious ſtate of Princes Courtes, Math. 11. a. 8. Luke. 7. d. 27.

* To be proud of apparell, is moſt Pecocklike: but without pride, due difference, is moſt nedefull in a Common Wealth: & the Soueraigne Prince of any Realme, therin to excell his Subiects incomparably: chiefly in the dayes of Triumphes, Feaſtes, Solemnities, &c. The Scriptures Diuine do yeld vs examples: and other hiſtories plentifully.

*Hæc quoq; Naturæ conſideres licet Exempla.§ Aquila Rex quidem eſt Auium, & Ioui fuit olim conſecratus, minimè tamen varias aut fulgentes habet Alas. Pauo contrà varius quidem eſt & fulgens, ſed minimè Regia natura. Pluresq; Aues aliæ Pauone longè viliores, colorum ſunt varietate diſtinctæ. Quare videtur, qui veſtibus prætextis ac ſimilibus* ſuperbit, tanquam Pauonis pulcritudine gloriari. Iam illud ſpecta, ſitne honeſtius ac iucundius, huc præcipuè tendentem, & bello quantùm licet conſulentem, moderato tùm veſtitu, tùm reliquo viuendi modo, hoſtes quidem contemnere, de Imperio autem ac Regno Securum eſſe: an veſte prætexta inuolutum, tremere, et hoſtes metuere. Quòd ſi porrò Paſtores eſſetis, vtro modo lac impenderetis? Vtrùm partem quidem alteram ipſi conſumeretis, altera verò canes robuſtos aleretis, qui à ferarum inſidijs Ouile defenderent: vt eo conſeruato tùm Paſtores eſſe, tum fructibus diù frui poſſetis: an hoc neglecto, partem quidem alteram ingurgitaretis & veſtimenta prolueretis, altera verò, Canum robuſtorum loco, Mæliteos catellos & vulpes aleretis, aut Vrſos, vt voraciſſimas Beſtias, ita parùm intentas cuſtodiæ?*

* * * * * * *

☞ *Huc igitur omne ſtudium conuerte, nihil omittens neq; prætexens, ſiue quid aut priorum Regum alicui, aut ipſi tibi aliter olim fuit viſum, ſiue quibuſdam non eſt res placitura: ſed cùm omnia mouens, tùm nihil non ad Communem ſalutem pertinere viſum tentans, quando ne Medici quidem ſua ſemper poſſunt ſeruare decreta, ſed cum omnia mouent, tum nihil ad ſanitatem pertinens omittunt, ac ſecant etiam, vel vrunt, manumq; interdum vel Pedem inſuper ob ſalutem totius cor-*

*poris abſcindunt. Horum ſiquidem ipſe quædam, ſi videbitur, cum liceat, perages: nonnulla ab Auguſto Imperatore, & Patre, Salutis Publicæ cauſa poſtulabis. Neque tibi ille difficulter ea concedet, cùm huc ſpectare cognouerit, Ingenium ſimul & Impetum diuinum admiratus. Cæterum his, quæ maximè & proximè videntur ad Salutem tendere peractis, reliqua ſine vlla difficultate deinceps, quæcunq; ad Reipubl. virtutem & ornatum pertinent, aſſequeris: ac tandem optimam omnino Rempubl. nobis conſtitues. Quanto quidem maior tibi à nobis habetur honor, tantò etiam iacturam fore credes maiorem, ſi quid ſecus euenerit. Enimuerò te potiſsimum Salutis Communis decet curam gerere, nihil Cunctantem, nec differentem. Siquidem nec licèt cunctari, cùm ſit præ foribus periculum: nec alioqui tale negotium conuenit differre. Nec imperitè videtur Heſiodus dicere:*

SEMPER AT IGNAVVS CVM NOXIS PRÆLIA MISCET.

* * *

AND with this pithy peece of wiſe warning, by HESIODVS (very aptly to our preſent purpoſe) recorded, I will end this firſt Treatiſe: falling out, in very good Oportunitie, to be in ſtead of a Preface, for the better vnderſtanding and enioying the reſt of the RARE MEMORIALS enſuing: collected, according to the Title prefixed. For which Preface, being thus, (though with more zeale than cunning) finiſhed, I yeld thanks moſt humbly to the Omnipotent Spirit of Veritie, the Spirit of all Comfort and Bountifulnes: which Directed & enclined the Minde and Tongue of my Inſtructer, thus to prefer the SAFETY AND POLITIKELY ASSVRED PEACE VNIVERSALL, OF THIS BRYTISH KINGDOM, before any other Lucre, or Honor, Publike or Priuate: As, without which PEACE AND TRANQVILLITY, neither the COMMONS: nor, the LORDES SPIRITVALL OR TEMPORALL: no, nor yet our moſt GRACIOVS ELIZABETH, can atteyne to the excellent Scope, and perfection of Ciuill State: vnto which, both, by the Law of God and Nature: and alſo by Humaine Policy, all ſound Common-Wealths, and Bodies Politike, ought to direct all their Actions Ciuill.

And I beſeche you (Right Worſhipfull Sir,) not onely to take theſe my ſpeedy Trauailes and Collections in good parte, your ſelfe: But alſo, to whom ſo euer, you will deliuer any one of the Copies, (wherof, only one Hundred are to be printed, by the warning of my Inſtructor:) You would
50 be my Carefull Orator, to this purpoſe chiefly: That my good will, and exceding zealous Intent herein, dutifully to pleaſure this BRYTISH MONARCHIE, might be thankfully accepted: and ſo, my ſimple & very faythfull Trauailes, to be rewarded. And finally, that you would very earneſt-

*Hæc, magnorum hominum ſunt: Hæc, apud Maiores noſtros factitata: Hæc genera Officiorum qui perſequuntur, cum ſumma Vtilitate Reipublicæ, magnam ipſi adipiſcentur & Gratiam & Gloriam. Cicero. Offic. lib. 2.*

ly requeſt * them, (for the COMMON-WEALTHS CAVSE,) Speedily, Circumſpectly, and Paradoxally to vewe this plat. And then, to amend the Imperfection: and to Supply the wants thereof: (the better now to be eſpied, by theſe few warnings,) and proſperouſly, to farder ſome pithy Extract made of the whole matter: So much, as they, both by their Politike ſkill, and auailable Authority, beſt can: And, THEN, ſhall the foreſaid PSALMODY, moſt aptly and hartily, of all true BRYTISH AND ENGLISH SVBIECTS, be ſong:

*Lauda HIERVSALEM Dominum,*
*Lauda Deum tuum SION.*
*Quoniam confortauit Seras Portarum tuarum:*
*Benedixit filijs tuis in te.*
*Qui poſuit fines tuos PACEM,*
*Et adipe Frumenti ſatiat te. &c.*
*Non fecit Taliter omni Nationi.*

*Prayſe we all the Lord therfore.*

Amen.

*Finiſhed*, Anno Domini. 1576.
*Auguſto Menſe.*

◆

PRINTED AT LONDON BY IOHN
Daye, Anno 1577.
*In Septemb.*
*Cum Priuilegio Regiæ Maieſtatis.*

## TO THE RIGHT WORSHIPFVL M. CHRISTOPHER Hatton, Eſquyer, Capitayn of her Maieſties *Garde, and Ientleman of her Priuy Chamber.*

*YF Priuat wealth, be leef and deere,*
*To any VVight, of* Brytiſh Soyl:
*Ought* Publik Weale, *haue any peere?*
*To that, is due, all Wealth and Toyl.*

*Anno. 1576. *Wherof, ſuch Lore as I (of * late,)*
*Haue lernd, and for* Security,
*By Godly means, to* Garde *this State,*
*To you I ſend, now, carefully.*

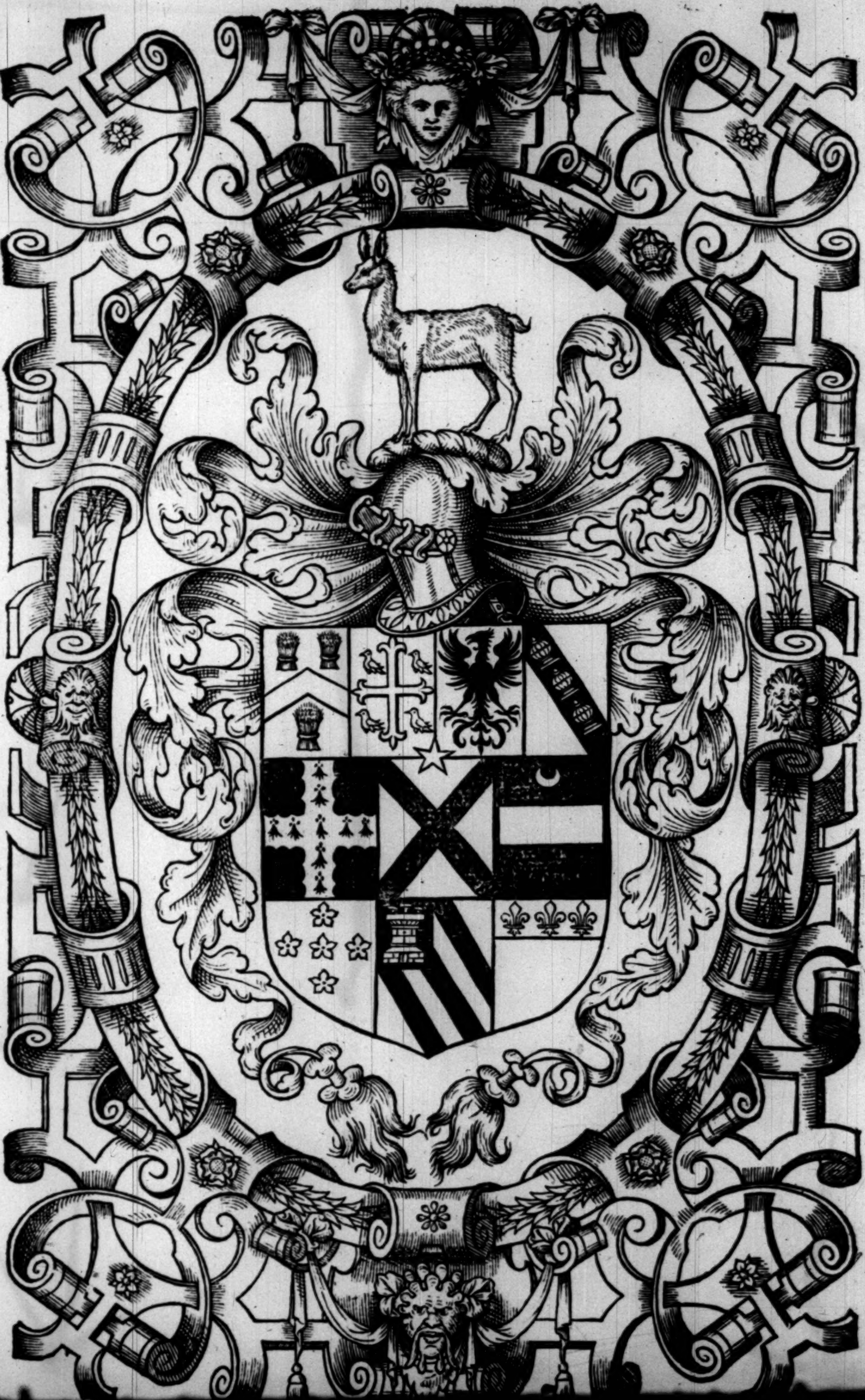
*Vnto the Gardians, moſt wiſe,*
*And Sacred Senat, or Chief Powr,*
*I durſt not offer this Aduiſe,*
*(So homely writ,) for fear of Lowr.*

*But, at your will, and diſcreet choyce,*
*To keep by you, or to imparte,*
*I leaue this zealous* Publik voyce:
*You will accept ſo ſimple parte.*

*M$^r$ Inſtructors freend did warrant me,*
*You would ſo do, as he did his:*
*E.D. Eſq. *That ** Redy *freend, can witnes be,*
*For Higher States, what written is:*

*Of* Gratefulnes, *due Argument.*
*Yf greeuous wound, of ſklandrous Darte,*
*At length to cure, they will be bent,*
*M$^r$ Inſtructor, then, will doo his parte,*

*In erneſt wiſe, I know right well:*
*No Merit ſhall forgotten ly.*
*Thus much, I thought, was good to tell:*
*God graunt you Blis, aboue the Sky.*



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## VOL. LXV.

# S. HILARII PICTAVIENSIS OPERA

## PARS IV:

TRACTATVS MYSTERIORVM. COLLECTANEA ANTIARIANA PARISINA (FRAGMENTA HISTORICA) CVM APPENDICE (LIBER I AD CONSTANTIVM). LIBER AD CONSTANTIVM IMPERATOREM (LIBER II AD CONSTANTIVM). HYMNI. FRAGMENTA MINORA. SPVRIA

RECENSVIT

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VINDOBONAE
F. TEMPSKY

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# S. HILARII
# EPISCOPI PICTAVIENSIS OPERA

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# PRAEFATIO.

Huius opusculorum quorundam minorum Hilarii Pictauiensis editionis usum ut lectoribus commodiorem redderemus, complura iam de librorum illorum genuinitate atque indole, de codicum natura atque affinitate, de difficilioribus aliis quibusdam quaestionibus lingua germanica in Actis academiae litterarum Uindobonensis exposuimus. scripsimus enim dissertationes has: *Studien zu Hilarius von Poitiers I. Die sogenannten 'Fragmenta historica' und der sogenannte 'Liber I ad Constantium imperatorem' nach ihrer Überlieferung, inhaltlichen Bedeutung und Entstehung, 1910 = Sitzungsberichte, phil.-hist. Kl. CLXII 4. — Studien II. Bischofsnamen und Bischofssitze bei Hilarius. Kritische Untersuchungen zur kirchlichen Prosopographie und Topographie des 4. Jahrhunderts, 1911 = SB CLXVI 5. — Studien III. Überlieferungsgeschichte und Echtheitskritik des sogenannten 'Liber II ad Constantium', der 'Tractatus mysteriorum', der 'Epistula ad Abram filiam', der Hymnen. Kleinere Fragmente und Spuria. Nebst einem Anhang: Uaria über die Fassung der Bibelstellen, 1912 = SB CLXIX 5.*

Satis igitur erit, ut hac praefatione totam rem nuper fusius tractatam breuiter complectamur nonnullis additamentis adiectis iisque correctis, quae aut minus recte exposita aut re melius perpensa nunc prorsus mutanda esse putamus. impense autem beneuolum lectorem, qui parum se hic edoceri aegre ferens uberiora desiderat, rogamus, ne commentationes illas germanicas in suum uocare usum neglegat.

## I.

## DE TRACTATIBUS MYSTERIORUM.

1. De codice Aretino. — 2. De excerptis Petri diaconi et alio fragmento tradito ab auctore quodam s. XI/XII. — 3. De editione principe et uirorum doctorum notis criticis. — 4. De titulo et dispositione *Tractatuum*. — 5. De partibus *Tractatuum* deperditis.

1. *Tractatus mysteriorum* seu potius eorum reliquiae unico tantum libro manu scripto nobis traditi sunt, scilicet codice Aretino lat. VI 3 (= A), membranaceo, saec. XI medio litteris, quae beneuentanae-casinenses dicuntur, exarato[1]. constat autem totum illud uolumen Aretinum ex residuis duorum codicum eadem fere aetate scriptorum, quorum alter (nunc quindecim foliorum) continebat Hilarii *Tractatus mysteriorum* atque *Librum hymnorum*, alter (nunc uiginti duorum foliorum) Aetheriae *Peregrinationem ad loca sancta*. singularum paginarum prioris codicis partis spatium scriptura completum est 207 × 138 mm., folia autem sunt longa 262 mm., lata 171. lineae in singulis prioris codicis partis paginis sunt tricenae ternae, in alterius partis paginis tricenae quinae. in codice ipso folia numerata non sunt; quare foliorum numeros nos exhibemus incipientes a primo folio conseruato. sunt autem folia secundum quaterniones ordinata. quorum primus quinque foliis constat, quoniam folia eius primum, septimum, octauum perierunt. qui hodie secundus est quaternio, integer exstat, tertii quaternionis folia secundum et septimum tantum seruata esse uidentur. de quaternionibus prorsus deperditis conferenda sunt, quae p. XVII sq. exposuimus.

Etiam in foliis exstantibus scripturae damna quaedam deprehenduntur orta madore uel temporum iniuria; neque enim solum complura uocabula ita sunt euanida, ut uix aut ne uix quidem legi possint (uelut p. 3, 7. 8. 5, 17. 7, 3. 25, 5. 28, 19. 29, 27. 37, 26), sed etiam non paucae uoces uel uocum partes eo perierunt, quod cum ipsa membrana corrosae uel abscissae sunt (uelut p. 4, 5. 6. 7. 5, 12. 13. 14. 15. 16. 25. 7, 2. 3). ubi in apparatu nihil de hac re adnotauimus, iam primus editor Iohannes Franciscus Gamurrini ipse damna illa resarsit. lacunae inueniuntur in codice duae, scilicet p. 9, 27 et p. 14, 27. quarum altera complectens spatium 14 fere litterarum fortasse inde ortum ducit, quod in archetypo locus s. scripturae desinebat litteris *etc*, altera autem complectens spatium 5 litterarum inde, quod scriba omissa in archetypo intellegere non potuit. interpunctio, quam librarius codicis A adhibuit, haud paucis locis aut falsa aut minus recta est; interpunguntur saepius, quae arte cohaerent, uel non separantur, quae plane seiungenda sunt. s. scripturae loci etsi non semper, tamen plerumque signis aduncis a cetero textu distinguuntur.

---

[1] Cf. etiam I. F. Gamurrini, Praef. editionis (*Biblioteca dell' Academia storico-giuridica* IV [1887]; P. Geyer, *Itinera Hierosolymit.* (CSEL XXXIX p. VIII sqq.); H. Lindemann, *Des hl. Hilarius von P. Liber mysteriorum* 94—98; *Studien III* 16 sqq.

Correcturae habentur in A non multae, earum pleraeque sunt factae ab ipso librario, paucae a diuersis scribis aetatis posterioris. distingui possunt duae manus pertinentes ad saec. XV uel XVI, quas signamus siglis *m2* et *m3*, et quarta manus eiusdem fere aetatis (*m4*), quae scriptura currente in textu mutauit 18, 9 *hereditate* in *hereditatis* et in margine uariis formis addidit signum *N* (p. 6, 21. 9, 7. 11, 11. 27. 12, 10. 21. 15, 4. 14, 18, 9. 19, 28. 22, 24. 23, 5. 24, 3) uel margini denuo ascripsit uocabula textus glossarii, ni fallor, in usum; ita repetiuit in margine 24, 3 *demutata*, 24, 9 *resurrectionis demutationem*, 32, 5 *demutationis*, 36, 11 *demutatur*. de titulis quibusdam in margine additis u. infra p. XIII.

Quod ad codicis orthographiam attinet, eam in uniuersum uel certe saepissime scribendi consuetudinem, qualis erat librarii temporibus i. e. saeculo XI, repraesentare dicendum est. quoniam uero *Tractatus mysteriorum* uno codice Aretino traditi sunt, huius codicis orthographia pro fundamento adhibeatur et retineatur necesse est, dummodo ne formae traditae obstent rationi scribendi hominis eruditi saeculi IV. etsi igitur librarius sibi ipse non semper constat, religiose conseruandum est, quidquid ab Hilarii ipsius more non prorsus abhorrere uidetur.

Quare non mutauimus *e* (= *αι*) in nominibus propriis peregrinis: *amorreorum* 36, 12, *egypt-* 19, 31. 23, 15 (ubi tamen *Aegyptio* scripsimus, quod praecedit *Aegyptium*). 25, 2. 27, 16. 17. 36, 18 (sed *ęgypt-* 23, 15. 26, 11. 28, 8. 11. 35, 11), *hebreis* 23, 2 (*ębreis* A). 37, 27 (*hębreis* A), *iudeis* 31, 3 (sed *iudę-* 5, 4. 7, 17. 11, 12). retinuimus etiam in nominibus propriis hebraicis aspirationem in A traditam: *barrachihel* 9, 26, *hiericho* 34, 10. 35, 15, *hierusalem* (*hirłm*) 9, 14, *iafeth* 13, 14, *hiesum* (sc. *Iesum Naue*) 33, 10, *hiesu* 34, 23 (abbreuiatum *ih̄s* etc. 32, 25. 33, 6. 7. 34, 26. 35, 17. 22), *israhel* 32, 7 (*ih̄l* 23, 18. 30, 10. 31, 11. 32, 4. 12, *ish̄l* 32, 3), *israhelita* 37, 27 (cf. *israhelitici* 15, 19 cod. B), *ysahac* 3, 17. 18, 23 (*isahac* A). 20, 22. 28. 29. 21, 7. 9. 24, 13 (sed *ysaac* 38 nota 3 et 16, 1 cod. B). falsam autem aspirationem repudiauimus in *hemmanuhel* 37, 3, *schyta* 7, 17, *chorinthios* 31, 2. scripsimus porro cum cod. A *intellig-* 34, 4. 37, 10 et *intelleg-* passim, *rettulissent* 27, 12 et *retulit* 23, 3, *repper-* (etiam in formis praeter perfectum) 24, 28. 25, 22. 33, 5. 30. 36, 6, *spiritual-* (in cod. A compendiose *sp̄ual-*) 19, 11. 14 et *spirital-* passim. secuti sumus denique cod. A in scribendo uel omittendo *p* inter *m* et *n*, *m* et *t*: *dampnationem* 34, 6, *perempt-* 11, 4 bis. 5 (*peremt-* 8, 13. 34, 23), *temptatio-* 23, 25. 25, 7. 26, 20. 24. 27. 30. 28, 14 bis. 16. quae autem ut in ipsum textum reciperemus, a nobis non impetrauimus, haec sunt:

*ę* pro *e*: *accępit, cęterum, conformę, ębri-, ęcclesia, ędidit, ęmissa, ęmortuarum, fęci, fęmina, hębes, hędis, lęgis, mędia, obędientem, plęna* etc., *ęlym* 27, 1. 5, *ęua* 12, 8, *hęrodem* 11, 13, *noę* 12, 21. 25. 13, 6. 9. 19. 14, 6. 9. 24. 15, 8, *oseę* 30, 6. 31, 4.

*e* pro *ae*: *cedentis, celo, deseuiunt, hec, preceperat, predic-, prefigur-, preform-, preparauerat, prereptione, preripuit, prescire, present-, prestaret, queque, sepe* etc., saepius in terminationibus 1. declin., ut *ecclesie* etc.

*ę* pro *oe*: *pęna.*

*i* pro *y* in uocabulis e lingua graeca petitis: *aegipto* 35, 11, *misterium* 38, 1; substituimus autem *y* pro *i*, quia ipse Hilarius alibi semper in illis uocabulis utitur *y*.

*y* pro *i*: *hystoria.*

*b* pro *u*: *libor-, olibę.*

*u* pro *b*: *existimauit, heues, peccauit.*

aspiratio falsa in uocabulis latinis inuenitur in *habund-* 19, 30. 20, 24. 27, 21. 28, 23, *herror* 25, 10, *ueh* 9, 16, *archanum* 25, 19, *michi* et *nichil* saepe. aspiratio omissa est in *aborrebat* 25, 15.

geminatio omissa est in *consumantur* 9, 9, *consumatur* 27, 4. geminatio falsa habetur in *appellunt* 8, 16.

Scriba codicis A uel eius praedecessores male legentes uel scribentes confundebant saepius uocales uel consonantes, uelut scripserunt *a* pro *e*: 18, 23 *habetibus*, 23, 4 *affectus* (11, 26 *adfectu*), 26, 28 *marito*. — *e* pro *a*: 12, 18 *et*. — *e* (*ę*) pro *i*: 6, 2 *cęleste*, 23, 5 *moysę*, 25, 24 *plaudete*, 34, 11 *suscepit*. — *i* pro *e*: 4, 12 *nuncupari*, 8, 14 *perimisset*, 9, 22 *persequimini*, 27, 23 *relicta*, 31, 15 *efficit*. — *i* pro *o*: 31, 29 *dī*. — *o* pro *i*: 28, 27 *eos*. — *o* pro *a*: 27, 24 *sexta*, 29, 15 *septima*. — *o* pro *u*: 29, 17 *campo*, 36, 9 *coram*. — *um* pro *o*: 23, 13 *seruitium*. — *c* pro *g*: 3, 16 *elicit*. — *d* pro *u*: 32, 16 *uidentis*. — *m* pro *t*: 29, 21 *iubemur*. — *n* pro *t*: 20, 4 *an*. — *p* pro *p̄*: 29, 9 *pscriptum*. — *s* pro *r*: 24, 14 *sursum*. — bis confunduntur *ait* et *ita*: 12, 7 *ait* pro *ita*, 4, 24 *ita* pro *ait*.

In uerbis compositis assimilationem uel dissimilationem codicis A immutatam reliquimus; quare scripsimus u. g.: *adcrescit, adfuerunt, adprehenditur, adsum-, ammonemur, commissae, comparatio, complectitur, ecferbuit, immanibus,, imminens, immortalitatis, impertiendo, impietatis, implenda, inridetur, inreligiositatis, optinet, optulit, subfigit.*

Quod ad abbreuiationes attinet, attulimus iam supra complura nomina sacra abbreuiata, reliqua sunt ordinaria u. g. *dī, dō, dn̄s, χp̄i, s̄c̄o sp̄u* (*sp̄s* adhibetur saepius etiam sensu profano). praeterea hic notentur abbreuiationes copulae *ė, s̄t, ėē, ėēt, ėēnt*, coniunctionum et pronominum *aū, ꝗa, ꝗn, q̄m, uł, nr̄, q̲, q̲d, qđ, .i.* (= *id est*) et substantiuorum: *am̄* = *animo*, *apłs* = *apostolus*, *eccła* = *ecclesia*, *frat* = *frater*, *mīam* = *misericordiam*, *nōis* = *nominis*, *t̄pē* = *tempore*, *t̄ra* = *terra*, *t̄tio* = *tertio*.

Interdum scriba diuisit unum uocabulum in duo uel tria aut contraxit duo in unam uocem; scripsit u. g. 6, 26. 25, 13 *in animis* pro *inanimis*, 7, 5 *ab scō sum* pro *absconsum*, 6, 12 *referres eam* pro *referre se iam*, 31, 21 *in stinctu se domiturus* pro *instinctus edomiturus*, 31, 30 *in sensibilibus* pro *insensibilibus*. per aberrationem oculorum explicantur dittographiae uelut 4, 3 *in imaginem* pro *imaginem*, 21, 3 *essel et esau* [*essel*].

De fatis libri Aretini disseruimus uberius in *Studien III* 16 sqq. hic indicasse sufficiat codicem eundem esse atque illum librum, de quo Petrus diaconus loquitur in *Chronicis monasterii Casinensis*[1] enarrans Desiderium abbatem, postea Uictorem III papam (1087), exscribi iussisse *Hilarium mysteriorum et hymnorum* et cuius mentio fit in catalogo bibliothecae Casinensis anno 1532 Romam misso, nunc cod. Uaticano 3961, hisce uerbis: *Liber misteriorum Scti Ylarii inc.: Multiplex.*

**2.** *a*). Cod. Casinensis 257 (= B) magna ex parte a Petro diacono anno 1137 scriptus continet f. 691—710 *Scolia in Quaestionibus Ueteris Testamenti* seu excerpta quaedam, quae ipse Petrus ex uariis operibus exegeticis collegit atque in unum coniunxit. inter quae Scolia habentur, ut primus monuit Andreas Wilmart[2], f. 706$^{v}$ — 707$^{r}$ complura excerpta ex nostris *Tractatibus* Hilarianis partim ad uerbum desumpta partim modo solutiore circumscripta. haec autem excerpta eo pluris aestimanda esse patet eo, quod nonnulla fragmenta nobis aliunde nota non sunt. in excerpendis *Tractatibus mysteriorum* Petrus diaconus secutus est ordinem ipsum operis Hilariani. eum autem excerpta ex ipso cod. A, procul dubio tunc integro, desumpsisse pro certo haberi posse existimamus. *Scolia* illa *in Quaestionibus Ueteris Testamenti* cum excerptis Hilarianis primum in lucem edita sunt in *Florilegio Bibliothecae Casinensis* V1 (1894) 175—191. rogante me P. Bruno Albers O. S. B. collationem nouam excerptorum suscepit. ea usi excerpta omnia in tres classes diuisa repraesentauimus (*Studien III* 23—26), quarum prima continet excerpta ex codice A ad uerbum uel fere ad uerbum desumpta et in A adhuc seruata, altera sententias decem Hilarianas a Petro liberius circumscriptas, cum genuinum textum A praebeat, tertia denique illa sex excerpta, quorum ne uestigium quidem in cod. A nunc exstat. ad primam classem pertinent: *Adam—apostolum* 4, 9—14; *namque—insequitur* 6, 23—28; *agnoscit—nascente* 7, 10—16; *futuri—dignus* 8, 12—14; *principis—gloriatur* 11, 11—16; *Iam—Is-*

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[1] M G h, Scriptores VII (1846) 747. [2] *Revue Bénédictine* XXVII (1910) 12—31: *Le De mysteriis de Saint Hilaire au Mont Cassin.*

*rahel* 15, 4—6; *sub tribus Noe filiis—mortem* 15, 13—16; *In hoc ligno—pendentem* 26, 4 sq. fragmenta alterius classis u. *Studien III* 24 sq. tertia classis complectitur haec fragmenta: *domini—continetur* 15, 16 sq.; *Quia autem Iaphet—gerit* 15, 18—20; *Sarra—synagogam* 15, 25; *semen—assistit* 16, 1—4; *In littera Abrae—centesima oue* 16, 5—15; *Rebecca—signat* 17, 12—18. excerptorum primae classis in apparatu critico rationem habuimus, alterius classis fragmenta negleximus, tertiae classis excerpta in textum admisimus.

Quodsi quaeritur, num haec ultima sex fragmenta, quae in ipsum textum recepimus, ex codice A ad uerbum descripta sint, id asserere de longioribus fragmentis, scilicet de primo, quod arte conectitur cum septimo primae classis (p. 15, 13—16), de quarto, quinto, sexto non dubitamus. solebat enim Petrus diaconus longiora excerpta ad uerbum uel fere ad uerbum ex A desumere. quod attinet ad secundum et tertium, etiam haec speciem fragmentorum ex sententiis longioribus ad uerbum uel fere ad uerbum exscriptorum prae se ferunt. quare haec quoque in textum admittere non haesitauimus.

De re orthographica codicis B nihil monendum est, nisi quod legitur *i* pro *y* in *sinagogam* 15, 25 et *tipum* 17, 13.

*b*). In paruulo aliquo tractatu saec. XII, cui titulus *Ratio generalis de initio aduentus domini secundum auctoritatem Hilarii episcopi*, traditum est fragmentum Hilario ascriptum, quod adhibetur ab auctore ad probandam antiquam consuetudinem aduentus liturgici trium hebdomadarum. incipit ita: *est autem et alia eiusdem negotii ratio haudquaquam uilipendenda, qua gloriosus ecclesiae auctor et doctor eximius Hilarius in libro utitur officiorum* et desinit his uerbis: *haec sunt, quae apud Gallos positus ex libro officiorum sancti Hilarii non inutiliter mihi* (*michi* cod. M) *corrasi*. opusculum illud uiri docti plerique Bernoni Augiensi (1008—1048) attribuerunt. id autem excerptum esse ex actis synodi cuiusdam Aurelianensis uel potius ex chronico Floriacensi saec. XI rationibus haud spernendis nouissime demonstrauit Dom Blanchard[1]. tractatum edidit Bernardus Pez in *Thesauro Anecdotorum* IV P. 2 (Augustae Uindel. 1723) 51 (= CXLII 1085 M) usus duobus libris manu scriptis, scilicet codice aliquo S. Emmerami et alio *Ecclesiae Cathedralis Frisingensis membraneo uolumine, cuius characteres aetatem Bernonis assequi uidebantur* (Pez VII). priorem codicem recognouimus in cod. Monacensi 14477 (Em. E 100) saec. XII (= M), qui tradit uerba Hilariana f. 72. codicem Frisingensem quidem inuenire non potuimus, sed repperimus alium codicem Monacensem, scilicet 27300 (Ratisbon. Niedermünster) saec. XII in. (= N), continentem tractatum et illa uerba Hilariana f. 66. haec uerba habentur etiam in *Libello de quibusdam rebus ad missae officium pertinentibus*, quem Melchior Hittorp sub Bernonis nomine (*De diuinis catholicae ecclesiae officiis et ministeriis* [Coloniae 1568] 419—433) in lucem protulit (p. 425 = CXLII 1055 M). Iohannes Mercati et Andreas Wilmart denuo fragmentum ediderunt, ille secundum editionem Bernardi Pez in *The Journal of Theological Studies* VIII (1907) 429 sq., hic usus etiam cod. Parisino 2265 saec. XIV (f. 168) in *Revue Bénédictine* XXVII (1910) 500—513.

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[1] *Revue Bénédictine* XXIX (1912) 98—107: *Oeuvres attribués à Bernon de Reichenau.*

Originem Hilarianam illius fragmenti negarunt nonnulli eo, quod initium aduentus liturgici ante festiuitatem natiuitatis uel epiphaniae domini instituti ad tantam antiquitatem referri non possit. ad quod argumentum respondent alii[1] iam in concilio primo Caesaraugustano anni 380 (381), quod duodecim fere annis post mortem Hilarii habitum est, commemorari aduentum liturgicum domini in Hispania festiue celebratum[2] et quidem aeque atque ab Hilario aduentum trium hebdomadarum: *uiginti et uno die, quo a XVI kalendis Ianuarii usque in diem epiphaniae, quae est VIII idus Ianuarii* etc. Bernonem autem Augiensem ipsum, siue est auctor *Rationis generalis* siue non est, uerba illa habuisse pro Hilarianis comperimus ex eius ad Aribonem archiepiscopum epistula *Qualiter aduentus domini celebretur*. in ea enim epistula scribit haec: *et nos ueraciter dicimus, quia ritum, quo aduentum domini* (*hoc anno* add. N) *celebramus a sanctis patribus Gelasio, Gregorio, Hieronimo atque Hylario indubitanter accepimus* (M f. 71$^v$, N f. 65$^v$, apud Pez p. 48).

Ea uero, quae fragmento illo continentur, singula optime concordare cum stilo atque elocutione, cogitandi ratione atque methodo exegetica Hilarii Pictauiensis multis monstrauit Andreas

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[1] Cf. W. C. Bishop, *The three Weeks Advent of 'Liber officiorum' S. Hilarii* in *The Journal of Theological Studies* X (1909) 127 et Wilmart l. c. [2] cf. A. Lesley, *Praef. ad Missale mixtum* n. 207 (LXXXV 66 M).

Wilmart l. c. Quod autem Hilarii *Tractatus mysteriorum* ab auctore *Rationis generalis* commemorantur sub titulo *Liber officiorum*, id magnam difficultatem gignere nequit. in similem enim errorem etiam Coustantius, egregius operum Hilarianorum editor, incidit, qui ignorans sensum illius uocis Hilarianae *mysteriorum* scripsit in Praefatione n. 23 de libro mysteriorum, cuius nihil nobis superesset nisi titulus ab Hieronymo indicatus, ex ipso illo titulo coniectare licere eum librum officiis ecclesiasticis immixtum fuisse. quam Coustantii opinionem alii quoque uiri docti non pauci suam fecerunt decepti insuper hoc, quod etiam Ambrosius scripsit librum *De mysteriis*, quo de ritibus sacris agitur, et quod Isidorus Hispalensis publicauit opus, cui titulus est *Officiorum libri duo* seu *De ecclesiasticis officiis*. unde mirum non uidetur, quod etiam ille auctor, qui fragmentum ad stabiliendum suum de aduentu liturgico argumentum ex Hilario exscripsit, *Librum mysteriorum* per errorem *Librum officiorum* appellauit.

**3.** Textum *Tractatuum* primus in lucem edidit I. F. Gamurrini simul cum aliquot hymnis Hilarii et cum opere, quod inscribitur *Peregrinatio ad loca sancta*, in eodem codice A nunc conseruatis. editio haec princeps uulgata est in collectione, cui titulus *Biblioteca dell' Academia storico-giuridica* IV, Romae 1887, p. 3—28. textus multis quidem locis ab editore optime et feliciter emendatus est, sed aliis non paucis locis aut omnino non correctus est aut minus bene; saepius etiam male interpunctus, ita ut sensus aut nullus sit aut falsus euadat; praeterea textus editus complures errores in legendo codice exortos continet, quorum seriem dedimus in *Studien I* 36 sq. grato tamen animo multas correcturas et coniecturas editoris fecimus nostras semper addentes eius nomen exceptis iis uiri docti correctionibus, quae cuiuis legenti sponte sese offerunt. indicem plus quadraginta coniecturarum ad textum *Tractatuum* corrigendum praebuit cardinalis I. P. Pitra (*Analecta sacra* V [1888] 144 sq.). codicem Aretinum quamquam Pitra non ipse inspexit, tamen quosdam locos corruptos sanauit, alios coniecturis memoratu dignis temptauit. non paruum adiumentum nobis suppeditabant notae, quas Hubertus Lindemann codice ipso Aretino usus in libro *Des hl. Hilarius von Poitiers Liber mysteriorum* (1905) p. 98—119 publici iuris fecit.

**4.** Unicum testimonium de *Tractatibus mysteriorum* ex antiquitate nobis traditum est ab Hieronymo (de uiris inl. 100), Hilarium scilicet scripsisse *librum hymnorum et mysteriorum alium.* Hieronymus igitur uidetur exemplar ante oculos habuisse, quod continebat aeque atque cod. A simul et librum mysteriorum et librum hymnorum. quoniam autem titulos operum, quae enumerat, saepius non satis diligenter indicat, ex eius uerbis titulus uerus et planus certo erui nequit. inscriptionem operis simul cum primo folio in cod. A periisse iam supra diximus. uerum subscriptio ansam nobis dat ad titulum accuratius definiendum. legitur enim in ea ita: *finit tractatus mysteriorum S. Hilarii episcopi* etc. librarium per errorem scripsisse *finit* pro *finiunt* statim uidebimus. uox autem *tractatus* erat iam saeculo IV terminus ualde usitatus ad significandos commentarios uel homilias sacras scripturas interpretantes. alia exempla sunt u. g. Hilarii nostri *Tractatus super psalmos*, *Tractatus in Iob* (Hieron. de uiris inl. 100) et *Tractatus* Gregorii Eliberitani, qui uulgo dicuntur Origenis. afferri possunt et aliae rationes, quae operis inscriptionem *Tractatus mysteriorum* fuisse suadeant. opus diuisum est in libros duos; post tractatum enim in Moysen absolutum legitur in cod. A: *explicit liber primus. incipit secundus* (p. 30 nota 4). minime autem uerisimile est auctorem opus suum, quod diuisit in duos libros, ipsum nuncupasse *Librum mysteriorum.* praeterea Hilarius ipse adhibet terminum *tractare* ter ad significandam naturam materiei operis: *sed suis quibusque temporibus uniuersa tractabo ab Adam* 4, 4, *et hoc quidem quamuis utile fuerit ad cognoscendam spiritualium gestorum significantiam tractasse* 32,26 sq., cf. 13, 18. argumentum denique operis plane concordat cum notione, quam termino *tractatus* adiungimus. de sensu autem uocis *mysteriorum* uiri docti, priusquam ipse textus *Tractatuum* repertus est, alii aliud statuerunt. plerique putabant *Tractatus* fuisse opus liturgicum destinatum ad usum ecclesiarum gallicarum. ex opere autem ipso elucet uocem *mysterii* habere sensum ‘typi‘, ‘exempli‘, ‘imaginis‘, qui sensus saepius apud scriptores ecclesiasticos inuenitur (cf. *Studien III* 38).

Quod attinet ad titulos, quos singulis interpretationibus patriarcharum et prophetarum in textu praemisimus, eorum alii in cod. A scripti sunt in margine atramento rubro, uelut 4, 8 *de adam*, 7, 24 *de cain et abel*, 10, 20 *de lamech*, 32, 25 *de hiesu naue*; alii eodem colore inter ipsum textum exarati sunt uelut 12, 14 *de noe*, 22, 12 *de moyse*, 30, 5 *de osee*; alios denique, qui in ipso codice cum foliis perierunt, qui tamen ex contextu fragmentorum seruatorum et ex subscriptione codicis A restitui possunt, nos substituimus uncinis eos includentes, uelut 15, 23 *de abraham*, 17, 10 *de ysahac.* posuimus autem omnes titulos in ipso textu ideo, quod ex titulis inter textum codicis A scriptis concludere licet titulos cunctos originem ducere non ab aliquo scriba, sed ab ipso auctore *Tractatuum.* libri primi caput undecimum, quo Hilarius post gesta Lamech explanata de Seth patriarcha prosequitur, non inscriptum est ullo titulo forte propterea, quia haec interpretatio nimis breuis est et in Genesi quoque enarratio de Seth eodem capite continuo insequitur narrationem de Lamech.

Ut conspectum utriusque libri *Tractatuum* eorumque argumentorum magis perspicuum redderemus, diuisimus duos libros in singula capita.

*Tractatus mysteriorum* ab Hilario Pictauiensi conscriptos esse praeter Adolphum Ebert[1] uix quisquam negauit, originem autem Hilarianam Hubertus Lindemann luculentissime comprobauit[2]. arbitramur autem Hilarium opus composuisse in Gallia ex exsilio reuersum (360) et quidem postquam *Tractatus super psalmos* expleuit. ex ampla enim notitia operum Origenis, quae elucet ex *Tractatibus mysteriorum* aeque atque ex *Tractatibus super psalmos*, pro certo habemus *Tractatus mysteriorum* non esse scriptos ante exsilium, in quo solo Hilarius de libris Origenis pleniorem cognitionem acquisiuit. eum autem suum opus non in ipso exsilio scripsisse ostenditur sermone tranquillo ac pacato, qui liber est ab illa commotione animi, qua Hilarius in libris in exsilio scriptis de hoc ipso exsilio et de litibus circa fidem exortis loquitur. *Tractatus mysteriorum* denique post commentarios in psalmos compositos esse ex aliquo huius operis loco (in ps. 138, 4) concludi posse suspicamur[3]. postquam enim auctor uerba epistulae S. Pauli ad Romanos 5, 3 sq. commemorauit atque de suo addidit: *et haec quidem in sanctorum quorumcumque uita atque operibus fuisse cognoscimus, ut multis passionibus tribulationibusque iactati probabiles deo facti sint*, illustrat hoc suum dictum exemplis Abrahae, Iacobi, Moysis atque de his et similibus exemplis se alio loco tractaturum esse promittit dicens: *longum est passiones ceterorum patriarcharum, prophetarum, apostolorum—memorare —, sed haec oportunius et plenius suis locis tractari oportet.*

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[1] *Allgemeine Geschichte der Literatur des Mittelalters im Abendlande* I² (1889) 142. [2] l. c. 36 sqq. [3] cf. Watson-Pullan, *St. Hilary of P.* (1899) XLV.

quae uerba manifeste ostendere putamus Hilarium ante *Tractatus super psalmos* compositos de typis uel mysteriis Ueteris Testamenti peculiares tractatus non conscripsisse.

Qui autem fuerint libri Origenis, quibus praecipue Hilarius in componendis *Tractatibus* usus est, indicauimus in apparatu, in quo locos parallelos, qui maiorem similitudinem exhibent, notauimus; cf. etiam infra indicem locorum. forte aliquis pendere Hilarium ab Origene etiam aliis locis inueniet, u. g. si contulerit p. 17, 12 *Rebecca* etc. cum homil. X in Gen., p. 20, 15 *ager* etc. cum homil. XI 3 in Num., p. 22, 30—23, 13 cum homil. III 4 in Ex., p. 25, 17 *equisse* etc. cum homil. VII 1 in Ex., p. 27, 1—9 cum homil. VII 3 in Ex., p. 28, 10 sq. cum homil. VII 2 in Ex., p. 29, 3 *sol* etc. cum homil. II 1 in Ex. et cum homil. XXIII 5 in Num., p. 29, 10—16 cum homil. VII 5 in Ex., p. 31, 1 sqq. cum homil. III 4 in librum Iesu Naue etc. quorum locorum numerus sine dubio augeri posset, si Origenis homiliae in libros Ueteris Testamenti integrae et si imprimis eiusdem auctoris mysticarum homiliarum libri duo, in quibus etiam de Genesi tractabat (Rufin. apol. II 20), nobis traditi essent. testes complures, qui praeter Origenem de nominibus *Abram* et *Sara* mutatis (ad p. 16, 6) similiter, etsi non eadem ratione atque Hilarius disserunt, inuenies indicatos in *Studien III* p. 40.

**5.** Ualde dolendum est, quod opus Hilarianum in cod. A non integrum, sed temporum iniuria mutilatum ad nos peruenit. quot autem folia interciderint et quid continuerint, et auctor et ipse cod. A indicia quaedam suppeditant. ac primum quidem dicuntur *Tractatus* ab ipso auctore *libellus*: 3, 20 *hoc libello uisum est ostendere*; quibus ex uerbis apparet librum non fuisse magnum. quodsi deinde fidem habere possumus subscriptioni codicis A (*finit tractat; mysteriorum s̄ hylarii ep̄i ab adā usq; ad noe. deinde abraę. ysaac. iacob. moysi. et oseę proph̄ę. et helie*, cf. infra p. 38), ex ea idem colligere licebit. enumerantur enim in subscriptione typi, quos in partibus opusculi seruatis omnes tractatos inuenimus, scilicet Adam (et Eua, Cayn et Abel, Lamech, Seth), Noe (et filii eius ex parte), Abraham (ex parte), Ysahac (ex parte), (Esau et) Iacob (ex parte), Moyses, Osee (ex parte), Helias (sed cf. p. XVIII). aegre autem ferimus, quod in subscriptione nulla quaestionis de Hiesu Naue mentio fit, praesertim cum *Tractatus* attente legenti fortasse etiam mirum uideatur, quod Hilarius de Hiesu Naue et Raab demum uerba faciat, postquam ad prophetarum typos tractandos aggressus

Osee prophetae exemplum explicauerit. sed ipse Hilarius capite 5 libri II excusat paucis suam agendi rationem.

Maiores operis partes in A periisse etiam ex ipsius codicis forma cognoscimus. atque imprimis desideratur initium totius operis, quod cum primo folio quaternionis primi periit. uox tamen *Multiplex*, qua incipiebat praefatio, fortuito nobis conseruata est in breui illa notula, quam de codice A continet catalogus bibliothecae Casinensis anni 1532, nunc cod. Uaticanus 3961 (u. supra p. IX). quae autem fuerit sententia auctoris, facile conicitur cum ex uerbis praefationis adhuc seruatis et ex nonnullis locis ipsorum *Tractatuum*, quibus Hilarius suam rationem typos Ueteris Testamenti interpretandi defendit, tum ex initio praefationis commentariis in psalmos praemissae, in quo pariter de typis Ueteris Testamenti eorumque diuersa interpretatione disputat. sunt autem uerba haec: *diuersas esse plurimorum in psalmorum libro opiniones ex libris ipsis, quos scriptos reliquerunt, compertum habemus* (p. 3, 1 sq.). quibus dictis non dubitamus Hilarium initium *Tractatuum mysteriorum* fecisse hisce uel similibus uerbis: *Multiplex est scripturarum interpretatio* uel *Multiplex est de sensu scripturarum opinionum diuersitas.*

Primi quaternionis praeter folium primum perierunt etiam duo ultima folia, quae continebant reliqua explicationis typorum Noe et filiorum eius et uerisimiliter initium quoque explanationis gestorum Abrahae patriarchae. haec autem explanatio in cod. A tota periit; conseruata sunt sola illa fragmenta a Petro diacono et a monacho aliquo germanico saec. XI uel XII tradita, quibus tractatur de duabus Abrahae uxoribus aduersariis Sara et Agar, de sacrificio Abrahae, de nominum Abrahae et Sarae mutatione. iustificationem Abrahae se tractaturum esse indicauerat Hilarius in praefatione p. 3, 17. in reliquis suis operibus Hilarius commemorat ex uita Abrahae haec gesta: Abraham iustificatum[1], angelum dei missum ad Agar, tres uiros coram Abraha assistentes, Agar ancillam de Abrahae domo cum filio suo expulsam, angelum dei ad Saram uerba facientem, poenam in Sodomam et Gomorrham immissam[2], nomina Abrahae et Sarae mutata[3], promissiones dei Abrahae datas[4]. hos igitur omnes uel fere omnes typos etiam in libro mysteriorum tractatos fuisse pro certo haberi posse putamus; exempli

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[1] De trin. V 15 sq. in Matth. 2, 3. in ps. 127, 7 p. 632, 23. [2] cf. de trin. IV 23—33. V 15 sq. [3] in Matth. 18, 6 [4] in ps. 138, 40 p. 773, 3—14.

Abrahae explicationem sequebatur consideratio typi Isaac, quam auctor breuiter iam significauerat in praefatione (*ecclesiam — discernit — ortu Ysahac* p. 3, 15 sqq.) et quam similiter indicat subscriptio (cf. p. 38). praeter unum autem fragmentum apud Petrum diaconum conseruatum, quod commemorat sponsalia facta inter Isaac atque Rebeccam et assumptionem gentilium in ecclesiam praefigurantia tota interpretatio, qua agebatur de Isaac patriarcha, intercidit. sed quoniam Hilarius nec in reliquis libris plura de Isaac tractat, eum exemplum Isaac patriarchae paucis absoluisse in promptu est.

Sequebatur deinde consideratio typi Iacob patriarchae (cf. praef. p. 3, 17 et subscriptionem p. 38), cuius apud Laban seruitutem praefigurasse redemptionem ecclesiae Hilarius iam in praefatione indicauerat et cuius cum angelo dei luctam capite 13 libri alterius commemorat (p. 36, 29). quam luctam etiam in libris *De trinitate*[1] et in *Tractatibus super psalmos*[2] explicatam inuenimus. cum in iisdem commentariis praeterea commemorentur nomen Iacob in Israhel demutatum et id quidem saepius[3], filii duo Iacob et Esau dissidentes, Rachel uxor ecclesiam praefigurans, haec uel similia etiam in *Tractatibus mysteriorum* Hilarium interpretatum esse non immerito suspicamur. pars autem ulterior enarrationis de lucta inter Iacob et Esau exorta adhuc seruata est in primis foliis illius quaternionis, qui nunc in cod. A est alter.

His igitur positis pro comperto haberi potest in illo secundo totius libri manu scripti quaternione deperdito — nisi quis potius duos quaterniones periisse putat — tractatum fuisse de gestis reliquis Abrahae et breuiter de exemplis Isaac atque Iacob prophetarum. totum autem uolumen non magnum fuisse colligitur etiam ex excerptorum Petri diaconi ea parte, cuius uestigia in ipso cod. A perdita sunt. si enim Petrus aequali semper modo *Tractatus mysteriorum* excerpsit, partes nunc perditas, quarum notitiam soli Petro diacono debemus, prolixas non fuisse excerptoris fragmenta neque longa neque multa documento sunt. dolendum sane est, quod Petrus priorem tantum librum excerpsit.

Discissus ac lacunosus secundus quoque liber nobis traditus est. ac primum quidem perierunt complura, quae sequebantur ultima uerba quaternionis, qui nunc est secundus (p. 37, 21). multa, fortasse duos quaterniones seu paginas triginta duas intercidisse putauit I. F. Gamurrini. H. Lindemann uero, quem sequitur A. Wilmart, unum tantum quaternionem deesse censuit. arbitratur autem ultima uerba pertinuisse ad interpretationem typi Heliae prophetae, quam aliorum prophetarum (uelut Dauidis, Ionae) interpretationes praecessissent. non quidem negandum est ultimis uerbis *Tractatuum* nobis traditis sermonem esse de Helia propheta eaque, si fides habenda esset subscriptioni codicis A (cf. p. 38, 3 not.), ad tractatum de Helia pertinuisse. hoc autem posito ualde dubitari posset, num ille tractatus suo loco traditus esset. sed cum recte monuerit u. c. Aug. Engelbrecht (cf. p. 35, 23) capitulis 11—15 manifesto totius operis perorationem contineri, ex abrupto autem initio totius libri secundi in cod. A seruato conici licere hoc loco in quodam archetypo codicis A complurium aliorum prophetarum interpretationes excidisse, potius putandum est ipsum tractatum de Helia propheta, qui ultimis perorationis uerbis breuiter resumi uidetur, suum locum in illa parte nunc deperdita tenuisse. cui sententiae obstare nequit subscriptio codicis A, fortasse ab ipso librario huius codicis composita; ea enim neque prioris libri typi tractati recensentur omnes et ex exemplis libri secundi manifesto omittitur Hiesus Naue. quod autem ex prophetis nominantur tantum Osee et Helias, facile explicatur eo, quod librarius haec nomina ex initio et fine materiae sibi traditae exscripsit.

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[1] IV 31. V 19. XII 46 [2] in ps. 54, 13. 68, 19. [3] in ps. 13, 6. 52, 21. 120, 10. 123, 1. 134, 6. 147, 7.

Exodium uero *Tractatuum* paucis resumens exemplum Heliae, quale in A traditur, huius operis naturae optime respondere arbitramur, cum in eo disseratur de restitutione uniuersorum extremis diebus peragenda. denotatur enim exodii illius uerbis praedicatio illa prophetae, qua eum in fine mundi restituturum uniuersa, id est reliquum, quod deprehenderit ex Israel, ad cognitionem dei reuocaturum Hilarius ostendit etiam in commentario in Matthaeum[1]. quoniam uero f. 13$^v$ est ultimum folium quaternionis tertii, ea perorationis pars, quae excidit (p. 37, 21), expleuit minimum unum folium noui quaternionis; plura folia excidisse ut statuamus, nulla ratio nos cogit. Hilarium autem in *Tractatibus* non neglexisse typum Heliae prophetae etiam ex eo concludendum est, quod in aliis commentariis de s. scripturis confectis saepius uerba de illo propheta facit. commemorat enim coruum cibos Heliae solitum inferre[1], prophetam in corpore raptum in caelestem habitationem[2], eundem in transfiguratione Christi in monte Thabor constitutum[3], eum denique in fine mundi uenturum atque ab antichristo perimendum[4]. hos igitur uel similes typos etiam in *Tractatibus mysteriorum* ab Hilario enarratos esse ualde est uerisimile.

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[1] 17, 4. cf. ib. 26, 5. in ps. 59, 13 p. 201, 20 sq.

His omnibus consideratis atque perpensis adnectimus conspectum quaternionum olim in libro Casinensi contentorum signantes folia libri olim integri litteris crassioribus et addentes foliis nunc perditis asteriscos.

I quaternio, **f. 1***: initium prologi.
**f. 2—6** = f. 1—5 = p. 3, 7—15, 20: finis prologi, Adam (et Eua), Cayn et Abel, Lamech (et Seth), Noe (et filii eius Sem, Iaphet, Cham) ex parte.
**f. 7*—8***: Noe (et filii eius Sem, Iaphet, Cham) ex parte, Abraham ex parte.

II quaternio, **f. 9*—16***: Abraham (et Sara) ex parte, Ysahac (et Rebecca), Iacob (et Esau) ex parte; cf. fragmenta alibi seruata p. 15, 23—17, 18.

III quaternio, **f. 17—24** = f. 6—13 = p. 18, 3—37, 21: Iacob (et Esau) ex parte, Moyses, Osee, Hiesus Naue (et Raab), perorationis initium.

IV quaternio, **f. 25***: peroratio ex parte.
**f. 26** = f. 14 = p. 37, 26 et p. 209—212: finis perorationis, initium libri hymnorum i. e. hymnus *Ante saecula* ex parte.
**f. 27*—30***: hymnus *Ante saecula* ex parte, alii hymni, hymnus de resurrectione Christi ex parte.
**f. 31** = f. 15 = p. 212—216: hymnus de resurrectione Christi ex parte, hymnus *Adae carnis* ex parte.
**f. 32***: hymnus *Adae carnis* ex parte, fortasse alii hymni.

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[1] In ps. 146, 12 p. 853, 2 sq. [2] in ps. 118 Záde 3 p. 517, 6 sq. [3] in Matth. 27, 2. [4] in Matth. 20, 10.

## II A.

## DE COLLECTANEIS ANTIARIANIS PARISINIS (FRAGMENTA HISTORICA).

1. De titulo et dispositione. — 2. De codicibus totius collectionis. — 3. De textibus parallelis. — 4. De editionibus. — 5. De fontibus collectionis eiusque redactore. — 6. De huius editionis natura.

**1.** Anno 1598 Nicolaus Faber (Le Fèvre), uir de studiis humanioribus promouendis optime meritus, Lutetiae Parisiorum edidit collectionem complurium documentorum saeculi IV, quae ad impugnandos Arianos congesta et ex parte textibus narratiuis inter se coniuncta sunt, collectionem quidem, si folia numerantur, non adeo magnam, sed si argumenta considerantur, grauissimam[1]. hanc editionem prelo parauerat et ad finem fere perduxerat Petrus Pithoeus secundum codicem saeculi XV, qui dicitur Pithoeanus (= T, cf. infra p. XXXVII), cum morte praematura abreptus est. in illo autem libro manu scripto Pithoeus inuenerat collectionem in duas partes diuisam, unam partem titulo carentem, alteram inscriptione ornatam, quae Hilario Pictauiensi libellum hisce uerbis attribuit: *Incipit liber secundus Hilarii Pictauensis prouinciae Aquitaniae, in quo sunt omnia, quae ostendunt uel quomodo, quibusnam causis, quibus instantibus sub imperatore Constantio factum est Ariminense concilium contra formellam Nicheni tractatus, qua uniuersae haereses comprehensae erant.* ultimum documentum alterius partis concludebatur hac subscriptione: *Explicit Sancti Hilarii liber ex opere historico.* Faber, qui Pithoei editionis curam suscepit, totam collectionem in codice Pithoeano male in duas partes distinctam esse parte posteriore priori per errorem anteposita ratus ordinem utriusque seriei mutauit, ita ut inscriptio supra memorata in totam quasi collectionem caderet et litterae synodi Parisiensis, a qua in codice prioris partis initium sumebatur, sequerentur tamquam rescriptum epistulam Orientalium synodi Seleuciensis, quae finem faciebat parti alteri. paginas autem editionis suae Faber a secunda parte noua serie numerorum signauit. praemisit uero operi hunc titulum: *Hilarii Pictauensis prouinciae Aquitaniae episcopi ex opere historico Fragmenta numquam antea edita.* in fine adiecit documentum aliquod, quod etiam in posterioribus editionibus semper recusum est, scilicet: *Damnatio blasphemiae Arii et expositio*

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[1] Cf. Faber, Praef. p. 2.

*integrae et catholicae fidei, quam catholici in tractatu Ariminensi firmauerunt et manu sua subscripserunt.* de quo documento Faber ita dicit: *quod sequitur, est ex alio cod. Deruen. post exemplar fidei Nicenae.* sed quia hoc documentum nullo modo ad collectionem nostram pertinet, in nostra editione id plane neglexinus.

Ordinem fragmentorum denuo inuertit Petrus Coustantius e congregatione Maurinorum in editione anni 1693. cum enim eo ordine, quo in cod. T et in huius apographo cod. C (u. p. XXXVII) collectio exstaret, sine fastidio et sine quodam a uero aberrandi discrimine legi uix posse putaret, hanc dispositionem Coustantius censuit optimam fore, quae omnia sic temperaret, ut et temporum seruaretur ordo nec rerum ab Hilario ordinatarum ratio immutaretur. eam ob rem se obseruasse, quoties in toto opere desideraretur aliquid, quod auctor se subnexuisse significaret, aut sequeretur aliquid, quod cum praecedentibus non cohaereret, atque proinde opus in tot fragmenta se partitum esse, quot in locis nactus esset dissutum aut aliqua sui parte mutilatum, et fragmenta singula, numero quindecim, secundum ordinem temporum collocasse. editioni autem praefixit titulum hunc: *Fragmenta ex libro Sancti Hilarii Pictauensis prouinciae Aquitaniae, in quo sunt omnia* etc. (cf. p. XX). ut ordo monumentorum, quem Faber secutus est, et ordo a Coustantio propositus melius cognoscantur, ambo hic inter se conferantur. tituli singulorum fragmentorum, qui apud Fabrum et Coustantium uix discrepant, sunt fere iidem atque in cod. C.

| ORDO FABRI: | ORDO COUSTANTII: |
|---|---|
| *Liber Sancti Hilarii Pictauensis prouinciae Aquitaniae, in quo sunt omnia* etc. | |
| *Sancto spiritu plenus Paulus apostolus* etc. . . . . . . . . | Fragm. I. |
| *Epistula synodi Sardicensis ad uniuersas ecclesias* . . . . . | Fragm. II. |
| *Epistula facta ad Iulium urbis Romae episcopum, Iulio episcopo a synodo directa* . . . . . . . . . . . . . . . . . | |
| *Epistula, quam post renuntiationem Orientalium Athanasium reum non esse in urbe Roma holographa manu Ualens perscripsit et Ursacius subscripsit* . . . . . . . . . . | |
| *Item exemplum alterius epistulae Ualentis et Ursacii, quam post aliquantum temporis ab Aquileia, postea quam hanc superiorem Romae emiserant, ad Athanasium miserunt et episcopos* . . . . . . . . . . . . . . . . . . . . . | |
| *Fides apud Nicaeam conscripta a trecentis decem et octo episcopis contra omnes haereses* . . . . . . . . . . . . . | |

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|---|---|
| *Epistula Liberii episcopi urbis Romae ad Orientales episcopos* | Fragm. IV. |
| *Epistula Liberii episcopi urbis Romae facta ad catholicos episcopos Italiae* | Fragm. XII. |
| *Epistula episcoporum Italiae (ad episcopos Illyricos)* | |
| *Epistula Ualentis et Ursacii et aliorum ad Germinium* | Fragm. XIV. |
| *Rescriptum Germinii ad Rufianum, Palladium et ceteros* | Fragm. XV. |
| *Liberius antequam ad exilium iret, hanc uniformem epistulam confessoribus scripsit, id est Eusebio, Dionysio et Lucifero in exilio constitutis* | Fragm. VI. |
| *Item Liberius, antequam iret in exilium, de Uincentio Capuensi ad Caecilianum episcopum Spoletinum scripsit* | |
| *Post haec omnia, quae gesserat uel promiserat Liberius, missus in exilium uniuersa in irritum deduxit* etc. | |
| *Dilectissimis fratribus presbyteris et coepiscopis Orientalibus Liberius* | |
| *Item Liberius de exilio Ursacio, Ualenti et Germinio* | |
| *Item de exilio Liberius Uincentio* | |
| *Epistula Orientalium episcoporum, quam reuersis ab Arimino legatis dederunt* | Fragm. X. |
| *Fides catholica exposita apud Fariseam ciuitatem ab episcopis Gallicanis ad Orientales episcopos* | Fragm. XI. |
| *Eusebius ad Gregorium episcopum Span.* | |
| *Epistula Germinii episcopi aduersus Arianos* | Fragm. XIII. |
| *Decretum synodi Orientalium apud Serdicam episcoporum a parte Arianorum, quod miserunt ad Africam* | Fragm. III. |
| *Epistula Ariminensis concilii ad Constantium imperatorem, ubi episcopi praeuaricati sunt a fide uera* | Fragm. VIII. |
| *Gesta, ubi praeuaricati sunt episcopi legati a fide uera* | |
| *Exemplum fidei epistulae missae ad Constantium imperatorem a perfidis episcopis* | Fragm. IX. |
| *Epistula legatorum missa ad Constantium imperatorem a Liberio episcopo Romae per Luciferum episcopum* | Fragm. V. |
| *Epistula Constantii (Constantini* Faber*) imperatoris ad episcopos Italos, qui in Ariminensi synodo conuenerunt* | Fragm. VII. |
| *Definitio catholica habita ab omnibus catholicis episcopis, priusquam per terrenam potestatem territi haereticorum consortio sociarentur in concilio Ariminensi* | |

Cum autem editoris sit fragmenta eo ordine, quo in libris manu scriptis tradita sunt, in lucem proferre idque eo magis, quod de origine nostrae collectionis tantum coniecturae plus minus probabiles factae sunt, reliquimus plane immutatam et diuisionem collectionis in duas partes seu series et ipsum ordinem singulorum utriusque partis fragmentorum. sed ut clarior esset conspectus totius collectionis et commodior eius usus atque indicatio singulorum monumentorum, fragmentis titulum breuem in margine praefiximus. quod ad titulum totius collectionis attinet, iam in *Studien I* 5 proposuimus, quoniam codicum nostrorum memoria titulus proditus non est, ut inscriptionem aptam, dilucidam, commodam hanc: *Collectanea Antiariana Parisina, quae uulgo dicuntur Fragmenta historica S. Hilarii Pictauiensis* (compendio abbreuiatam *Coll. Antiar. Par.*); indicari igitur potest certus quidam locus breuiter u. g. ita: *Coll. Antiar. Par. Ser. A IV 1, 5.* rationes autem, quae nos mouerunt ad eligendam hanc nouam eamque a nobis fictam inscriptionem, sunt hae: tituli usque adhuc usitati nec traditione librorum manu scriptorum ulla ratione confirmantur et multorum de origine collectionis opinionibus aduersantur. nouus autem titulus eiusmodi esse debet, ut et naturam collectionis breuiter exprimat, quae constat documentis uariis uariorum auctorum ad Arianae haeresis impugnandae historiam pertinentibus insertis textibus narratiuis unius uel plurium redactorum, et ut omnibus, qui opus illud indicare uel indicatum recognoscere uelint, commodus sit. uox uero *Collectanea* magis consentanea uidetur quam uox *Collectio* eo, quod congestio illa fragmentorum nobis minus ordinate tradita est. uox denique *Parisina* significat locum, ubi unicus ille et antiquissimus liber manu scriptus, ex quo pendent ceteri, seruatur.

Sequitur iam ordo noster *Collectaneorum*, qui codicis Parisini auctoritate nititur, comparatus cum ordine Coustantii. titulos autem singulorum fragmentorum finximus nos rationem habentes cum titulorum in textu illius codicis traditorum (cf. ipsum textum editum) tum uniuscuiusque fragmentorum ipsorum argumenti.

## Collectanea Antiariana Parisina.

### SERIES A.

| | Coustantius: |
|---|---|
| I. Epistula synodi Parisiensis ad episcopos Orientales. | XI 1—4. |
| II. Epistula Eusebii episcopi Uercellensis ad Gregorium episcopum Elbiritanum. | XI 5. |
| III. Ex epistula Germinii episcopi Sirmiensis ad episcopos Arianos: symbolum Germinii. | XIII. |
| IV. Epistula synodi Sardicensis Orientalium cum symbolo et nominibus episcoporum, qui subscripserunt. | III. |
| 1. Epistula synodalis. | |

| | |
|---|---|
| 2. Symbolum. | |
| 3. Nomina episcoporum. | |
| V. Epistula synodi Ariminensis ad Constantium imperatorem et gesta Nicaena una cum textu narratiuo. | VIII. |
| 1. Epistula synodi Ariminensis. | |
| 2. Textus narratiuus. | |
| 3. Gesta Nicaena. | |
| 4. Textus narratiuus. | |
| VI. Epistula Arianorum, qui synodo Ariminensi intererant, ad Constantium imperatorem. | IX. |
| VII. Epistula Liberii papae ad Constantium imperatorem. | V. |
| VIII. Epistula Constantii imperatoris ad episcopos synodi Ariminensis. | VII 1—2. |
| IX. Ex actis synodi Ariminensis. | VII 3—4. |
| 1. Definitio episcoporum homousianorum. | |
| 2. Textus narratiuus. | |
| 3. Damnatio haereticorum. | |

## SERIES B.

| | |
|---|---|
| I. Praefatio. | I. |
| II. Fragmentum apologeticum defendens Athanasium et continens uaria ex actis synodi Sardicensis Occidentalium, duas epistulas Ualentis et Ursacii, symbolum Nicaenum una cum textu narratiuo. | II. |
| 1. Epistula synodalis ad omnes ecclesias. | |
| 2. Epistula synodi ad Iulium papam. | |
| 3. Nomina haereticorum. | |
| 4. Nominsa episcoporum, qui in synodo subscripserunt. | |
| 5. Textu narratiuus. | |
| 6. Epistula Ualentis et Ursacii ad Iulium papam. | |
| 7. Textus narratiuus. | |
| 8. Epistula Ualentis et Ursacii ad Athanasium episcopum. | |
| 9. Textus narratiuus. | |
| 10. Symbolum Nicaenum. | |
| 11. Textus narratiuus. | |
| III. Epistula dubia Liberii papae ad Orientales episcopos una cum textu narratiuo. | IV. |
| 1. Epistula Liberii. | |
| 2. Textus narratiuus. | |
| IV. Epistulae duae de reconciliandis episcopis lapsis. | XII. |
| 1. Epistula Liberii papae ad episcopos Italiae. | |
| 2. Epistula episcoporum Italiae ad episcopos Illyrici. | |
| V. Epistula Ualentis, Ursacii, Gaii et Pauli ad Germinium. | XIV. |

VI. Epistula Germinii ad Rufianum, Palladium et ceteros. XV.
VII. Epistulae Liberii papae uerae et dubiae una cum textu narratiuo. VI.
  1. Textus narratiuus.
  2. Epistula Liberii ad Eusebium, Dionysium, Luciferum exulantes.
  3. Textus narratiuus.
  4. Ex epistula Liberii ad Caecilianum episcopum Spoletinum.
  5. Textus narratiuus.
  6. Ex epistula Liberii ad Osium episcopum Cordobensem.
  7. Textus narratiuus.
  8. Epistula Liberii ad episcopos et presbyteros Orientales.
  9. Textus narratiuus.
  10. Epistula Liberii ad Ursacium, Ualentem, Germinium.
  11. Epistula Liberii ad Uincentium episcopum Campaniae.
VIII. Epistula legatorum synodi Seleuciensis ad legatos synodi Ariminensis una cum textu narratiuo. X.
  1. Epistula.
  2. Textus narratiuus.

2. Iam disseramus de libris manu scriptis atque primum quidem de iis, qui totam collectionem fragmentorum continent.

1. Cod. Parisinus Armamentarii lat. 483 (448 T. L.), membran., saec. IX[1]. complectitur 115 folia longa 308 mm, lata 235 mm. duas paginas lucis ope depictas repraesentauimus in *Studien I*. liber nitide exaratus litteris aeui Carolingici propriis uidetur fuisse monasterii cuiusdam Galliarum ad septentrionem uel ad orientem sitarum. nam regesta defunctorum, qui ad complura monasteria illarum regionum pertinent, in calce codicis a manu saec. XIII adnexa sunt. codex, qui prioribus editoribus *Collectaneorum* ignotus fuit, primum commemoratus inuenitur in catalogo, quem de bibliotheca castelli Maffliers (Seine et Oise) baronis cuiusdam de Heiss Bartholomaeus Mercier, praesul abbatiae Saint-Léger, anno 1778 composuit. sunt autem eius uerba haec: *Codex Pergameneus X. saeculo litteris lombardicis exaratus in fol., in illo continentur: 1. Cassiani libri VII de incarnatione Domini ctr. Nestorium, 2. S. Athanasii ad Epitectum* (sic) *liber de fide catholica, 3. S. Hilarii*

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[1] Cf. H. Martin, *Catal. des Mss de la Bibliothèque de l'Arsenal* I (1885) 332 sqq.; M. Schiktanz, *Die Hilarius-Fragmente* (1905) 22 sqq.; L. Delisle, *L'ancien manuscrit de Saint Hilaire n. 483 de la bibliothèque de l'Arsenal* (*Bibliothèque de l'Ecole des Chartes* LXXI [1910] 299—304); *Studien I* 7 sqq.

(in mg. *Pictauiensis*) *de essentia patris et filii contra hereticos liber* (*excerptus ex libro 7. de trinitate*). *4. Fides catholica exposita apud Phariseam ciuitatem ab Episcopis Gallicanis ad Orientales episcopos* (*eodem S. Hilario Auctore*), *5. Eiusdem Hilarii et S. Athanasii Opera uaria seu partes operum quorundam* (*codex optimae notae*). Heiss a. 1781 codicem cum aliis libris uendidit marchioni de Paulmy, ex cuius librorum thesauris ortum ducit bibliotheca Parisina Armamentarii. adhuc signatus est cod. A uerbis: *de la Bibliothèque de M. de Paulmy, Théologie, cartes n. 771 C.*

Praecedit in A index rerum contentarum hic:

*IN HOC CODICE CONTINENTUR*
*CASSIANI LIBRI SEPTEM*
*CONTRA NESTORIUM*

*Epistola athanasii ad epithectum* (sic) *de fide.*
*Liber s̅c̅i̅ hilarii de essentia patris et filii contra hereticos.*
*Fides catholica exposita apud phariseam ciuitatem ab e̅p̅i̅s̅ gallicanis ado* (sic) *ad orientales e̅p̅o̅s̅.*
*Epistola eusebi ad gregorium e̅p̅m̅ spanensem.*
*Epistula germinii e̅p̅i̅ aduersus arrianos.*
*Decretum orientalium episcoporum quod misserunt ad africam.*
*Epistula ariminensis concilii ad constantium imperatorem ubi praeuarica ricati* (sic) *sunt a fide uera.*
*Epistula missa ad constantium imperatorē a perfidis episcopis.*
*Epistula ad constantiū im̅p̅r̅ a liberio e̅p̅o̅ urbis romę missa per luciferū epm̅.*
*Epistula constantini* (sic) *imperatoris ad e̅p̅o̅s̅ italiae q̲ ariminensi synodo conuenēr.*
*Definitio abita ab omnib. catholicis episcopis priusquā per terrenā potestatem terŗiti. hereticorum consortio sociarentur in concilio ariminensi.*
*Liber s̅c̅i̅ hilarii pictauensis episcopi.*
*Epistulae synodi sardicensis ad uniuersas ecclesias.*
*Epistula facta ad iuliū urbis romę e̅p̅m̅ iulio e̅p̅o̅ a synodo directa.*
*Epistula quā post renuntiationē orientalium athanasium reum non esse in urbe roma olographa manu ualens perscripsit et ursacius subscripsit.*
*In exemplum alterius epistulae ualentis et ursaci quam post aliquantū temporis ab aquileia posteaquā hanc superiorē romae miserant ad athanasium miserunt episcopum.*
*Fides apud niceā conscripta a trecentis decē et octo episcopis c̅t̅r̅a̅ o̅m̅s̅ hereses.*
*Epistula liberii e̅p̅i̅ urbis romae ad orientales e̅p̅o̅s̅.*
f. 1$^{v}$ *Item epistula liberii episcopi urbis romae ad catholicos italiae episcopos.*
*Epistula episcoporum italiae ad e̅p̅o̅s̅ ylliricos.*
*Epistula ualentis ursaci et aliorum ad germinium.*
*Rescriptum germinii ad rufianū palladium et ceteros.*

*Epistula liberii scripta ad eusebium dionisium et luciferum confessoribus antequam ad exilium iret.*
*Item eiusdem ad cecilianum ep̄m spolitinum.*
*Quomodo liberius haec om̄ia quae gesserat uel promiserat missus in exiliū uniuersa in irritum deduxit.*
*Item eiusdem de exilio ursacio ualenti germinio.*
*Item epistula liberii de exilio ad uincentium.*
*Epistula orientalium episcoporum quam reuersis ab arrimino legatis dederunt.*

Indicem sequuntur 'Libri septem Cassiani de incarnatione domini contra Nestorium' cum praefatione (f. $1^{v}$—$61^{v}$). traditur dein *liber sc̄i Athanasii ad Epictetum de fide catholica*, hoc est epistula Athanasii Alexandrini ad Epictetum episcopum Corinthium, et sequitur: *incipit sc̄i hilari de essentia patris et filii contra hereticos*, h. e. fragmentum ex libris Hilarii de trinitate (X 887 sq. M). f. $76^{r}$—$113^{v}$ repraesentantur *Collectanea* sine inscriptione, subscriptio autem habetur haec: *explicit sc̄i hilarii ex opere historico.* folium $114^{r}$ non est inscriptum, in f. $144^{v}$—$115^{v}$ inueniuntur excerpta ex historia tripartita Epiphanii.

In margine textus *Collectaneorum* complures notae adiectae sunt, quae partim breuiter summa rerum capita indicant, partim alicuius scribae animaduersiones criticas continent; recepimus has notas in apparatum criticum, cum uerisimile sit scribam codicis A eas iam repperisse in archetypo suo; nam tales notulae marginales desunt in textu epistulae Athanasii et fragmenti Hilariani supra memorati. hoc posito melius etiam explicatur, quod aliquae animaduersiones scribae cuiusdam codicis antiquioris procul dubio primitus in margine positae in nostro codice inueniuntur in ipso textu (cf. p. 169, 8. 10. 13. 170, 8.). non tamen cum Fabro et Coustantio sententias quasdam in epistula synodi Sardicensis Orientalium (sc. *sed propter compendium haec hactenus de Marcello* 53, 10 sq.; *nec actus commissi umquam ab innocentibus fuerant* 53, 25 sq.; *erant quidem illi grauia et acerba ab accusatoribus obiecta* 53, 29 sq.) pro interpolatis, sed pro genuinis habemus ideoque in ipso textu immutatas reliquimus. neque cum aliis glossema esse putamus uerba *sicut in Ariminensi synodo continetur*, quae habentur in textu narratiuo Hilarii p. 155, 26. ex suo scriba codicis A nihil correxit uel addidit ideoque liber quam maximam fidem meretur; menda autem, quae inueniuntur, eius scribae uel praedecessorum erroribus in legendo uel scribendo exortis tribuenda sunt.

Anno 1906 Parisiis codicem A cum codice C, ex quo editio Fabri prodiit, accurate contulimus et cum certitudine concludere potuimus, id quod M. Schiktanz iam suspicatus erat, codicem A esse archetypum, ex quo cod. T, cuius apographon est cod. C, descriptus est. argumenta autem, quibus id nobis euincitur, uberius iam exposuimus in *Studien I* 11—13.

Quod ad rem orthographicam codicis A attinet, plane singularis est eius codicis condicio. itaque fusius de hac re agentes sub uno conspectu afferimus et quae sit codicis orthographia et quatenus nos eam in editione repraesentare par fuerit. ac primum quidem formas traditas eas omnes in textum ipsum admisimus, quae a saeculo auctorum non abhorrent, praeferentes ita memoriam codicis unici eiusque optimi sequi quam ad scribendi rationem uniformem quidem, sed rerum ueritati non consonam sectandam adniti. et ita agere nobis eo magis licere arbitramur, quod documenta uaria, quae cod. A tradit, a diuersis auctoribus uel redactoribus, a diuersis temporibus et locis ortum ducunt eaque omnia eandem rationem orthographicam secuta esse minime putandum est. quare si in codice A cum eadem uocabula tum eadem nomina propria uarie scribuntur, hanc uarietatem imitari non dubitamus, dummodo formae traditae aetati ipsorum auctorum ne obsint neue nimis oculos lectoris offendant — ut fit u. g. in mere phonetica mutatione consonantium *b* et *u* (*silbanus*, *uitinia*, *euseuius*) uel in falsa et extraordinaria addita aut omissa aspiratione uocabulorum imprimis latinorum (*heusebianam*, *helianum*, *ithaliam*, *aciui*). ex apparatu uero critico semouimus orthographica minoris uel etiam nullius momenti, ne quisquiliis nimis oneraretur, omnia. ad usum autem eorum, qui edoceri uolunt de scribendi ratione codicis A, hic addere placet uarias formas huius codicis orthographicas generis phonetici in ordinem congestas. lectiones, quas in ipsum textum recepimus, signamus asterisco, lectiones a mendis correctas duobus asteriscis.

*ae* (*ę*) pro *e* in aduerbiis, uelut: *absolutae*, *apertae*, *cotidiae*, *dignae*, *impiae*, *impiissimae*, *iustae*, *legitimae*, *maximae*, *perditae*, *pessimae*, *piae*, *proximae*, *publicae*, *rectae*, *praecipuę*, *publicę*. — in coniunctionibus et praepositionibus: *quae*, *sepae*, *tae*, *atquę*, *itaquę*, *sę* etc. — in terminationibus casuum, praesertim in ablat. sing. 3: *cedaes*, *faciaem*, *auctoritatae*, *consuetudinae*, *criminae*, *itinerae*, *nominae*, *temeritatae*, *tumorae*, *cognitionę*. — in terminationibus uerborum, uelut: *dicerae*, *facerae*, *inducaerae*, *quiescae*, *respicitae*, *denegarę*, *obessę*. — alibi: *aeccles-*, *aedita*, *aelementa*, *aepistula*, *aetiam*, *aliaenus*, *braeui*, _caeteris_, _communaefacimus_, _creaetur_, _debaebant_, _depraec-_, _detaectus_, _huiuscaemodi_, _interpraetatione_, _laetalis_, _paetita_, _piaetat-_, _(con)praesbyt-_ _(praesbit-)_, _quaerell-_, _quaeror_, _reuoluaendi_, _subpraessisse_, _terraere_, _trahaebamur_, _laboręnt_, _laquęis_, _interprętatione_.

_e_ pro _ae_ in terminationibus, uelut: _acaie_, _alexandrine_, _asclepe_, _bone_, _catholice_, _campanie_, _carthe_, _cognite_, _commemorate_, _deprauate_, _doctrine_, _elicite_, _epistule_, _iniuriose_, _inlate_, _integre_, _littere_, _male_, _perpetue_, _poene_, _prophete_, _recte_, _rome_, _romane_, _scelerate_, _scribte_, _tante_, _uniuerse_, _uiue_. — alibi: _adhere_, _ced-_, _cel-_, _egrotantes_, _equalem_, _etate_, _estimauerit_, _etern-_, _excecauit_, _hec_, _hereat_, _meror_, _penae_, _penit-_, _presentes_, _prestat_, _preuaricati_, _que_, _quecumque_, _quedam_, _queque_, _querere_, _questio_, _secul-_, _seuiori_ etc. — quod autem a saeculo IV non alienus est usus scribendi _e_ pro _αι_ graeca, admisimus has formas: _heres-*_ (_heretic-*_) 43, 17. 44, 3. 92, 1. 95, 4. 12. 97, 3. 5. 7. 11. 100, 16. 101, 4. 103, 5. 105, 8. 111, 11. 119, 2. 122, 4. 127, 1. 13. 129, 3. 131, 2. 144, 6. 12. 145, 2. 146, 6. 147, 24. 148, 11. 24. 149, 24. 150, 6. 151, 4. 153, 7. 9. 24. 158, 24. 174, 11. 18. 175, 18. 177, 15 (_haeres-,*_ _haeretic-*_ saepius), _edesius**_ 76, 17, _elatea**_ 135, 3, _eudemon*_ 76, 11. 77, 5, _eugeus*_ 75, 2, _grecianus*_ 96, 20, _ireneus**_ 138, 2, _iudeo-**_ 67, 15. 148, 21, _museus**_ 133, 8, _palestina*_ 49, 2. 55, 20. 119, 9. 121, 1. 133, 7. 137, 5 (sed _palaestinam*_ 54, 2).

_ae_ pro _oe-_ _faeditate_ 55, 19, _maesiae*_ 119, 10.

_e_ pro _i_: _paracletum*_ 147, 28.

_i_ pro _ę_: _celibrare_ 58, 8, _tacio_ 140, 25; recepimus autem in textum has uetustiores formas: _beniuolo*_ 93, 9, _beniuolentia*_ 144, 3. 169, 6, _cathecuminum*_ 141, 22 (alios testes huius formae u. in Thes. ling. lat. III 600), _triueris*_ etc. 66, 2. 30. 102, 10; item recepimus has formas ex graeco deriuatas: _a birito**_ (_Βηριτοῦ_) 75, 11, _heraclia*_ 74, 15. 119, 7 (_eraclia*_ 134, 8).

_i_ pro _ii_ in genet. sing. 2: _arri*_ 91, 20. 92, 1. 15 (sed _arrii*_ 92, 13. 119, 2), _asclepi*_ 113, 2, _athanasi*_ 54, 7. 57, 20. 58, 24. 66, 3. 89, 19. 91, 24. 26. 113, 1. 114, 9. 127, 17. 154, 24. 155, 8. 184, 16 (sed _athanasii*_ 106, 6. 141, 19. 143, 1. 9. 144, 2. 146, 25. 148, 2. 155, 17. 171, 11. 173, 5), _eusebi*_ 47, 13. 117, 6, _germini*_ 47, 16. 160, 20, _liberi*_ 155, 3. 156, 12, _meliti**_ 116, 10, _sabelli*_ 50, 11. 52, 11 (sed _sabellii*_ 44, 6), _ursaci*_ 144, 13. 145, 5 (sed _ursacii*_ 46, 15. 159, 4), _uincenti*_ 167, 2 (sed _uincentii*_ 166, 18); _isdem*_ 93, 23.

_i_ pro _y_ (_υ_ graec.) in uocabulis de lingua graeca petitis, uelut: _martir-*_ 81, 4. (_martyr-*_ saepius), _mister-*_ 53, 14. 58, 8. 63, 10 (_myster-*_ saepius), (_con_) _presbit-*_ 48, 17. 53, 18. 60, 24. 114, 9. 116, 6. 7. 11. 117, 2. 119, 3 (scripsi tamen hoc loco _y_ propter praecedens _presbyterium*_). 128, 11. 145, 10. 168, 5. 171, 3 (_-presbyt-*_ saepe), _sinod-*_ 48, 9 (_synod-*_ saepe). — fere semper in nominibus propriis graecis: _anquira*_ 55, 12. 75, 13, _birito**_ 75, 11, _bitinia*_ 49, 4 (_bitynia*_ 54, 6), _bitinicus*_ 75, 23, _cicladon*_ 49, 5, _ciparissia**_ 139, 4, _dionisi-*_ 61, 12. 75, 9. 138, 4, _dorilao**_ 75, 12, _eptapilos**_ 135, 1, _euthicio*_ 48, 15, _euticius*_ 78, 3. 139, 5, _frigia*_ 49, 5, _himeneus**_ 134, 5, _lidiae**_ 49, 5, _lignido**_ 135, 2, _linci**_ 134, 8, _lisinia**_ 75, 2, _martirius*_ 160, 6 (sed _martyrius*_ 91, 19. 138, 3), _pamphilia_* 49, 4, _porfirius_* 133, 4, _sciro_** 138, 2, _sinferonti_** 48, 15, _siria_* etc. 61, 16. 74, 3 (sed _syria_* 49, 3), _ticius_* 139, 5, _trifon_* 136, 2.

_y_ pro _i_: _ancylu_ 78, 5 pro _ancialo_, _arcydami_* 127, 8, _hyatu_ 140, 14, _paraclytum_ 48, 5 (fortasse per falsam analogiam ut _inclytus_), _pyson_ 76, 1 (sed _pison_* 76, 9), _uby_ 87, 19. — formae autem _syrmium_* 146, 5. 169, 7. 170, 3 et _syrmiensis_** 142, 12 in usu erant, ut patet ex aliis exemplis; cf. _Syrmis_ apud Iordanem, Getica 264 et MGh, Auct. antiq. XIII Index VIII p. 689. similiter uidentur lectiones _mursa_* 78, 7, _myrsa_* 119, 10, _mirsa_* 131, 4 ex uariis formis graecis _Μοῦρσα_ et _Μύρσα_ deriuatae esse; cf. _Myrsam_ apud Orosium VII 22, 10.

_o_ pro _u_: _incolom-_* 145, 13. 173, 11, _com_ saepe, _epistol-_* 45, 11. 46, 6 (_epistul-_* saepe), _inlyricom_ 158, 9, _noncup-_ 140, 27. 153, 14. 26, _secondus_ 98 n. 3, _unicom_ 147, 27, _mostus_ 133, 8 pro _museus_, _pelosio_ 76, 12, _plotarcus_ 137, 2, _theodolus_ 76, 18.

_u_ pro _o_: _apostulus_ 99, 1, _constantinupol-_* (ex _Κωνσταντινουπολ-_) 60, 17. 61, 25. 66, 8. 67, 2. 4. 6 (sed _constantinopol-_* 45, 10. 50, 20. 51, 15. 55, 10. 61, 23. 66, 4), _cummun-_ (saepius), _sinferunti_ 48, 15.

_b_ pro _p_: _-scribl-_ (_-scribs-_) saepius, _babtizatus_ 81, 2, _turbiter_ 66, 20.

_p_ pro _b_: _suptiles_ 146, 24, bene in _optin-_* 96, 3. 98, 18. 101, 13. 142, 4 bis.

_b_ pro _u_: _archibo_, _bacat_, _beaberis_, _benenum_, _captibare_, _conibentiam_, _debot-_, _deprabatio_, _fabent_, _iubenescunt_, _nobas_, _pribatim_, _silbanus_ 170, 6.

_u_ pro _b_: _aceruis_, _confiteuitur_, _confileuor_, _deliueratione_, _dignaueris_, _existimauitur_, _inprouitas_, _inprouauiles_, _inreprehensiuilem_, _iudicauit_, _liuer_, _negauitis_, _orauit_, _pleuis_, _praeueatur_, _prouet_, _prouitatem_, _reparauitur_, _rouoretur_, _separauit_, _seruauitur_, _uasilica_, _uene_, _ueruis_, _uiblioteca_, _uiennium_, _euseuius_ saepius, _liuerius_ saepius, _theuis_ 133, 8, _uasilium_ etc. 123, 1. 159, 24, _uitinia_ 49, 4.

_c_ pro _t_: _accusacionem_, _adsercionis_, _affeccionem_, _ambiciosa_, _audienciam_, _consenciente_, _consorcium_, _discuciantur_, _eciam_, _flagiciis_, _forciores_, _malicia_, _perfeccio_, _pacior_, _pocius_ etc. — in nominibus propriis: _aecianae_* 158, 24, _diocleciana_* 61, 15, _dioclecianopoli_* 133, 3, _galacia_* 49, 4. 22 (sed _galatia_* etc. 49, 3. 55, 12. 133, 5), _geroncius_* 139, 3 (sed _gerontius_* 74, 6), _marciali_* 174, 6, _pancracio_* 93, 10 (sed _pancratius_* 75, 17. 163, 15), _quincianum_* 123, 2.

_t_ pro _c_ ante _i_ sequente uocali: _abitiendus_, _adsotiato_, _audatia_, _despitiebant_, _fallatiae_, _inditia_, _iuditio_, _pernitioso_, _pertinatiores_, _sotiarentur_ etc. — in nominibus propriis graecis _t_ pro _κ_ positam mutamus in _c_, cum scribas _t_ et _c_ saepissime confudisse satis constet, exceptis aliquibus nominibus, quae tamquam latina usurpabantur uelut _patritius_* 174, 7 et _ursatius_* 80, 6. 106, 3. 123, 5. 144, 13. 158, 25. 159, 6. 161, 1. 163, 16. 170, 11. 174, 5 (sed _ursacius_* saepe), _acatius_ 131, 7, _anthiotia_ 131, 6, _cappadotia_ 49, 3, _sarditiam_ 60, 16 (cf. 48, 9). — _t_ pro _c_ ante unam uocalem: _audatiter_ 66, 15, _homitidia_ 67, 5, _iuditibus_ 57, 9, _partitipem_ 58, 13, _profeteris_ 47, 9, _raditibus_ 65, 22.

_c_ pro _g_: _sucgestionibus_ 58, 20.

_g_ pro _c_: _dogtrinae_ 82, 5, _refrigaretur_ 65, 12.

_c_ pro _qu_: _alico_ 59, 6, _co_ 57, 30. 58, 4, _cominus_ 49, 18, _condam_ 55, 10 (_cundam_ 56, 24), _cos_ 58, 30.

_qu_ pro _c_: _hereti quorum_ 60, 23, _quoepiscopus_ 118, 3, _quur_ 176, 5. — in nominibus propriis _qui_ pro _κυ_ graeca: _anquira_* 55, 12. 75, 13, _anquiritanus_* 163, 15, _quimatio_* 66, 26, _quirius_* 76, 8.

_d_ pro _t_: _adque_ saepius, _capud_ 127, 4, _quodquot_ 56, 21, _uelud_ 146, 26.

_t_ pro _d_: _aliquit_ 94, 10. 18, _intrepitanter_ 164, 1.

_f_ pro _ph_ (_φ_) saepius secundum usum fere communem saeculorum IV et V: _amfioni_* 48, 15, _asopofoebiis_** 137, 7, _demofilus_* 78, 2. 91, 18. 170, 4. 5, _efeso_* 131, 8 (sed _epheso_* 74, 7. 119, 9), _filadelfia_* 76, 8, _filetus_* 76, 3. 5, _filippis_* 133, 4, _filippopoli_* 78, 3, _filoxeni_** 127, 8, _foenice_** 49, 3, _fotinus_* 142, 10. 12. 18. 145, 2. 146, 5. 12. 14. 18. 22. 26. 147, 1. 6. 12. 148, 2. 158, 14, _frigia_* 49, 5, _menofantus_* 74, 7. 119, 9. 123, 6. 131, 8, _olografa_* 143, 5, _paflagonia_** 49, 4, _philosofiam_* 162, 20, _porfirius_* 133, 4, _sinferonti_** 48, 15, _sofronius_* 174, 7, _stefanus_* etc. 121, 2. 123, 5. 131, 6 (sed _stephanus_* 74, 3. 119, 7), _thelafius_* 74, 12, _trifon_* 136, 2. — male _ph_ pro _f_ ponitur in _prophan-_ 49, 24. 53, 14. 54, 20. 55, 16. 59, 2. 60, 22.

_g_ pro _i_: _regectis_ 63, 27.

_i_ pro _g_: _iesta_ 61, 25, _protoiene_ 63, 25.

_p_ inserta inter _m_ et _t_(_s_), _m_ et _n_: _dampn-_* 45, 12. 20. 26. 175, 12. 15. 18. 176, 21. 177, 15. 17, _condempn-_* 157, 12. 168, 14 (_damn-_*, _condemn-_* saepius). _p_ inter _m_ et _t_ (_s_) abest: _contemtu_* 177, 6 (sed _contempserunt_* 108, 1), _demtum_* 80, 4, _promtum_* 99, 2 (sed _promptum_* 146, 16), _-sums-_* (_-sumt-_*) 58, 3. 61, 2. 62, 25. 63, 14. 71, 5. 100, 8. 147, 13. 154, 12 (sed _-sumps-_*, _-sumpt-_* 45, 2. 70, 6), _temt-_* 99, 7. 101, 3. 104, 2. 105, 6.

_x_, _xs_, _cs_ promiscue adhibitae: _execr-_* 49, 23. 50, 6. 64, 5. 73, 5. 111, 11. 129, 2 (sed _exsecrari_* 62, 29), _exilium_* etc. semper, _exist-_* semper, _exul-_* semper, _expect-_* semper, _expoliantes_* 149, 15, _extat_* etc. semper, _extinguere_* 148, 12, _extinctiones_* 61, 27, _exsuperat_* 99, 13, _exsurrexerunt_* 104, 2 (_exurrexerat_* 95, 13). — _exsiguam_ 148, 4, _conflucserat_ 60, 16, _distincsit_ 99, 2, _tincxit_ 127, 13.

_s_ pro _x_: _ansii_ 142, 20, _ausilium_ 66, 30.

uocales insertae: _opinior_ 141, 3. — bene in _augumenti_* 99, 3, _prode esse_* 56, 7, _profugiit_* 55, 9, _fugierunt_* 118, 8, _stranguilarentur_* 128, 16. — _i_ addita ante _s_ impuram: _istatuta_ 82, 9. 93, 21. 94, 1. — uocalis primitiua seruata in uerbis compositis: _condamnemur_* 62, 15, _detenemus_ 87, 22 pro _retinemus_, _possedebit_ 99, 18, _praesedemus_* 62, 4.

consonae male omissae: _ammitatis_ 52, 30, _autoritate_ 44, 1, _conpletitur_ 98, 6. — geminatio male neglecta: _acusatus_ 66, 22, _ambusit_ 142, 3, _antiquisimam_ 66, 2, _consumande_ 98, 4, _difertis_ 175, 19, _eclesi-_ 72, 2. 7, _exusisse_ 116, 2, _nolent_ 129, 3, _posint_ 93, 5, _tranquilitas_ 92, 8.

consonae additae: _centumplum_* (Matth. 19, 29) 99, 17, _coniuncgerent_ 59, 26.

— geminatio falsa uel minus recta: *adtullerit* 148, 4, *detullerunt* 110, 2, *intullerunt* 154, 13, *pertullit* 86, 26. 90, 25, *accuss-* 53, 13. 19. 54, 12. 56, 25. 57, 4. 11. 29. 66, 16. 112, 9. 113, 3. 118, 10, *excuss-* 57, 6. 100, 15. 109, 1, *confussionem* 50, 13, *occassion-* 146, 24. 147, 2. 151, 15, *amisserat* 157, 17, *admissimus* 97, 9, *commissit* 61, 24, *permisserunt* 120, 1, *praetermississe* 130, 2, *promisserat* 167, 18, *transmissimus* 160, 16. — in nominibus propriis: *arrabia* 137, 6, *arriminum* etc. 159, 18. 174, 4 (*arriaminum* 157, 2), *arriminens-* 47, 17. 155, 26, *eddesius* 76, 17, *melliti* 116, 10, *mellitium* 116, 11, *palladianu* 75, 24 pro *polidiane*, recte in *arrius** (= *Arius* haereticus), *arrian-**, *arriomanit-**, sed *arius** (= episcopus Arabiae) 121, 1. 137, 5, *ossius** (sed *hossius* 60, 26) passim.

aspiratio male addita uel omissa in uocabulis latinis: *hactibus*, *haecclesiae*, *hoccidentalibus*, *honerosius*, *exhorta*, *hortus; ac*, *actenus*, *odiernum*, *orrenda*, *ortamur*, *ostis*, *umani; aborrendus*, *anteac*, *exibilis*, *exauriat*, *macinabantur; helianum** 155, 10, *hossius* 60, 26 (*ossius** passim), *ithaliam* 158, 7. — *h* male addita in uocabulis graecis: *carthe* 127, 7, *cathenas* 110, 5, *hortodoxum* 168, 2, *synhodus* 87, 5. 19. — *h* addita in nominibus propriis graecis: *heuseuiam* 129, 3 pro *eusebianam*, *hireneus** 170, 6, *aethius** 135, 6 (sed *aetius** 61, 18), *anthiocia** 118, 4. 131, 6 (sed *antiocia** 119, 7, *antiochiae** 74, 3), *arthemius** 86, 2, *cartherius** 76, 2, *euthicio** 48, 15 (sed *euticius** 78, 3. 139, 5), *thelafius** 74, 12, *theno** 77, 7, *thimotheus** 76, 10. 78, 5. — interdum posita est *ch* pro κ graeca ante uocales *e* et *i* et fortasse recte quidem, quia *c* sonabat ut consona sibilans, quod ualet etiam de *th* posita pro graeca τ; formae ut *mareothae** 141, 23 (sed *mareot-** 60, 3. 76, 4. 117, 1. 140, 13. 141, 20), *thaneos** 76, 11, *macharius** 114, 8. 115, 7. 116, 4. 141, 20 (sed *macarius** 174, 10), *nichae** 160, 23 ex analogia ortae esse uidentur. sunt autem exempla haec: *calchedonia** 74, 12, *machedonia** 54, 5. 133, 3. 4. 134, 8. 135, 6. 136, 5. 139, 2. 3 (sed *macedonia** 135, 2), *machedonius** 66, 24. 74, 10. 75, 11. 91, 19. 136, 7, *narchissus* 170, 5 (sed *narcissus** 77, 10. 119, 7. 123, 5. 131, 5), *nichea** (*nichen-**) semper, *trachia*** 49, 6 (sed *tracia** 86, 1. 133, 6. 134, 6). — *ch* male posita pro *h* in uocabulis latinis: *conchilium*, *michi*, *nichil* saepius. — *h* omissam in uocabulis graecis etiam nos omisimus: *anatematizari** 174, 23 (sed *anathema** etc. saepius), *biblioteca** 177, 12, *catecumini** 115, 10 (sed *cathecum-** 115, 5. 6. 141, 22), *catolic-** 103, 6. 156, 13 (sed *catholic-** saepe), *olografa** 143, 5, *omousion** 44, 4. 45, 27. 87, 10. 88, 6, *scismatici** 126, 16, *troni** 152, 11, *ypocritis** 46, 21, *acaia** 61, 12. 135, 1. 136, 2. 6. 137, 2. 7. 138, 2. 3. 4. 139, 4. 5. 6 (sed *achaia** 135, 3), *aciui* 157, 5, *adrianopoli** 55, 21, *antiocia** 119, 7, *anthiocia** 118, 4. 131, 6 (*antiochiae** 74, 3), *arcydami** 127, 8, *aretusa** 74, 18, *bitinia** 49, 4, *bitynia** 54, 6, *bitinicus** 75, 23, *doliceus** 74, 5, *eliodorus** 137, 3 (sed *heliodorus** 160, 23), *emimonto*** 49, 6, *eortasius** 174, 9, *eptapilos*** 135, 1, *eraclia** 134, 8 (sed *heraclia** 74, 15. 119, 7), *eumatius** 174, 8, *eustatius*** 75, 15, *euterius** 133, 6. 137, 4, *euticius** 78, 3. 139, 5 (sed *euthicio** 48, 15), *ieropoli** 77, 17, *particopoli** 136, 5, *plutarcus*** 137, 2, *tebe** 135, 1 (sed *thebis** 133, 8), *terasia** 134, 4, *tessalia** 133, 8. 134, 5 (sed *thessalia**

135, 5), *tessalonice** 135, 6, *tessalonicensis** 61, 19, *licius** 139, 5, *tracia** 86, 1. 133, 6. 134, 6 (*trachia*** 49, 6), *yginus** 86, 2, *ypata*** 134, 5.

In textibus ab ipso Hilario compositis secuti sumus eius rationem scribendi orthographicam aliunde nobis notam corrigentes *presbitero* 140,11 in *presbytero*, *cecilianum* 166, 16 in *caecilianum* et in epistula Liberii ad Constantium, quae nobis alio quoque uetusto libro manu scripto bonae fidei tradita est, huius codicis meliores formas (*y* pro *i* in *martires* 91, 13, *presbit-* 91, 26. 93. 10) recepimus.

Ea omnia, quae uitio lectionis uel scriptionis magis quam pronuntiationis tribuenda sunt et saepe ipsum sensum textus mutant aut obscurant; in apparatu critico adnotauimus.

Saepius etiam accidit, quod litterae exciderunt, praesertim in fine uocabulorum sequente uocabulo eadem littera incipiente, uelut 59, 8. 61, 20 *quo⟨d⟩*, 61, 19 *prob⟨r⟩a*, 47, 9, *quanto⟨s⟩*, 56, 7 *in cas⟨s⟩um*, 66, 9 *decessori⟨s⟩ sui*, 80, 8 *qua⟨m⟩ meruerant*, 99, 7 *fide⟨s⟩ saluat*, 160, 14 *illi⟨s⟩ scilicet*, 163, 22 *illi⟨s⟩ sp̄s*, 50, 19 *condi⟨ci⟩tur*, 52, 3 *sollici⟨te⟩*. — saepius excidit *m* finalis, uelut 44, 20 *caritate*, 45, 14 *ignorantia*, 57, 29 *morte*, 60, 23 *doctrina*, 61, 5 *iniuria*, 67, 4 *ciuitate* etc. — ex altera parte *m* uel signum ‾ supra lineam ductum saepius in fine uocabulorum male additur, uelut: 43, 9 *sensum*, 49, 27 *occasum*, 62, 26 *ecclesiam*, 43, 16 *causā*, 45, 7 *formā*, 98, 5 *affeccionē* etc. — aliae litterae falso additae: 141, 11. 12 *quo*[*d*], 59, 23 *iudic*[*i*]*um*, 99, 12 *mundiali*[*i*]*s*, 54, 17 *c*[*r*]*edentibus*, 58, 10 *reprob*[*r*]*um*, 58, 7 *protogene*[*s*] *sedere*, 100, 7 *caeli*[*s*] *spem*, 102, 6 *pertinatiore*[*s*] *studio*, 45, 21 *exul*[*t*]*antium*, 156, 6 *exul*[*t*]*ante*, 61, 22 *habe*[*re*]*tur*, 63, 19 *noli*[*te*]; de nominibus propriis cf. *Studien II* 9.

Aliquoties etiam unum uocabulum per errorem in duo scinditur uel duo in unum aut in duo alia diuersa coniunguntur: 46, 13 *det et* pro *decet*, 62, 19 *terrae reputabant* pro *terrere putabant*, 64, 29 *seminare sederunt* pro *semina resederunt*, 86, 26 *scriptore cognoscis* pro *scripto recognosces*, 88, 15 *inhaere* pro *in hac re*, 90, 18 *episcopi tales* pro *episcopis italis*, 93, 14 *tenebis* pro *te nobis*, 98, 20 *traduceret* pro *traduces et*, 99, 6 *obit* pro *ob id*, 147, 15 *in ista* pro *inita* etc. haplographia orta sunt menda uelut 99, 10 ⟨*in*⟩ *iniquitate*, dittographia menda ut 64, 16 [*se*] *senes*.

Errata, quae interpreti latino epistulae synodi Sardicensis Orientalium (Ser. A IV) in uertendis subscriptionibus acciderunt, non correximus, cum ipsi interpreti imputanda sint; reliquit enim saepius per errorem genetiuos graecos, uelut 75, 23 *a Zelon*, 76, 11 *a Thaneos*, 76, 15 *a Troados* (*troadas* A), 77, 15 *ab Attalias* (*a gallias* A).

In assimilatione praepositionum in uerbis et uocabulis compositis exemplum codicis A plane secuti sumus:

*ad* ante *c*: *acclamabant* 61, 6. — ante *f*: *affect-* 50, 25. 98, 5. 100, 3. 165, 14, *adfines* 110, 1, *adfirmet* 140, 27, *adfuit* etc. 44, 1. 119, 8. 123, 7. 126, 15. 144, 6. — ante *g*: *adgregamini* 175, 26. — ante *l*: *allegationes* 93, 9. — ante *m*: *ammirati*

51, 26, *admisceri* 43, 17, *admixtos* 100, 3, *ammitt-* 52, 30. 67, 12. 88, 4 (*admitt-* saepius), *admon-* 94, 1. 3. 102, 17. 130, 17. 156, 6 (*ammonitione* 50, 23, *ammoneo* 172, 16), *ammoueri* 146, 8. — ante *n*: *adnectimur* 99, 24, *annunti-* 50, 16. 51, 24. 166, 5. — ante *p*: *adpalam* 59, 6, *appar-* 87, 22 etc., *adpellatio* 44, 10 (*appellat* 54, 15), *adpetiuerunt* 109, 8 (*appetentes* 64, 20), *adprehend-* 98, 20. 99, 20, *adprobauit* 92, 22. — ante *qu*: *adquir-* 98, 18. 172, 7, *adquiescitis* 175, 12. — ante *s*: *adsederant* 56, 14, *ascend-*, *ascens-* 45, 3. 48, 2 etc., *adsens-* 46, 17. 102, 16. 147, 8. 18. 148, 2. 149, 24 (*assensu* 175, 13), *adser-*, *adsert-* 60, 24. 101, 13. 121, 5 bis. 140, 15. 18. 151, 6. 159, 24. 160, 8 (*asser-*, *assert-* 49, 27. 50, 4. 10. 162, 26), *adseuerar-* 92, 3. 115, 2, *assignent* 151, 20, *adsimilarunt* 117, 8, *adsist-* 140, 9. 153, 3. 175, 24 (*assistentibus* 80, 9), *adsociato* 82, 4, *adsolet* 140, 14, *aspicientes* 54, 10, *adsum-* 45, 2. 70, 6. 71, 5. 87, 14. 100, 8. 154, 12. — ante *t*: *adtestantur* 91, 24, *attritus* 64, 25, *adtul-* 97, 5. 148, 4.

*cum* (*com*) ante *b*: *combussit* 66, 25. — ante *l*: *conlocauit* 43, 12; *conloquia* 172, 17, *collatione* 95, 7, *collecta* 96, 18. — ante *m*: *commemor-* 130, 12. 175, 6, *commendatio* 56, 4, *comment-* 107, 6. 108, 10. 116, 1, *commercii* 56, 23, *commigrauit* 81, 3, *comminister* 102, 9, *comminuit* 53, 15. 55, 8. 20, *comminus* 86, 12, *committ-* saepe (*conmitt-* 112, 4. 113, 5. 114, 2), *commixtum* 66, 10, *commod-* saepius, *commonefacimus* 159, 16, *commou-* 94, 8. 105, 6. 111, 8, 129, 11, *commun-* saepe, *compar-* (= beschaffen) 54, 25 (*conpar-* 57, 29. 154, 22), *compar-* (= gleichstellen) 54, 27 (*conpar-* 141, 18. 151, 2. 163, 7), *compellere* 45, 12, *conperimus* 160, 26, *competenti* 94, 16 (*conpetens* 94, 6), *conpilauerunt* 60, 21, *conplect-* 98, 6. 148, 16, *comple-* 52, 22. 83, 7 (*conple-* 48, 1. 94, 12), *conplures* 58, 2, *compositi* 140, 4 (*-conposita* 89, 17. 102, 5), *conprehensi* 113, 6. 124, 2, *conpresbyt-* saepius, *comprimere* 148, 11 (*conprim-* 100, 1. 149, 22), *conprob-* 97, 8. 117, 8. 158, 21.

*in* ante *b*: *imbutus* 142, 12 (*inbutum* 50, 22). — ante *l*: *inlat-* 66, 7. 10, *inlibatam* 91, 13. 159, 15, *inlicitum* 157, 2, *inluminatione* 162, 6, *inlustr-* 54, 9. 56, 3. 87, 7. 165, 12, *inlyricum*** 158, 3. 9. 159, 1. — ante *m*: *inmaculatam* 49, 11, *immanitatem* 61, 24 (*inmaniter* 63, 11), *inmemorem* 66, 9, *inmensa* 60, 16, *inmerito* 93, 8, *inmerserunt* 123, 1, *inmissa* 83, 8, *inmittente* 86, 7, *immutare* 88, 3 (*inmut-* 98, 16. 154, 11. 159, 23). — ante *gn*: *innobiles* 111, 2. — ante *p*: *impend-*, *impens-* 87, 25. 165, 10. 175, 20 (*inpend-*, *inpens-* 102, 6. 25), *imperit-* saepius, *inpertit* 142, 26, *impetr-* 89, 9. 93, 13. 167, 13 (*inpetr-* 90, 8. 23), *impetus* 166, 5, *impi-* saepe, *impleui* 91, 6, *implicetur* 164, 6 (*inplicant* 149, 2), *inplorabant* 113, 2. *import-* 51, 22. 61, 5, *inprobitas* 142, 4, *inprobabiles* 149, 2, *imprudens* 50, 13, *impudenter* 66, 11. 156, 21, *inpugnationem* 114, 4, *impulsus* 170, 14 (*inpulsu* 118, 8). — ante *r*: *inreligiositas* 46, 6, *inrepere* 151, 4, *inreprehensibilem* 118, 6, *inrito* 94, 19 (*irritum* 86, 18. 168, 1), *irrogauit* 66, 18, *inruisse* 141, 20.

*ob* ante *p*: *opponens* 52, 8, *obpressi* 112, 8, *obpugnarunt* 112, 9. — ante *t*: *optin-* 96, 3. 98, 18. 101, 13. 142, 4 bis (*obtin-* 79, 6. 87, 16).

*sub* ante *c*: *succumbere* 92, 11. — ante *g*: *sugger-* 163, 23. 164, 7, *suggestionibus* 58, 20. — ante *p*: *subpositiones* 111, 5, *subpressisse*** 90, 10, *subscrib-* etc. 47,

47. 66, 6. 67, 20. 86, 15. 25. 143, 6. 144, 14. 148, 1. 158, 21 (*suscrib-* etc. 58, 11. 66, 10. 85, 3. 11. 86, 22. 23. 88, 1. 96, 10. 97, 10. 131, 12. 158, 12. 163, 21. 164, 9 bis).

Abbreuiationes in cod A inueniuntur sat multae praeter magis communes uelut *d̅s*, *d̅n̅s*, *i̅h̅s*, *χp̅s*, *s̅c̅s s̅p̅s*, *n̅r̅i*, *nob̅*, *urã*, *uob̅*, *ep̅i*, *fr̅s*, *cons̅s̅*, *p*, *KŁ*, *o̅m̅s*, *ė*, *s̅*, *ėė*, occurrunt:

*c̅c̅* = *carissimi*, *dđ* = *dilectissimi*, *]̅]̅* = *fratres*, *s̅s̅* = *suprascripti*, *u̅c̅* = *uir clarissimus*, *i̅m̅p* = *imperator* (pro uariis casibus), *IM̅PERT* (= acc.) 89, 2, *A̅U̅G̅* (= dat. sing.) 89, 5, *diae̅* (= abl. sing.) 93, 11, *epis̅c̅* (pro uariis casibus), *EPI̅S* (= gen. sing.) 47, 16, *EPIS̅C̅UM* (acc. sing.) 168, 3, *EPIS̅T̅* (= gen. sing.) 87, 2. 158, 2, *silur̅m* (= *siluestrum*) 91, 25, *aut̅* (= *autem*) saepius, *eī* (= *enim*) 101, 20, *q̅m̅* (= *quoniam*) 57, 28, *quó* (= *quoniam*) 65, 2, *nr̅t* 118, 3, *sałt* (= *salutem*) 43, 8, *SPAN̅S̅* (= acc. sing.) 47, 14. — abbreuiationes in terminationibus adhibentur praecipue hae: *b;* = *bus* (u. g. *omnib;*), *b:* = *bus* (u. g. *reb:*), *b̅* = *bis* (u. g. *nob̅*), *q.* = *que* (u. g. *itaq.*), *r̅* = *runt* (u. g. *dixer̅*), *r̅t* = *runt* (u. g. *poluerī*), *ť* = *tur* (u. g. *habeť*), *t̅* = *ter* (u. g. *frat̃*, *propt̅*), *t̃* = *tem* (u. g. *aeternitat̃* 148, 23, *natiuitat̅* 161, 9, *salut̅* 168, 6).

2. Cod. Remensis S. Remigii deperditus (= S). editione principe *Collectaneorum* iam uulgata Iacobus Sirmondus S. I. inuenit in bibliotheca monasterii Remensis ad S. Remigium librum manu scriptum, qui continebat eadem *Collectanea*. in notula enim quadam ad epistulam synodi Parisiensis anni 361 addita ipse haec scribit[1] in editione Conciliorum Galliae: *Hanc* (sc. *synodicam*) *primus in lucem protulit Nic. Faber cum reliquis fragmentis Hilarii ex chartaceo, ut ipse praefatus est, libro non antiquo. nos etsi eorundem fragmentorum peruetus aliud exemplar nacti sumus in Bibliotheca Sancti Remigii Remensis, perpauca tamen in hac praesertim epistula suppeditauit, quae a Fabri editione discreparent.* Coustantius nos certiores reddit in illo libro Remensi eundem fuisse ordinem et easdem inscriptiones atque in cod. T; se quidem illud exemplar frustra quaesiuisse, sed Stephanum Baluzium uarias Sirmondi lectiones suppeditando iacturam hanc utcumque resarsisse. moneo tamen Sirmondi lectiones aliquoties caute in textu recensendo adhibendas esse et talis cautio praesertim tunc adhibenda est, cum uariantes illae in se speciem praebent lectionis a Sirmondo uel editoribus potius fictae quam e codice fideliter receptae. sic p. 45, 9 lectio *impietatem* (S) est coniectura procul dubio falsa pro *pietatem* (A); p. 99, 5 dicitur S legisse, sed potius Sirmondus coniectasse uidetur *praeuius numeratur*, ubi cum A scribendum est *praemiis muneratur*.

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[1] *Concilia antiqua Galliae* I (1629), Notae ad tom. I p. 594.

Lectionibus uariis, quas Sirmondus collegerat ex cod. Remensi, usus est etiam Iohannes Harduinus S. I. in *Conciliorum Collectione regia maxima*, in qua repraesentat complura documenta ad *Collectanea* pertinentia atque ex editione Fabri desumpta. custos enim bibliothecae collegii Claromontani Harduinus opuscula Sirmondi manu scripta nondum edita, inter quae erat collectio illarum lectionum codicis S, conseruabat (Praef. XII). ut reliqua Sirmondi inedita, ita etiam has lectiones codicis S Harduinus memorat uerbis *ex ms.*, *in ms.*, *cum ms.* (u. g. p. 653. 671. 711. 715. 719. 727. 747), cum lectiones codicis Pithoeani (T) referat uerbis *Pithoeanus* (p. 663. 677), *ms. Pith.* (p. 684); saepius etiam nomen Sirmondi addit, u. g. *Sirmond* p. 681, *ms. Sirmondi* p. 719, *emendata a Sirmondo ex ms.* p. 745, *Sirmond. ex ms.* p. 683, (*fragmentis*) *recognitis a Sirmondo ex ms.* (p. 715) et plenius *cum emendationibus Sirmondi ex ms. Remensi* (p. 727). rationes, quae explicare uidentur, cur Harduinus in primo uolumine, quod in lucem prodiit a. 1715, ne uocabulo quidem editionem Maurinorum anni 1693 commemorauerit, attulimus in *Studien I* 14 sq. eum tamen editionem Maurinorum nouisse patere uidetur ex eo, quod coniecturae complures a Coustantio factae, quae non adeo in propatulo sunt, apud eum quoque inueniuntur, uelut 50, 3 *ac loquacitatis* pro *nec l.*, 50, 7 *in ipso calumniam faciens* pro *in ipsum c. f.*, 59, 5 sq. *qua — timebat nudari ab aliquo, quae palam*, 67, 17 *Marcelli haeresim* pro *M. haeretici*, 120, 6 sq. *ut cum praesentiam suam ostendissent, fugerent.*

Lectiones uarias codicis S, quas Coustantius nobis reliquit in sua editione, significauimus littera $S^1$, eas autem, quas Harduinus in *Conciliorum Collectione* tradidit, littera $S^2$. non paucas quidem lectiones codicis S in apparatu critico adnotauimus, omisimus autem in uniuersum eas, quae cum ipso textu recepto codicis A concordant; ne tamen, quod Sirmondi lectiones a Coustantio et Harduino traditas in nostra editione neglexerimus, reprehendamur, lectiones illae in apparatu critico omissae hic recenseantur omnes:

48, 15 *euthicio* $S^2$, 52, 25 *imitantia* $S^2$, 56, 2 *fingebat* $S^1$ $S^2$, 56, 10 *exinde* $S^2$, 56, 15—17 *fidem pro se dicentes, habere numquam deberent. sed et iudices, qui illum digne* (*digne* om. $S^1$) *sententiauerunt, credere noluerunt* $S^1$ $S^2$, 56, 17 *ideo* $S^2$, 58, 2 *Ossius* $S^2$ (et ita semper), 59, 18 *receperunt* $S^2$, 59, 21 *incurrunt* $S^2$, 60, 10 *elegistis* $S^2$, 61, 19 *thessalonicensi* $S^1$ $S^2$, 62, 22 *per* $S^2$, 62, 27 *nihil damnabile* $S^2$, 63, 7 *iterum* $S^2$, 64, 4 *discincti* $S^2$, 64, 7 *iuuenescunt* $S^1$ $S^2$, 75, 12 *eusebius* $S^2$, 78, 2 *beroe* $S^2$, 78, 15 *iubente deo* $S^1$, 80, 4 *expugnatae* $S^1$, 81, 3 *mutilare* $S^1$, 83, 11 *ali-*

*quid* S$^1$, 86, 2 *arthemius* S$^1$ *artemius* S$^2$, 88, 10 *deuotas aures* S$^1$ S$^2$, 88, 16 *coepiscopos* S$^1$ S$^2$, 94, 9 *longius* S$^1$ S$^2$, 101, 1 *reatus* S$^1$, 102, 15 *et quibus in eum, qui adsensus his non est*, 116, 5 *illum esse* S$^1$ S$^2$, 122, 2 *incendia* S$^1$, 124, 2 *sunt* S$^1$, 127, 2 *blasphemiorum* S$^2$, 130, 3 *et quae* S$^1$, 138, 7 *protasius* S$^1$, 140, 7 *adde originem* S$^1$, 140, 20 *constitutum* S$^1$, 142, 8 *primae propositioni* S$^1$, 147, 6 *tantum* S$^1$, 149, 12 *sui ex nihilo* S$^1$, 153, 4 *cum* S$^1$, 155, 19 *dedi* S$^1$, 157, 12 *latebrosum* S$^1$, 158, 7 *olim fidei* S$^2$, 158, 18 *esse* S$^1$ S$^2$, 159, 11 *a dominis nostris fratribus et coepiscopis nostris* S$^1$ S$^2$, 159, 13 *iactitat* S$^1$ S$^2$, 161, 22 *quos* S$^2$, 162, 8 *suae* S$^2$, 162, 27 *auerterunt* S$^2$, 163, 16 *mea paruitate* S$^1$ S$^2$, 163, 18 *electum* S$^2$, 164, 6 *fallacis* S$^2$, 174, 21 *praedicentur* S$^1$; adde ut lectionem dubiam 76, 4 *ischyrius* S$^2$.

3. Cod. Pithoeanus (= T), chartaceus, saec. XV, deperditus. Nicolaus Faber in praefatione editionis suae p. 25 describit codicem ut *exemplar — in chartà manu gallica nec latinam linguam satis percipiente, confusis dictionibus scriptum, quod praeterea etiam librorum Cassiani de incarnatione Christi epitomem eadem manu scriptam contineret* et addit Petrum Pithoeum Lutetiae anno 1590 illum librum repperisse et editionem ipsam fragmentorum sustinuisse, quia spem concepisset se antiquum exemplar, unde recens illud exscriptum fuisset, aliunde recuperare posse. bibliothecam autem, ex qua Pithoeus librum eruïsset, Faber se indicaturum fuisse profitetur, nisi uiris, qui delitescentis huius in bibliothecis suis thesauri dignitatem non agnouissent uel agnitam non sine publica iactura tam diu continuissent, ruborem suffundere ueritus esset. codicem T ad monasterium S. Uictoris Parisiense pertinuisse haud improbatum ducimus; cf. *Studien I* 16. eundem librum accepit Coustantius, cum suam editionem pararet, a uiro iuris docto Francisco Desmarets (Desmarès), qui eius possessionem hereditate nactus erat. postea codex periit (cf. *Studien I* 15 sq.), sed eius iactura non multum dolenda est; nam eum ex cod. A descriptum esse iam supra exposuimus. quamobrem eius lectiones uarias raro, scilicet quando correctiones uel coniecturas haud spernendas praebet, attulimus.

4. Cod. Parisinus latinus 1700 (olim Colbert. 2568. Reg. 3982.3.3) (= C), chartaceus, saec. XVI. de hoc codice scribit Stephanus Baluzius, praepositus bibliothecae Colbertinae (1667—1683): *Hoc est ipsummet exemplar, ex quo prodiit editio Nicolai Fabri anno MDXCVIII, ab eodem Fabro repositum in bibliotheca Thuana, ex qua translatum est in Colbertinam anno Xi. MDCLXXX dieXXIII Martii. Steph. Baluzius — Emendationes in margine appositae sunt Nicolai Fabri eius manu scriptae.* anno 1683 cod. C cum aliis Colbertinae bibliothecae libris bibliothecae regiae adiunctus est. praeter

*Collectanea*, quae p. 1—131 occupant et quae exscripta sunt ex T (cf. supra n. 3), liber continet undecim alia opera, inter quae Marcellini et Faustini libellus precum, Rescripta Honorii et Theodosii, Concilium septimum oecumenicum memoratu magis digna sunt. Coustantius, qui in componenda editione etiam cod. C inspexit, hunc et *codicem Colbertinum* et *Apographon*, *quo usus est Nicolaus Faber*, appellauit (c. 1402). nos lectiones codicis C negleximus exceptis correctionibus aut coniecturis alicuius momenti siue ab ipso scriba siue a Fabro adiectis. coniecturas autem et emendationes, quas scriba ipse postea addidit, notamus siglo *Cm1*, eas uero, quas Faber apposuit, siglo *Cm2*.

**3.** Inter documenta *Collectaneorum* sunt nonnulla, quae etiam extra totam collectionem seorsim tradita sunt et quidem maxima ex parte in collectionibus canonum; sunt autem haec: Series A IV 2. V 1. VII. IX 1. 3; Series B II 1—4. 6. 8. 10. VII 1—6. 8—11. quoniam ad commodiorem usum lectorum in nostra editione etiam illos textus parallelos, qui quam maxime inseruiunt ad textum *Collectaneorum* accuratius emendandum et melius intellegendum, repraesentauimus, hoc loco illorum textuum testes manu scriptos breuiter enumeremus atque recenseamus necesse est. integros autem textus tantum eos dedimus, qui multum discrepant a textu *Collectaneorum*. textus graecos parallelos uulgauimus secundum Athanasium[1], qui ipse documentis tempore erat proximus, additis ceterorum editorum graecorum lectionibus uariis.

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[1] Athanasii libri manu scripti, quos adhibuimus, sunt duo hi: 1. Cod. Parisinus graecus 474 (Reg. 2284) (= p), fol. 457, saec. XI (Opera S. Athanasii). ut patet ex nota aliqua in f. 458 adiecta, pertinebat liber olim ad S. Sophiam Constantinopolitanam, cum anno fere 1204 per monachum quendam in monasterium oppidi Kyrici (= Kyrissos) delatus est. unde postea in coenobium S. Dionysii montis Athonis peruenit et hinc tandem in bibliothecam Colbertinam Parisinam. — 2. Cod. Basileensis Bibl. Uniuersitatis A. III. 4 graecus (= s), chartaceus, VI + 607, saec. XIV (Opera Athanasii, Cyrilli, Ioh. Damasceni, Theodoreti). uidetur prius pertinuisse ad monasterium Athanasii in monte Athonis situm. postea uenit in manus cardinalis Iohannis de Raguse († 1443), qui reliquit eum bibliothecae fratrum praedicatorum Basileensi. — de his et aliis codicibus operum Athanasii cf. Fr. Wallis, *Notes and Studies of some Mss of the writings of St. Athanasius* (*The Journal of Theol. Studies* III [1902] 97 sqq. 245 sqq.); K. Lake, *Some further Notes on the Mss of the writings of St. Athanasius* (ib. V [1904] 108—110); *Studien III* 109 sq.

Nunc igitur dicendum est de singulis illis documentis separatim traditis et de codicibus, qui ea continent.

1. Symbolum synodi Sardicensis Orientalium una cum albo prouinciarum, ex quibus episcopi conuenerant = Ser. A IV 2.

*a*) Latine tradita sunt symbolum et album apud Hilarium de syn. 34. in enumeratione autem prouinciarum exhibet *Liber de synodis* quinque prouincias, quae in recensione codicis A desiderantur, scilicet Aegyptum, Mysiam, Pannonias duas, Phrygiam alteram, cum contra Isauria desit. in *Libro de synodis* similiter desunt symboli articuli de ecclesia, de remissione peccatorum, de carnis resurrectione. quae differentiae aeque atque discrimen stili facile explicantur ex diuersitate archetyporum graecorum. nam aliud sine dubio exemplar adhibuit Hilarius symbolum in *Collectaneis* traditum e graeco uertens ante aestatem anni 356 in Gallia, aliud librum de synodis scribens exsul in Oriente.

*b*) Uersionem latinam alteram symboli et albi prouinciarum continet collectio canonum, quae dicitur Theodosii diaconi, codicis Ueronensis LX (58) saec. VII (= W) in f. 79ʳ. uberiora de hoc codice u. infra p. XL. etiam in W desunt articuli de ecclesia, de remissione peccatorum et carnis resurrectione. ceteroquin habet W maximam affinitatem cum textu syriaco (u. n. *d*), ita ut concludere liceat utrumque textum profluxisse ex eodem textu graeco.

*c*) Cum symbolum Sardicense Orientalium paucis anathematibus additis repraesentet formulam fidei Antiochenam anni 341, quae dicitur quarta, textu graeco huius symboli Antiocheni IV uti possumus apud Athanasium de syn. 25, Socratem hist. eccl. II 18, Nicephorum Callistum hist. eccl. IX 10. formula autem synodi Antiochenae anni 344, quae dicitur *ἔκθεσις μακρόστιχος*, resumpsit symbolum Sardicense Orientalium.

*d*) Uersio denique syriaca symboli et albi prouinciarum inuenitur in cod. Parisino syriaco 62 saec. IX.[1] hunc textum syriacum symboli, qui continet in fine quaedam additamenta, in lucem edidit Schulthess p. 167 sq. dedimus nos uersionem graecam ad uerbum factam secundum textum syriacum.

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[1] Cf. H. Zotenberg, *Catalogue des Mss syriaques et sabéens de la Bibliothèque Nationale* (1874) 22 sqq.; F. Schulthess, *Die syrischen Kanones der Synoden von Nicäa bis Chalcedon* (*Abhandlungen der K. Gesellschaft der Wissenschaften zu Göttingen, Phil.-hist. Kl. N. F.* X [1908] VI sq.).

2. Epistula synodi Ariminensis ad imperatorem Constantium = Ser. A V 1.

Graece tradunt has litteras Athanasius de syn. 10 (= cod. p f. $343^{r}$—$345^{r}$, cod. s f. $426^{v}$—$427^{v}$), Socrates hist. eccl. II 37, Sozomenus hist. eccl. IV 18, Theodoretus hist. eccl. II 19, Nicephorus Callistus hist. eccl. IX 40. epistulam primitus sermone latino scriptam fuisse testatur Socrates l. c.; quare epistula in *Collectaneis* tradita ut originaria habenda est.

3. Epistula Liberii ad Constantium = Series A VII.

Epistula haec inuenitur etiam in appendice operum Luciferi Calaritani, quae tradita sunt codice Uaticano Reg. 133 (= U) in Gallia scripto saec. IX et codice Parisino S. Genouefae 1351 (= G) saec. XV, qui fugit Guilelmum Hartel, cum pararet editionem operum Luciferi. epistula traditur in cod. U f. $164^{v}$—$166^{v}$, quorum tabulas photographicas suppeditauit Franciscus Ehrle S. I., et in cod. G f. 141 sq., quae contulit Iulius Lebreton.

4. Definitio Ariminensis episcoporum homousianorum = Ser. A IX 1.

Uersionem latinam definitionis a nostra diuersam tradit cod. Bodleianus e Museo 101 (olim Floriacensis), (= J) saec. VI in ultimo folio i. e. f. $62^{v}$. qui liber continet collectionem conciliorum et canonum, quam dicit Fr. Maassen 'collectionem (Christoph.) Iustelli', in cuius possessione codex olim fuit. definitionem contulit H. M. Bannister.

5. Damnatio haereticorum = Ser. A IX 3.

Graece tradita est damnatio ab Athanasio de syn. 11 et quidem in cod. p f. $345^{v}$, in cod. s f. $428^{r}$.

6. Epistula synodi Sardicensis Occidentalium ad uniuersas ecclesias = Ser. B II 1.

*a*) Recensionem latinam praebet cod. Ueronensis LX (58) saec. VII (= W)[1] f. $81^{r}$—$86^{r}$. collectionem autem canonum in W nobis seruatam appellant Theodosii diaconi, quod inuenitur f. $126^{v}$ subscriptio a manu diaconi cuiusdam Theodosii addita: *Hec de mendosis exemplaribus transtuli tandem et quedam quidem qua**** (*quamuis* Ball.) *non ut uolui*[*t*] *tamen potui recorrexi*[*t*] *quedam autem tacito pretermisi rēī* (= *rem in* uel *reuerendi* Reiff.) *dn̄i arbitrio*

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[1] De codice cf. Ballerini, *Leonis Magni Opera* III, P. II c. IX; A. Reifferscheid, *Bibl. patr. lat. ital.* I 35 sqq.; alios auctores u. *Studien I* 21.

*derelinquens qui legis ore* (leg. *ora*) *pro me peccatore sit* (*si* Reiff.) *dm abeas redemptorē* ⟨*hum*⟩*ilimus omnium dia*⟨*conorum*⟩ *theodosius indignu*⟨*s dia*⟩*conus fecit.* quibus ex uerbis colligitur quidem Theodosium diaconum singula monumenta, quae nunc collectionem documentorum et canonum codice W traditorum efficiunt, suo quodque ex exemplari transcripta in unum redegisse corpus, minime autem probant eum documenta in codicem W recepta ipsum e sermone graeco in latinum uertisse. neque id affirmare potuit Theodosius. nam inseruit collectioni suae non solum documenta, quorum exemplaria originaria sermone latino scripta erant, ut acta quaedam conciliorum in Africa habitorum, sed etiam alia monumenta, quae desumpsit e uersionibus latinis uetustioribus. ita transtulit uel potius transcripsit acta complura conciliorum graecorum e uersione Isidoriana, canones apostolorum et canones Antiochenos ex interpretatione Dionysii Exigui; alia denique documenta, inter quae acta Sardicensia erant, deprompsisse uidetur ex interpretatione quadam latina, quae collectionem documentorum graecam Alexandriae circa annum 385 ortam — forte Synodicon Ps.-Athanasii[1] — repraesentabat. ceterum Theodosium linguae graecae omnino ignarum fuisse putant fratres Ballerini[2], qui addunt eum latinae quoque linguae imperitissimum ex ipsius adnotatione cognosci. quod peculiariter ad litteras Sardicenses attinet, harum uersionis latinae Theodosium diaconum auctorem non esse etiam eo apparet, quod illae litterae continent complura menda scripturae, quae librarium exscribentem, non translatorem nouam interpretationem comparantem certo indicant; legitur u. g. in W 104, 14 *religioso sola* pro *religio sola*, 105, 14 *apa* pro *asclepa*, 106, 9 *theo* pro *theogene*, 107, 10 *mendacium* pro *mendaciis*, 110, 13 *potauerant* pro *portauerunt*, 113, 16 *uersatio* pro *uersutia*, 114, 15 *facta* pro *ficta*, 114, 16 *macaris* pro *macario*, 116, 13 *iussisse* pro *ussisse*, 117, 12 *necesse* pro *nec esset*, 118, 18 *credidisse* pro *credi ista* uel *credi in se*, 119, 13 *presbyterarum* pro *presbyteratum*, 121, 17 *inocultas* pro *inultas*, 124, 13 *hac et qualitate* pro *ac de aequalitate*.

His igitur consideratis optimum duximus orthographiam ipsius codicis quidem sequi, quantum fieri posset, sed tamen ea grauiora menda orthographica corrigere, quae abhorrent a primario translatore erudito utpote sermonem et graecum et latinum callente.

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[1] Cf. Batiffol, *Le Synodikon de S. Athanase* (*Byzantinische Zeitschrift* X [1901] 128 sqq.). [2] l. c. p. CXXVIII; cf. Maassen l. c. 550.

ad usum autem eorum, qui orthographica omnia codicis W nouisse desiderant, addimus hic eorum breuem conspectum.

Saepius ponitur in W male *e* pro *ae*, praecipue in formis primae declinationis, u. g. *alexandrie*, *ancyre*, *apostolice*, *asie*, *catholice*, *ecclesie*, *galatie*, *gaze*, *malitie*, *precipue*, *que*, *sue*, *celos*, *hec*, *prebuerunt*, *predictos*, *present-*, *quest-*, *sepius*; retinuimus tamen *e* scriptam pro *αι* graeca, u. g. *heres-* 105, 16. 122, 14 (sed *haeresim* 111, 20), *cessariae* 119, 17 (sed *caessareae* 123, 12, *caesarea* 118, 14), *palestin-* 103, 10. 121, 11 (sed *palaestina* 119, 17). *h* male omittitur in *adibentes*, *adortantibus*, *eresim*. *i* scribitur pro *η* graeca aliquoties in *minophantus* 106, 10. 119, 17. 123, 14, *catichumen-* 115, 13. 14 (sed *catechumeni* 115, 17); quas formas recepimus in textum. *s* geminatur falso in *depossitos*, *excussantes*, *possuerunt*, *expossuerunt*, retinuimus tamen *s* geminatam in *cessariae* 119, 17 et *caessareae* 123, 12. pariter accepimus formas has: *adque*, *aliut*, *aput*, *acatium* (Ἀκάκιον), *condam*, *epistolas*, *mulctationes*, *temptauerunt* (non autem 112, 12 *uolumptatis*). itemque immutatas retinuimus in uerbis compositis assimilationes uel dissimilationes.

Ea autem, quae in W minus recte uel etiam falso translata inueniuntur, translatori, non scribae codicis W imputanda esse patet. quare textum ipsum, qualis codice W traditur, sine ulla mutatione repraesentare satis habuimus correctis tantum mendis librarii et adiectis in apparatu critico notis quibusdam, quibus translatoris errores, si ex re uisum esset, explicarentur. uersio autem epistulae Sardicensis fere ad uerbum facta est secundum exemplar recensionis Theodoreti, non Athanasii; cf. 109, 12 *ibi* W *ἐκεῖ* Theod (B G F) *illi* A *ἐκεῖνοι* Athan — 110, 15 *surrexit* W *ἀνέστη* Theod *decessit* A *ἀπέθανεν* Athan — 117, 13 *produxerunt* W *προήγαγον* Theod *adduxerunt* A *ἤγαγον* Athan — 124, 13 *separantes enim filium a substantia patris ac de aequalitate* W *τοὺς γὰρ χωρίζοντας τῆς τοῦ πατρὸς οὐσίας καὶ θεότητος* Theod *separantes enim filium* A *τοὺς γὰρ χωρίζοντας τὸν υἱόν* Athan — 125, 14 *consentire et pronuntiare* W *συναινέσαι καὶ ψηφίσασθαι* Theod *confirmare* A *συνεπιψηφίσασθαι* Athan etc. — album prouinciarum (p. 103) inuenitur in W et apud Theod, desideratur in A et apud Athan — 105, 14 additur nomen *Asclepae* episcopi in W et apud Theod, cum desit in A et apud Athan — 106, 11 sq. adiungitur in W et apud Theod episcopis *Athanasio*, *Marcello*, *Asclepae* nomen sedis episcopalis, quod omittitur in A et apud Athan; cf. 123, 11 sqq. — manus correctrix, quam in apparatu diximus *m2* et quae in W complura emendauit uel addidit, pertinet ad saec. XII. contulit epistulam Antonius Spagnolo, praepositus bibliothecae Ueronensis.

*b*) Graece tradita est epistula ab Athanasio apol. c. Arianos

44—49 (in cod. p f. $241^v$—$246^v$ et in cod. s f. $376^r$—$379^v$) et a Theodoreto hist. eccl. II 8. in editione nostra repraesentauimus textum Athanasii cum lectionibus uariantibus Theodoreti. textus Athanasii et Theodoreti aliquoties inter se differunt; uterque autem haud paucis locis discrepat a textu latino codicis A. unde in restituendo textu codicis A caute procedendum est, ne nimis corrigatur secundum textum graecum uel textum latinum codicis W, qui e graeco translatus est secundum Theodoretum. rem nonnullis exemplis illustrare liceat: 104, 8 legit A: (*ut*) *pietas sola, quae est in Christo hominibus, custodiretur*; Cm2 et Coustantius mutarunt *hominibus, custodiretur* in *ab omnibus custodiretur*, cum textus graecus habeat (*ἵνα*) *ἡ εἰς Χριστὸν εὐσέβεια μόνη παρὰ πάντων φυλάττηται* (cf. W *ut — in Christo religio sola apud omnes seruetur*). — 114, 9 legitur in A: *testificati sunt, qui praesentes fuerunt ex Alexandria de eodem loco, eo quod nihil tale esset factum*; Coustantius posuit *et Mareote et aliis locis* pro *de eodem loco*, cum Theodoretus legat: *ἐμαρτύρησαν μὲν αὐτοῖς οἱ παραγενόμενοι ἀπὸ τῆς Ἀλεξανδρείας καὶ Μαρεώτου καὶ τῶν λοιπῶν τόπων, ὅτι μηδὲν τούτων πέπρακται* (*qui de Alexandriae et Mareotae locis ipsis uenerunt* W). — cf. porro 107, 5 *licet etiam* A cum *tamen ex his* W (*ὅμως καὶ*) et 124, 9 *apostoli cuius est praeceptum* cum *apostolica etenim est praeceptio* W (*ἀποστολικὸν γάρ ἐστι παράγγελμα* Theod).

Quodsi quaeritur, quo sermone ipsi patres synodi Sardicensis suam epistulam scripserint, non facile est responsum. fratres Ballerini in editione Leonis Magni III p. XXXI optime demonstrarunt synodum canones duplici originali exemplo redegisse, graeco nimirum pro patribus graecis et pro latinis episcopis latino; cui opinioni assentitur etiam Carolus Hefele[1]. idem dicendum esse opinamur de eiusdem concilii synodica ad uniuersas ecclesias missa. nusquam enim in textu latino inueniuntur signa uel uestigia translationis, immo is textus plane speciem praebet exemplaris originalis.

7. Epistula synodi Sardicensis Occidentalium ad Iulium papam = Ser. B II 2.

Latine tradita est epistula haec nonnullis etiam collectionibus canonum, quas aptissime in classes uarias disposuit Fr. Maassen[2]. codices, quibus in textu recensendo usi sumus, sunt hi:

*a*) Collectio Sanblasiana (= *Π*):

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[1] *Conciliengeschichte* I$^2$ 556 sq. [2] *Geschichte der Quellen und der Literatur des canonischen Rechts* I (1870) 64.

*α*) Cod. Sanblasianus S. Pauli Carinthiae XXV a/7 (= B¹), fol. 154, saec. VII, scriptus in Gallia characteribus uncialibus. continet collectionem conciliorum quandam ortam in Italia et affinem ei, quae dicitur collectio codicis Uaticani. pertinebat liber olim ad monasterium Augiae maioris, ut elucet ex subscriptione in f. 9 adiecta: *lib' moñ augie maioris.* traditur epistula f. 141ᵛ—143ʳ. contuli ipse.

*β*) Cod. Parisinus 3836 (Colb. 784) (= B²), fol. 104, saec. VIII. epistulam, quae habetur f. 91ᵛ—93ʳ, contuli ipse.

*γ*) Cod. Coloniensis CCXIII App. V (Darmst. 2336) (= B³), fol. 143, s. VIII (s. VII Wattenbach), scriptus litteris hibernicis. epistulam traditam f. 141ʳ—143ʳ contuli ipse.

*δ*) Cod. Lucanus 490 (ol. 89) (= B⁴) saec. VIII, scriptus magna ex parte litteris uncialibus. inuenitur epistula f. 267ʳ sqq. contulit canonicus Petrus Guidi, praesul bibliothecae Lucanae.

In codice Parisino 4279 (Colb. 2489) (= B⁵) saec. IX epistula ipsa desideratur, subscriptiones seruatae sunt (cf. infra p. XLVI).

*b*) Collectio codicis Diessen:

Cod. Monacensis lat. 5508 (Diessen 8) (= M), fol. 213, saec. IX. epistula, quae habetur f. 125ᵛ—126ᵛ, descripta est ex exemplari aliquo collectionis Sanblasianae eiusque textus maxime affinis est ei, qui continetur in cod. B¹. contuli ipse.

*c*) Collectio Hadriana Aucta:

Cod. Monacensis 14008 (Ratisb. S. Emmer. A 8) (= H¹), fol. 259, saec. IX/X. epistula traditur f. 167ᵛ—168ᵛ. contuli ipse.

Ceteri libri, qui continent hanc collectionem, sc. cod. Uallicellianus A. 5 saec. IX/X, cod. Uercellensis LXXVI saec. X, cod. Uaticanus 1353 saec. XII, solam inscriptionem epistulae referunt.

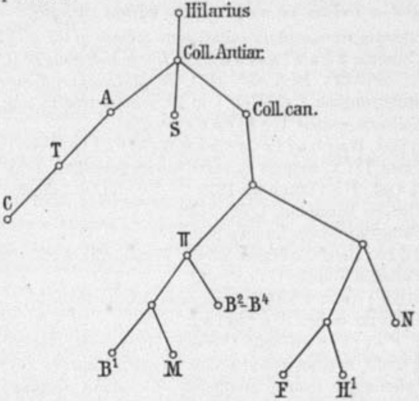
*d*) Collectio Dionysiana Aucta:

Cod. Uaticanus 5845 (= F), fol. 327, saec. X, scriptus litteris beneuentanis exornatis ornamentis francicis. quaedam manus saec. XI uariis locis correcturas fecit. contuli secundum tabulas photographicas.

*e*) Collectio codicis S. Mauri:

Cod. Parisinus 1451 (= N), fol. 107, saec. VIII. epistula traditur f. 38ʳ—39ʳ. contuli ipse.

Ex his collectionibus Sanblasiana orta est saec. VI in Italia, collectio cod. S. Mauri in Gallia eodem saeculo, collectio Dionysiana Aucta in Italia saec. VI, collectio cod. Diessen saec. VII in Italia (?), collectio Hadriana Aucta in Italia saec. IX. textus autem epistulae Sardicensis, qui in his uariis collectionibus traditus est, redit ad unum idemque exemplar *Collectaneorum*, quod quidem paucis differebat ab archetypo codicis A et iam ipsum continebat menda illarum collectionum. ex ipsis codicibus enumeratis M ualde similis est $B^1$, $H^1$ paucis discrepat a $\Pi$ et M, sed compluribus conuenit cum N et praesertim cum F. consideratis iis, quae uberius de affinitate librorum in *Studien III* 105 disseruimus, hoc stemma delineari posse putamus:



De codice, quo usus est Baronius ad a. 347 n. XXII ad recensendam epistulam Sardicensem, cf. *Studien I* 25 sq.

8. Nomina haereticorum = Ser. B II 3.

Tradita sunt nomina iisdem codicibus collectionum canonum, quae continent epistulam Sardicensem ad Iulium missam. etiam Sozomenus hist. eccl. III 12 enumerat quidem nomina, sed uidetur ea desumpsisse ex epistula synodica generali (cf. Athan. apol. c. Arian. 48, infra p. 119, 22 sqq.).

9. Subscriptiones synodi Sardicensis Occidentalium = Ser. B II 4.

Hae subscriptiones continentur iis collectionibus conciliorum, quae canonum Sardicensium eam recensionem, quam dicit Fr. Maassen quartam[1], tradunt. sunt autem collectiones hae: Sanblasiana, cod. Uaticani, cod. Iustelli, cod. Parisini, cod. Diessen. nomina inserta sunt etiam in exemplaribus non paucis collectionis, quae uocatur Hadriana. supra iam uidimus in nonnullis illarum collectionum inesse etiam epistulam synodi ad Iulium Romae episcopum directam; sed in iis nomina episcoporum non sequuntur, ut in *Collectaneis*, ipsam hanc epistulam ad Iulium missam, sed canones, qui finiuntur uerbis: *omnis synodus dixit: uniuersa, quae constituta sunt, catholica ecclesia in uniuerso orbe diffusa custodiet.*

Ad textum recensendum collati sunt codices hi (cf. p. XLIII):

*a*) Collectio Sanblasiana (= *Π*) in codicibus B$^1$ (f. 64$^r$—65$^r$), B$^2$ (f. 42$^r$—43$^r$), B$^3$ (f. 69$^r$—69$^v$), B$^5$ (qui subscriptiones solas sine epistula continet f. 68$^r$—69$^v$). in B$^4$ nomina tradita non sunt.

*b*) Collectio codicis Uaticani (= *Φ*):

*α*) Cod. Barberinianus 679 (XIV 52, ol. 2888) (= V$^1$), fol. 298, saec. IX/X, scriptus ex parte litteris uncialibus. f. 75$^v$—76$^v$.

*β*) Cod. Uaticanus 1342 (= V$^2$), fol. 213, saec. IX/X, scriptus litteris uncialibus. f. 62$^v$—63$^r$.

*c*) Collectio codicis Iustelli:

Cod. Bodleianus e Museo 101 (= J) saec. VII. f. 27$^v$—28$^v$.

*d*) Collectio codicis Diessen:

Cod. Monacensis 5508 (= M) saec. IX. f. 15$^r$—15$^v$.

*e*) Collectio codicis Parisini:

Cod. Parisinus 3858 C (Colb. 1108) (= P), fol. 87, saec. XIII. P tradit nomina episcoporum ex parte tantum f. 59$^v$, sed omittit plerumque nomen prouinciae et mutauit saepius formas nominum sedium episcopalium.

*f*) Coll. Dionysio-Hadriana (= *Δ*):

*α*) Cod. Parisinus 8921 (suppl. lat. 331) (= D$^1$), fol. 140, saec. VIII. f. 34$^v$—35$^v$.

*β*) Cod. Parisinus 11710 (Sangerm. 367) (= D$^2$) saec. IX. f. 53$^v$—54$^r$.

*γ*) Cod. Parisinus 3840 (Faurianus) (= D$^3$), fol. 152, saec. IX. f. 45$^v$—46$^r$.

*δ*) Cod. Parisinus 11711 (Sangerm. 365) (= D$^4$) saec. IX. f. 34$^r$—34$^v$.

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[1] *Geschichte der Quellen* etc. I 52.

ε) Cod. Monacensis 6355 (Fris. 155) (= $D^5$), fol. 270, saec. IX/X. f. $77^v$—$78^v$.

ζ) Cod. Monacensis 6242 (Fris. 42) (= $D^6$), fol. 291 + 20, saec. X. f. $90^r$—$91^r$.

η) Cod. Monacensis 5258 (Chiems. 8) (= $D^7$), fol. 166, saec. X. f. $79^v$—$80^v$.

ϑ) Cod. Lucanus 125 (= $D^8$) saec. X. f. $52^r$—$52^v$[1].

g) Coll. Hadriana Aucta:

α) Cod. Monacensis 14008 (= $H^1$) saec. IX/X. f. $58^r$—$58^v$.

β) Cod. Uallicellianus A 5 (= $H^2$), fol. 339, saec. IX/X. f. $81^r$—$81^v$.

γ) Cod. Uercellensis LXXVI (= $H^3$) saec. X. f. $63^v$—$64^r$.

δ) Cod. Uaticanus 1353 (= $H^4$), chartaceus, saec. XV. f. $62^v$—$63^r$. cod. $H^4$ descriptus est ex codice uetusto archiui cathedralis Bergamensis a. 1461 (cf. *Studien I* 30).

h) Collectio Dionysiana Aucta:

Cod. Ambrosianus S. 33 sup. (= R), fol. 322, saec. X—XII. initium tabellae subscriptionum traditur f. 52 (saec. X).

Ex his codicibus inspexi ipse $B^1$—$B^4$ M P $D^1$—$D^7$ $H^1$, contuli secundum tabulas photographicas $V^1$ $V^2$ $H^2$ $H^4$. J contulit C. Walker, $D^8$ Petrus Guidi, praefectus bibliothecae Lucanae, $H^3$ Romualdus Pasté, Uercellensis bibliothecae praesul alter, R Georgius Fell S. I.

Nomina episcoporum illis collectionibus canonum tradita sunt deprompta ex aliquo exemplari *Collectaneorum* et quidem ea forma et eo ordine, quem exhibent familiae *ΠΜJΦ* (= α); nam hae tradunt nomina eodem fere ordine atque cod. A et in nominum formis minus discrepant a cod. A quam reliquae familiae ΔHR (= β) et P. P non enumerat nisi 16 nomina et addit: *et cę̄li nũo q̄draginta quinque*, ita ut in archetypo huius quoque codicis P 61 nomina, inter quae procul dubio etiam *Deas a Poſoebus* commemorabatur, exstitisse uideantur (cf. p. XLVIII). R autem tria tantum nomina praebet additis uerbis, quae pariter in ceteris libris canonum inueniuntur: *et subscripserunt oẽs ep̄i diuersarum prouinciarum uel ciuitatum*. causa autem mutationis ordinis in β factae est haec: in archetypo *Collectaneorum*, ad quem redeunt et A et omnes codices canonum, nomina tradita erant scriptura continua, quem ordinem secutus est etiam librarius codicis A et scriba exemplaris collectionis canonum, ex quo ortae sunt familiae *ΠMJΦ*. scriba autem exemplaris, ad quod familiae librorum canonum alterius generis i. e. *Δ* et H redeunt — quod exemplar ex sua parte ortum ducit ab aliquo exemplari typi *α* — mutauit seriem nominum eo, quod nomina scriptura continua tradita in duobus ordinibus posuit, ita ut primum episcopum sequeretur episcopus n. 32 memoratus, sicut melius patebit ex tabella infra adiuncta. in qua tabella ordinem codicis A signauimus numeris ordinariis, ordinem familiarum *ΠMJΦ* numeris uncis rotundis inclusis, denique ordinem familiarum *Δ*H numeris circumsaeptis uncis angulatis.

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[1] Nomina, prout habentur in cod. Petropolitano F. V. II N. 12 (ol. Sangerman. 937) saec. IX f. $71^v$ sqq., edidit nuper A. Staerk, *Les manuscrits latins conservés à la bibl. impér. de S. Petersbourg* I (1910) 64 sq.

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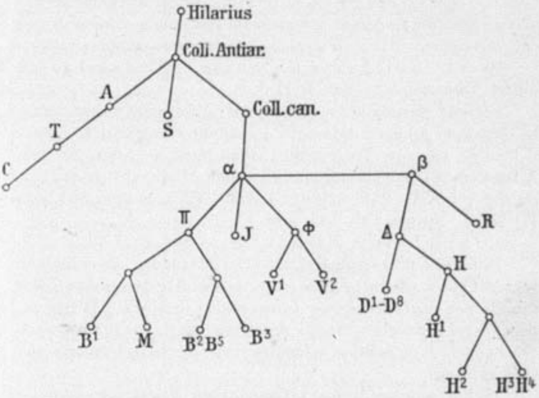
|---|---|---|---|
| 1 (1) [1]. . . . . | 2 (2) [32] | 33 (34) [18]. . . . | .34 (35) [48] |
| 3 (6) [2]. . . . . | 4 (7) [34] | 35 (36) [19]. . . . | .36 (37) [49] |
| 5 (8) [5]. . . . . | 6 (9) [35] | 37 (38) [20]. . . . | .38 (39) [50] |
| 7 (10) [6]. . . . . | 8 (11) [36] | 39 (40) [21]. . . . | .40 (41) [51] |
| 9 (12) [7]. . . . | .10 (13) [37] | 41 (42) [22]. . . . | .42 (43) [52] |
| 11 (14) [8]. . . . | .12 (15) [38] | 43 (44) [23]. . . . | .44 (45) [53] |
| 13 (16) [9]. . . . | .14 (3) [2] | (46) [24] | |
| 15 (4) [3]. . . . | .16 (17) [39] | 45 (5) [33]. . . . | .46 (47) [54] |
| 17 (18) [10]. . . . | .18 (19) [40] | 47 (48) [25]. . . . | .48 (49) [55] |
| 19 (20) [11]. . . . | .20 (21) [41] | 49 (50) [26]. . . . | .50 (51) [56] |
| 21 (22) [12]. . . . | .22 (23) [42] | 51 (52) [27]. . . . | .52 (53) [57] |
| 23 (24) [13]. . . . | .24 (25) [43] | 53 (54) [28]. . . . | .54 (55) [58] |
| 25 (26) [14]. . . . | .26 (27) [44] | 55 (56) [29]. . . . | .56 (57) [59] |
| 27 (28) [15]. . . . | .28 (29) [45] | 57 (58) [30]. . . . | .58 (59) [60] |
| 29 (30) [16]. . . . | .30 (31) [46] | 59 (60) [31]. . . . | .60 (61) [61] |
| 31 (32) [17]. . . . | .32 (33) [47] | | |

Duae aliae discrepantiae inter cod. A et libros canonum exortae consistunt in eo, quod primus redactor collectionum canonum, qui album subscriptionum ex aliquo exemplari *Collectaneorum* sumpsit, episcopos *Uincentium* Capuae, *Ianuarium* Beneuenti, *Calepodium* Campaniae, qui in cod. A sub n. 14. 15. 45 habentur, statim post *Osium* Cordobensem et *Annianum* Castalonensem enumerauit eisque titulum *legatorum sanctae ecclesiae Romanae* dedit et quod nomen episcopi, qui in cod. A dicitur *cocras ab acaia de asapofoebus* (n. 43), in duo diuersa nomina episcoporum diuisum est, scilicet in *Chocras ab Achaia* et *Deas a Pofoebus*. mutatio, quae in singulis libris canonum facta est ex transpositis nominibus *Uincentii*, *Ianuarii*, *Calepodii*, illustratur optime his numeris:

1 (1) [1]. . . . . . . . . . 2 (2) [32]
14 (3) [2]. . . 15 (4) [3] . . 45 (5) [33].

In locum autem numeri 45 (cod. A), qui in libris canonum initio albi subscriptionum positus erat, successit ille *Deas a Pofoebus* per errorem introductus i. e. n. (46) [24].

De singulorum codicum natura atque affinitate plura habes in *Studien II* 13 sq. id unum hic monemus nos nunc cod. $V^1$ (= $V^2$ in *Studien II*) ascribere saeculo VIII et ideo anteponere illum codicem codici $V^2$ (= $V^1$ in *Studien II*), qui pertinet ad saec. IX/X. ex iis, quae in *Studien II* 12 sqq. de affinitate codicum diximus, efficitur hoc stemma:



Multa episcoporum eorumque sedium nomina seruata sunt etiam in subscriptionibus, quae in cod. Ueronensi LX (58) (= W, cf. p. XL) duabus epistulis a synodo Sardicensi et ab Athanasio ad ecclesias Mareotae missis (n. XX f. $103^r$ et n. XXI f. $104^r$—$105^r$) adiunctae sunt. nomina sunt ex parte quidem ualde corrupta, attamen non raro nobis suppeditant subsidia ad sananda menda ceterorum codicum; qua de causa nomina adiunximus tamquam testimonia textui editionis et quidem notauimus epistulam priorem siglo *W I*, epistulam alteram siglo *W II*. ceteroquin remittimus lectorem ad *Studien II* 50 sqq., ubi nomina denuo edidimus atque de iis plura disputauimus. repraesentarunt illas litteras cum subscriptionibus Sc. Maffei (*Istoria teologica delle dottrine e delle opinioni corse ne' cinque primi secoli*, Trento [1742] 259 sqq.) et fratres Ballerini (*Leonis Magni Opera* III 608 sqq.). nomina subscriptionum meo rogatu denuo contulit Antonius Spagnolo.

Graece tradita sunt nomina episcoporum, qui in synodo Sardicensi aut ipsi adfuerunt aut postea decretis subscriptione adhaeserunt, apud Athanasium apol. c. Arianos 50, qui nomina eorum, qui ipsi Sardicam uenerant, initio sui albi dat; quae nomina nos in *Studien II* 58 sq. secundum codd. p (f. $246^v$) et s (f. $379^v$) repraesentauimus. cum nomina graeca ad textum latinum recensendum saepius aliquantum conferant, ea tamquam testimonia eiusdem aetatis cum nominibus codicis W textui *Collectaneorum* subiunximus.

10 et 11. Epistulae Ualentis et Ursacii ad Iulium et Athanasium = Ser. B II 6. 8.

Utraque epistula latine scripta erat. Athanasius autem litteras in sermonem graecum transtulit secundum exemplaria sibi missa a Paulino episcopo Treuirorum (Athan. apol. c. Arian. 58, hist. Arianorum 26). inueniuntur epistulae apud Athan. apol. c. Arian. 58 (in cod. p f. $253^r$—$254^r$, in cod. s f. $383^r$—$383^v$), Sozom. hist. eccl. III 23 sq., Niceph. Call. hist. eccl. IX 27.

12. Symbolum Nicaenum = Ser. B II 10.

De uariis formis symboli cf. *Studien I* 29 et 95 sq., ubi ostendimus textum *Collectaneorum* maxime concordare cum textu Luciferi Calaritani, *De non parcendis in deum delinquentibus* 18 (CSEL XIV 247 sq.). cum textus uetustiores traditi sint nimis multi, eos in nostra editione addere supersedimus, addentes tamen lectiones uariantes maioris momenti.

13. Epistulae Liberii *Quamuis sub*, *Nolo te*, *Inter haec*[1], *Pro deifico*, *Quia scio*, *Non doceo* et textus narratiui = Ser. B VII 1—11.

Continentur hae litterae ex parte genuinae, ex parte dubiae duabus collectionibus canonum, quae dicuntur Dionysiana Aucta et Hadriana Aucta (cf. supra p. XLIV). usi sumus ad textum restituendum his libris: F (f. $187^r$—$189^v$), $H^1$ (f. $165^r$—$167^v$), $H^2$ (f. $229^r$—$231^v$), $H^3$ (f. $194^r$—$196^r$), $H^4$ (f. $179^r$—$181^r$). $H^1$ contuli ipse, codicum $FH^2H^4$ tabulae photographicae mihi praesto erant, $H^3$ contulit Aloisius Sincero, praefectus bibliothecae Uercellensis.

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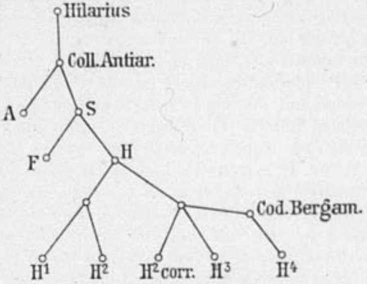
[1] Aliqui uiri docti putarunt illas duas litteras ad Caecilianum et Osium missas, quarum tantum partes sub n. 4 et 6 traditae sunt, in ipso opere Hilariano integras exstitisse. sed recte monuit iam I. Chapman (*Rev. Bénéd.* XXVII [1910] 32) Hilarium ipsum ex illis epistulis non excerpsisse nisi ea, quae conferrent ad demonstrandum id, quod sibi proposuerat, scilicet Liberium ante suum exsilium omnibus conatibus aduersariorum firmiter restitisse.

De horum codicum indole, affinitate, orthographia uberius exposuimus in *Studien III* 106 sqq. nonnulla ibidem de affinitate dicta hic repetere liceat, ut melius textus restitutus intellegatur. ex libris manu scriptis collectionis Hadrianae Auctae accuratius quam ceteri tradit textum cod. $H^1$, cui proxime accedit $H^2$. $H^3$ autem et $H^4$, qui eidem familiae ascribendi sunt, haud paucis differunt a codicibus $H^1$ et $H^2$; quae differentiae ad manum correctricem alicuius librarii referendae sunt. secundum exemplar aliquod huius familiae, ad quam pertinent $H^3$ et $H^4$, etiam cod. $H^2$ a manu prima et altera saec. X correctus est. mutationes arbitrariae maiores inueniuntur in $H^3$ $H^4$ et in cod. $H^2$ correcto hae: pro uerbis *amoto Athanasio a communione omnium nostrum, cuius nec epistolia a me suscipienda* (p. 168, 16—169, 1) scribitur *amoto Athanasio, super quo statuta omnium uestrum a me cum sede apostolica suscipienda*; pro uerbis *uniuersa in irritum deduxit scribens praeuaricatoribus* (p. 168, 1) legitur *uniuersa in irritum deduxit; nam tribulationum tedio fatigatus scribit praeuaricatoribus;* uerbis *qui in sanctum Athanasium orthodoxum episcopum iniuste tulere sententiam* (p. 168, 2) additur *ut exilio absolueretur et hereticae prauitati accomodaret assensum.* porro legunt $H^2$m2 $H^3$ $H^4$ 167, 15 *delator existere* pro *delator*, 169, 12 *contradicens huic* pro *contradixi*, 169, 12 *hanc itaque* pro *itaque* etc.

Cod. F quidem ualde similis est codd. $H^1$ et $H^2$, sed correcturas nonnullas continet factas a manu saeculi XI, quae concordant cum lectionibus codicis S a Coustantio nobis traditis. quod factum explicari non posse uidetur, nisi quod Fm2 correcturas illas adiecit secundum exemplar *Collectaneorum* ualde affine codici S. correcturae autem sunt hae: 170, 16 *cognoscat itaque prudentia uestra Athanasium, qui Alexandrinae ecclesiae episcopus fuit,* (*a me esse damnatum* add. $S^1$ Fm2) *priusquam ad comitatum sancti imperatoris* (*secundum* eras. F, om. $S^1$) *litteras Orientalium* (add. *destinarem* $S^1$ Fm2) *episcoporum*; 171, 13 *imperatoris*] add. *fideli* $S^1$ Fm2; 171, 13 *eunuco*] add. *direxi* $S^1$ Fm2.

Textum librorum canonum textui codicis S magis similem esse quam textui codicis A ostendunt exempla haec: 165, 18 *cruentos* *gladios* S$^1$FH *fructus gladio* A; 166, 16 *cecilianum* A *aelianum* S$^1$ *helianum* FH; 170, 9 *iunior* A *iuniores, quibus credidit* S$^1$FH. libros manu scriptos, quibus usus est Baronius ad textum epistularum Liberii recensendum (ad a. 353 n. XIX, ad a. 355 n. XXXV, ad a. 357 n. XLI) esse cod. Uaticanum 1353, cod. Uercellensem LXXVI, cod. Uallicellianum A. 5 demonstrauimus iam in *Studien I* 30—32. addimus stemma codicum, quo eorum affinitas melius cognoscatur.



**4.** Nunc de editionibus *Collectaneorum* pauca adiciamus. editio princeps a Petro Pithoeo usque ad finem fere perducta in lucem prolata est anno 1598 cura Nicolai Fabri secundum cod. T et huius apographon C. titulus fuit: *B. Hilarii Pictauensis prouinciae Aquitaniae episcopi ex Opere Historico Fragmenta nunquam antea edita. Ex bibliotheca Pet. Pithoei I. C. Eiusdem Pet. Pithoei uita. Parisiis MDXCVIII.* haec autem editio eodem anno[1] bis uulgata est: *Apud Ambrosium Drovart, sub scuto Solari uia Iacobaea. Cum priuilegio Regis* et: *Apud Robertum Niuelle, uia Iacobaea, ad insigne Columnarum. Cum priuilegio Regis.* quoniam autem *Summa priuilegii Regis* Ambrosio Drovart data est, editio apud eum uulgata uidetur esse originaria. ceterum textum ex eadem officina typographica prodiisse et tantum apud diuersos bibliopolas prostitisse putamus; in duabus enim illis editionibus textus plane est idem et paginae iisdem uocabulis uel uocabulorum partibus incipiunt et desinunt.

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[1] Tertiam eiusdem anni editionem nuper commemorauit A. Iülicher (*Theologische Literaturzeitung* XXXIX [1914] 109): *Apud Adrianum Perier, uia Iacobaea, ex officina Plantiniana.*

inspeximus utramque editionem, priorem in bibliotheca uniuersitatis Bonnensis, alteram in bibliotheca Parisiensi et in bibliotheca uniuersitatis Monacensis[1]. textus editionis principis est multis locis corruptus, cum haud pauca menda codicibus tradita non correcta, alia ex mala lectione addita sint. textus editus a Fabro insertus est etiam editioni Hilarii operum, quam Iohannes Gillot altera uice Parisiis anno 1605 uulgauit (p. 398—460). denuo atque iterum idem textus prodiit in editionibus Gillotii, quae Coloniae Agrippinae anno 1617 (p. 126—144), Parisiis annis 1631 et 1652 (p. 429—490) in lucem prolatae sunt. textum primum uere purgatum atque emendatum edidit anno 1693 Petrus Coustant e congregatione S. Mauri in editione Operum S. Hilarii (col. 1279—1364), cui titulus: *S. Hilarii Pictauorum episcopi Opera ad manu scriptos codices gallicanos, romanos, belgicos necnon ad ueteres editiones castigata; aliquot aucta opusculis, praeuiis in locos difficiles disputationibus, praefationibus, admonitionibus, notis, noua S. Confessoris uita* etc. ad textum castigandum usus est Coustantius praeter cod. T et C cum lectionibus uariantibus codicis S a Sirmondo collectis tum ad complurium documentorum emendationem textibus, qui dicuntur paralleli, siue latinis siue graecis. textus a Coustantio emendatus transiit uel solus uel simul cum notis etiam in editiones posterioris aetatis. qua de causa hae editiones a nobis plane neglegi possunt. sunt autem hae: editio Ueronensis anno 1730 a Scipione Maffei parata (uol. II p. 617—710), editio Ueneta anno 1749 sq. apud Iacobum Capellati secundum editionem Ueronensem adornata (uol. II 483—544) et editio Wirceburgensis, quae cura Francisci Oberthür a. 1785 prodiit (tom. II 44—133). Patrologia Mignii deprompsit textum ex editione Ueronensi.

Editiones, quae documenta atque acta, quae extra nostram collectionem uel apud alios ueteres scriptores ecclesiasticos uel in uariis collectionibus canonum tradita sunt, continent, omnes fere commemorauimus in *Studien I* 33—36 et magna ex parte etiam in hac ipsa editione. sed quoniam pauci tantum editores textum aut coniecturis emendarunt aut secundum nouos libros manu scriptos castigarunt, in apparatu critico plurimos plane neglecimus. inter paucos autem editores, qui textum reuera aliquatenus emendarunt, praestant Baronius (*Annales ecclesiastici*, ed. Coloniae Agrippinae 1609) et Hardouinus (*Conciliorum Collectio*, Parisiis, 1715 sqq.). quare horum correcturas uel coniecturas saepius in apparatu critico attulimus.

5. De fontibus atque ortu *Collectaneorum* non una fuit sententia editorum atque auctorum. conspectum totius historiae controuersiae dat Max. Schiktanz, *Die Hilarius-Fragmente* 125—133; auctores recentiores u. *Studien I* 113. quid nosmet ipsi de hac quaestione sentiamus, exposuimus in *Studien I* 113 sqq. hic grauissima quaeque repetentes praemittimus testimonia, quae ueteres de opere historico Hilariano nobis reliquerunt.

Ac primum quidem Hieronymus (de uiris inlustr. 100) indicauit opus quoddam Hilarii: *Liber aduersum Ualentem et Ursacium historiam Ariminensis et Seleuciensis synodi continens.* etsi adnotatiunculis, quas Hieronymus de titulis et inscriptionibus librorum in suo catalogo congessit, plena fides non semper habenda est, tamen hoc in aperto esse uidetur Hieronymum nouisse librum Hilarianum conscriptum aduersum Ualentem et Ursacium, in quo agebatur etiam de historia synodorum Ariminensis et Seleuciensis. de fatis autem eiusdem, ut uidetur, libri Rufinus[1] haec copiose enarrat: *Hilarius Pictauiensis episcopus confessor fidei catholicae fuit; hic cum ad emendationem eorum, qui Ariminensi perfidiae subscripserant, libellum instructionis plenissimae conscripsisset cumque libellus ipse — in manus inimicorum ipso ignorante uenisset, ita ab eis corruptus est illo sancto uiro nihil penitus sentiente, ut postea, cum ad concilium episcoporum secundum ea, quae se in libello ipsius nouerant corrupisse, haereticum eum inimici arguere coepissent et ipse libelli sui fidem pro sui defensione flagitaret, de domo sua prolatus libellus talis inuentus sit, quem ipse non agnosceret, faceret tamen eum excommunicatum de concilii conuentione discedere.* addit Rufinus Hilario adhuc uiuo fraudem postea detectam esse. Hieronymus[2] quidem in Rufinum aduersarium uehementer increpauit, quod Hilarium a synodo aliqua excommunicatum criminatus esset, et ex eo quaesiuit, in qua urbe fuisset synodus, qui episcopi, qui eo anno consules fuissent, quis imperator hanc synodum iussisset congregari, ob quam causam congregata esset. ex doctoris tamen uerbis elucet eum non uoluisse negare exstitisse librum Hilarianum, sed potius affirmasse; nam dicitur ab eo iste liber '*liber illius*', non autem '*aliquis liber illius*': *non ei sufficit Graecos et antiquos calumniari—, uenit ad Latinos, et primum ponit Hilarium confessorem, quod post Ariminensem synodum liber illius falsatus ab haereticis sit.* Sulpicius Seuerus denique in *Chronico*

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[1] *De adulteratione librorum Origenis (epist. ad Macarium)* PG XVII 628 M.

[2] *Apologia aduersus libros Rufini* II 19.

(II 45) circa annum 403 scripto loquitur *de tribus libellis publice datis*, quibus *audientiam regis poposcit* Hilarius. Sulpicium autem, cum haec scriberet, significasse aliquod opus Hilarianum, ad quod pertinebant ex nostrorum *Collectaneorum* Serie A fragmentum I et ex Serie B fragmentum II et pariter *Appendix ad Collectanea* (cf. infra p. LXII) apparet ex aliquibus locis, quorum fons haec ipsa fragmenta erant[1].

His praemissis ipsam quaestionem de fontibus et ortu *Collectaneorum* aggrediamur[2].

1. Ac primum quidem constat Seriei B fragmenta I et II partes esse operis cuiusdam Hilariani, quod scriptum est a. 356 post synodum Biterrensem et quo Hilarius se ipsum atque negotium Athanasii publice defendebat[3]. in codicibus tota Series B tribuitur Hilario cum inscriptione tum subscriptione, de quibus infra sub n. 3 uberius disputabimus. Hilarianam originem demonstrat porro ipsum argumentum illorum fragmentorum. primo fragmento, quod ut prooemium alicuius operis facile agnoscitur, exhibentur cogitationes, quibus Hilarius affectus esse putandus est, antequam a. 356 exsilium in eum decretum est. communionem cum Saturnino episcopo Arelatensi, uno ex praecipuis aduersariis, respuit Hilarius: *nomini dei ac domini Iesu Christi adhaereo iniquorum societatem — respuens* (p. 100, 8 sq.); anno autem 360 dicit in *Libro c. Constantium* 2 hanc communionem se iam ante plures annos rupisse. damnationem Athanasii, quam eius aduersarii in synodo Mediolanensi anno 355 pronuntiauerant, commemorat Hilarius ut recens factam: (*si modo*) *iudicii corruptelam excusatione alieni arbitrii defenderem* (p. 100, 15); cf. et '*Athanasium quo iudicio damnastis?*' *dicetis nempe* '*episcoporum*' (p. 141, 12 sq.). de suo autem ipsius exsilio Hilarius ne uerbum quidem dicit, cum eius mentionem faciat in omnibus ceteris libris, quos exsul scripsit, uelut de trin. X 4, de syn. 2, c. Const. 2. contra satis clare indicat se ipsum nondum esse missum in exsilium: *uersari in sermone hominum iam diu memini quosdam sacerdotum dei idcirco exulare, quod* etc. (p. 101, 14 sq.). uerbis autem (*opus temto*) *locorum, in quibus gesta res est nosque agimus, dispara-*

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[1] Cf. *Studien I* 132. 136. [2] cf. etiam A. Wilmart, *L'ad Constantium l. I de St. Hilaire de P. et les Fragments hist.* (*Rev. Bénéd.* XXIV [1907] 149—179. 291—317). [3] primus haec ostendit argumentis solidis Benedictus Marx, *Die Herkunft der Fragmente I und II und das sogenannte Opus historicum* (*Tübinger Quartalschrift* LXXXVIII [1906] 390 sqq.).

*tione peregrinum* (ib.5sq.) non significat — ut Marx opinatur — tantum oppida Galliae uelut Arelatum uel Biterras et Mediolanum, sed potius opponuntur Aegyptus et Oriens terris, in quibus ipse Hilarius agit, i. e. Galliis seu Occidenti. ea porro, quae in synodo Arelatensi a. 353 facta erant, dicit Hilarius *proxime gesta* (p. 102, 8) et ea, quae in concilio Mediolanensi a. 355 acciderant, dicit in *Appendice ad Collectanea*, quae primitus fragmentum II insequebatur (cf. infra p. LXII) *recens* gesta: *uenio nunc ad id, quod recens gestum est* (p. 186, 19). quodsi praeterea in memoriam reuocauerimus disceptationes synodi Mediolanensis ex parte in palatio imperatoris habitas esse — quod Athanasius in *Historia Arianorum* 31 narrat — et officiales iussu imperatoris multis in oppidis episcopos coegisse ad subscribendum decretis synodi Mediolanensis, optime intellegemus haec quoque uerba fragmenti I Seriei B: *hocque, quo etiam in Romani imperii negotiis quies carpitur, rex angitur, palatium feruet, episcopi circumcursant, officiales magistri uolitant, aduersus apostolicos uiros officiorum omnium festinatione turbatur* (p. 101, 9—12). comperimus deinde ex *Libro c. Constantium* 2 Hilarium Biterris frustra ab aduersariis suis Saturnino, Ursacio et Ualente publicam disputationem petiuisse illosque eum loquentem mox interrupisse: *qui postea per factionem eorum pseudoapostolorum ad Biterrensem synodum compulsus cognitionem demonstrandae huius haereseos obtuli: sed hi timentes publicae conscientiae audire ingesta a me noluerunt* (cf. de syn. 2: *post Biterrensis synodi professionem, in qua patronos huius haereseos — denuntiaueram*). quibus uerbis lumen affertur alicui loco fragmenti I Seriei B, ex quo uiri docti olim coniciebant opus Hilarianum conscriptum esse Constantinopoli a. 359 uel 360: p. 102, 1—7 *propensiore cura rem omnem hoc uolumine placuit exponere. raptim enim tunc* (cf. supra *ad Biterrensem synodum compulsus*) *haec per nos ingerebantur* (cf. supra *ingesta a me*), *corruptio euangeliorum, deprauatio fidei et simulata Christi nominis blasphema confessio. et necesse fuit in eo sermone* (cf. supra *cognitionem obtuli*) *omnia esse praepropera, inconposita, confusa, quia, quanto nos inpensiore cura audientiam quaereremus, tanto illi pertinaciore studio audientiae contrairent* (cf. supra *audire noluerunt*). haec igitur uerba non multo post synodum Biterrensem, in qua spes Hilarium tam infeliciter frustrata est, scripta sunt. quae uerba etiam hoc ostendunt Hilarium suo opere materias, quas in synodo Biterrensi in medium proferre statuerat, sed proponere prohibitus erat, in unum congestas edidisse. opus hoc polemicum ante a. 357 compositum esse sequitur ex iis quoque, quae Hilarius de Paulino episcopo Treuirensi exsule dicit; is enim appellatur *frater et comminister meus* (p. 102, 9), cum anno 360 in *Libro c. Constantium* 11 eundem episcopum, qui in exsilio a. 357 e uiuis decessit, nuncupet *beatae passionis uirum.*

Documenta, quae in altero fragmento continentur, pertinent quidem ad tempora anno 356 multo superiora, sed optime tamen illustrant consilium, quod Hilarius in conscribendo opere secutus est, dico defensionem Athanasii et ceterorum propugnatorum symboli Nicaeni. talia autem documenta se libro suo inserturum esse Hilarius ipse prooemio indicauerat, cum diceret: *incipiam igitur ab his, quae proxime* (sc. in synodis Arelatensi et Mediolanensi) *gesta sunt* (p. 102, 8) et cum adderet se in his non sequi rerum ordinem, sed rationem ex praesentibus petitam, qua melius consequeretur id, quod spectaret. textus quoque narratiuus documentis fragmenti II adnexus indicat opus Hilarianum scriptum esse tempore, quo damnatione in Athanasium a synodo Arelatensi pronuntiata animi catholicorum adhuc maxime commouebantur et perturbabantur. uehementer enim increpat Hilarius episcopos, qui in illa synodo suum assensum dederant consiliis Ualentis, Ursacii, Saturnini: *respicite in caelum et astra, uos sacerdotes — Athanasium quo iudicio condemnastis?* (p. 141, 8 sqq.). praeterea opponit Hilarius condemnationem, quae facta est contra Photinum in synodo Mediolanensi a. 347, condemnationi, qua Athanasius in eadem urbe a. 355 damnatus est, ut patet ex his uerbis: *de Fotino — ad Orientales epistulae fiunt, non iniuria extorquendi, ut nunc agitur, adsensum, sed instruendae uniuersorum scientiae consuetudine* (p. 147, 6—9).

Opus illud polemicum, cuius partes erant Seriei B fragmenta I et II, ab Hilario confectum est tempore, quod intercessit inter synodum Biterrensem et exsilium. hoc autem non statim post synodum in Hilarium decretum esse comperimus ex iis, quae ipse de calumniis synodi, quibus motus imperator eum exsilio affecit, in *Libro ad Constantium* dicit: *exulo autem non crimine, sed factione et falsis nuntiis synodi ad te imperatorem pium, non ob aliquam criminum meorum conscientiam per impios homines delatus* (infra p. 198, 2 sqq.). ex itinerario autem Iuliani Caesaris conici potest decretum exsilii ante mensem Iunium factum esse[1]. opus Hilarianum iam anno 357 (358) in Aquitania et Hispania notum fuisse testes sunt

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[1] Cf. Tillemont, *Mémoires* VII (1700) 749.

Phoebadius Aginnensis et Gregorius Eliberitanus, qui illo opere in libris *Contra Arrianos* et *De fide* abunde usi sunt[1].

2. Ad opus illud polemicum anni 356 pertinebat procul dubio etiam fragmentum IV Seriei A, quod gesta synodi Sardicensis Orientalium continet et intime cohaeret cum fragmento II. Seriei B.

3. Hieronymi et Rufini testimonia confirmantur inscriptione, quae praemittitur in codicibus Seriei B (u. p. 98 n. 3) et eiusdem Seriei fragmento VIII, scilicet textu narratiuo, qui epistulae legatorum Seleuciensium adnexus est. ex sermone autem uiuaci, quo auctor alloquitur episcopos synodi Ariminensis (*post synodum enim Seleuciensem Constantinopolim uenientes, quid est, quod statim dampnatis hereticis uos iungitis?* etc. p. 175, 17—19) perspicuum est Hilarium libellum conscripsisse his ipsis diebus, quibus asseclae diuersarum partium inter se de pace religiosa disputabant, et quidem eo consilio, ut moueret legatos Ariminenses ad consensum, quem dederant, retractandum. huius textus narratiui auctorem esse ipsum Hilarium Pictauiensem minime in dubium uocabit, qui illud fragmentum in collectione inueniri, quae Hilario et inscriptione et subscriptione (infra p. 177 n. 20) tribuitur et quae certo fragmenta operis Hilariani continet, deinde plane concordare cum stilo et sermone Hilarii, denique eius argumentum optime consentire cum iis, quae de rebus in Constantinopoli urbe illis diebus gestis historia enarrat, considerauerit. Hilarius enim post synodum Seleuciensem finitam Constantinopolim profectus est, ut legatos huius synodi deterreret, ne assentirent formulae Acacianae, quae Nicaeae in Thracia accepta et Arimini comprobata erat[2]. nec dubium est, quin multum operae dederit, ut etiam legatos Ariminenses ab assensu dato reuocaret. sed operam frustra consumpsit Hilarius. non solum legati Ariminenses persistebant in suis decretis, sed etiam legati Seleucienses formulam illam Acacianam subscriptione acceperunt. quod cum factum sit ultimo die mensis decembris anni 359[3], Hilarium ante hunc diem libellum suum iam edidisse manifestum est.

Quodsi inquirimus, quaenam ex reliquis fragmentis *Collectaneorum* ad hunc libellum pertinuerint, imprimis illa fragmenta Seriei B ei tribuenda sunt, *quae* — ut dicitur inscriptione — *ostendunt uel quomodo, quibusnam causis, quibus instantibus sub imperatore Constantio factum est Ariminense concilium* i. e. fragmenta III. VII.

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[1] Cf. *Studien I* 120 sqq. [2] Sulpicius Seuerus chron. II 45. [3] Sozom. hist. eccl. IV 23.

VIII, quae omnia constant et documentis et textibus narratiuis et ita partes operis alicuius polemici declarantur. cum fine et natura eiusdem operis concordant etiam Seriei A fragmenta V—IX, ex quibus fragmenta V et IX pariter complectuntur et documenta et textus narratiuos. quare etiam haec fragmenta quin partes operis Hilariani fuerint, non dubitamus. titulus, quo inscriptus erat hic libellus, traditus esse uidetur per Hieronymum, a quo dicitur *Liber aduersum Ualentem et Ursacium*. cum uero in inscriptione Seriei B, quae eam ut libellum de synodi Ariminensi tractantem inducit, hic libellus '*liber secundus*' nuncupetur et cum eadem Series simul fragmenta aliqua contineat, quae certo pertinebant ad opus Hilarii polemicum anno 356 scriptum, ualde uerisimile est cum libellum anni 356 tum libellum anni 359 eundem titulum *Aduersum Ualentem et Ursacium* habuisse eosque postea ut librum primum et secundum distinctos fuisse. subscriptionem autem, quae in codicibus post ultimum fragmentum Seriei B inuenitur, librario alicui uel potius redactori ipsi *Collectaneorum* attribuendam esse putamus.

4. Serie B tradita sunt aliqua fragmenta, quae ad librum alterum operis *Aduersum Ualentem et Ursacium* pertinere nequeunt eo, quod annis 362, 363, 366 exeunte uel 367 ineunte scripta sunt i. e. fragmenta IV. V. VI. quoniam autem Hilarius non ante finem anni 367 e uiuis decessit (cf. *Studien I* 126), nihil obstat, quominus illa fragmenta ex libro tertio operis *Aduersum Ualentem et Ursacium* ipso anno 367 scripto et ab Hilario ipso aut breui post eius mortem edito exscripta esse arbitremur. nam eadem collectione continentur, qua cetera fragmenta ex illo opere desumpta, et a natura huius operis minime differunt, immo multum conferunt ad illustrandam historiam Arianorum. cum Seriei prioris fragmentum III cum alterius Seriei fragmentis V et VI intime cohaereat, id quoque ad librum tertium totius operis, quod Hieronymus *Aduersum Ualentem et Ursacium* nuncupauit, pertinuisse coniectamus.

5. Formam, quam nunc praebent *Collectanea*, casu ortam esse putamus, et quidem hac ratione. collector quidam anonymus, qui materias ad impugnandos Arianos uel ad eorum historiam componendam congessit, *Libros tres aduersum Ualentem et Ursacium* excerpsit. quae excerpta librarius quidam, in cuius manus uenerant, eo ordine, quo ea repperit, descripsit. ad illa excerpta primitus etiam *Oratio synodi Sardicensis ad Constantium imperatorem* cum textu narratiuo Hilarii, quae duae partes cohaerentes uulgo dicuntur

*Liber ad Constantium primus*, pertinebant (cf. infra p. LXII). existimamus autem inscriptionem, quae alteri Seriei in codicibus praemittitur, folium unum implesse et hoc folium fortuito locum obtinuisse ante folia, quae complectebantur priora excerpta ex libro primo totius operis polemici desumpta. quoniam complures collectiones canonum, quae saeculo quinto compositae sunt, locos uel mendosos uel lacunosos aliquos eosdem continent atque *Collectanea*, haec saeculo IV exeunte uel saltem saeculo V ineunte exorta esse dicendum est. horum *Collectaneorum* aliquo exemplari usus esse uidetur Sulpicius Seuerus, cum conscriberet *Chronicon* circa a. 403. Italiam autem fuisse patriam istius collectoris anonymi indicant cum collectiones illae canonum in Italia exortae tum uetustissimus testis libri, qui dicitur *ad Constantium I*, scilicet cod. Uaticanus Basilicanus S. Petri D. 182 ineunte saeculo VI in Italia conscriptus.

**6.** Restat, ut pauca disseramus de nostrae editionis ratione. ac primum quidem nobis utile uisum est immutatum retinere ordinem, quo *Collectanea* codice A tradita sunt. reliquimus igitur diuisionem in duas partes, quas, ut melior modus afferendi singulos locos praebeatur, nuncupauimus Seriem A et Seriem B. deinde singulis fragmentis, quae ex Hilariano opere desumpta sunt et quodam unitatis uinculo cohaerere uidentur, praemisimus numeros romanos, horum autem fragmentorum singulis partibus numeros arabicos. in margine addidimus eos numeros romanos, qui in Coustantii editione fragmentis adiecti sunt. eiusdem editionis retinuimus, quantum fieri potuit, partitionem capitum; ubi autem ab hac diuisione recessimus, adiunximus numeros editionis Coustantii uncinis rotundis inclusos. ad dilucidiorem ipsorum capitum conspectum addidimus praeterea in margine numeros paragraphorum, in quas diuisimus singula capita. quod ad singulas subdiuisiones utriusque Seriei *Collectaneorum* attinet, quae ipsis singulis documentis et textibus narratiuis efficiuntur, eae in codice A plerumque nouis inscriptionibus uel litteris maiusculis satis clare indicantur; aliquoties tamen per errorem librarii traduntur scriptione continua partes, quae ex natura sua separandae sunt, id quod in apparatu critico semper notauimus. ita in A scriptura continua coniuncti sunt numeri hi: Series A IV 1. 2. 3. V 1 et 2. 3 et 4. IX 1 et 2. Series B II 6 et 7. 10 et 11. III 1 et 2. VII 4. 5. 6. 8 et 9.

Inscriptiones et subscriptiones in A litteris maiusculis colore rubro exaratae sunt, litteris maiusculis siue rubro siue nigro atramento scriptae sunt saepius etiam formulae salutandi et initia nonnullorum capitum. hac autem editione scripsimus litteris maiusculis solas inscriptiones et subscriptiones, reliqua litteris minusculis. si quis autem accuratius scire uelit, quae praeter inscriptiones et subscriptiones in A exarata sint litteris maiusculis, habeat ea hic omnia indicata:

p. 43, 3—5. 43, 6 (*Dilectissimis — episcopis*). 46, 8. 9. 11. 12. 47, 13. 14. 16—20 (*Incipit — patrem*). 48, 9—13 (*Incipit — Carthaginis episcopo*). 74, 3 (*Stephanus — Coelae*). 78, 8—10. 13—15 (*Beatissimo — et*). 85 nota 18. 85, 20—86, 1 (*Gesta — an[tehac]*). 87, 2—4 (*Incipit — Augusto*). 89, 2—5. 93, 16—19 (*Incipit — semper*). 94, 25. 26 (ab *EXPLICIT*). 95, 3—6 (*Incipit — catholicis*). 96, 16—18 (*Eusebio — episcoporum*). 98 nota 3 ex parte. 103, 3—5 (*Incipit — here[tici]*). 126, 5—7 (*Incipit — senti[mus]*). 131, 2. 11. 143, 4—8 (*Exemplum — quoniam*). 145, 5—11 (*Item — per*). 146, 2 (*Superioribus — oran[tibus]*). 150, 5—8. 155, 2—5 (*Incipit — per*). 7 (*Studens — lit[teras]*). 156, 12—14 (*Item — consistentibus*). 158, 2—3 (*Item — paternam*). 159, 4—8 (*Incipit — sol[licitudo]*). 160, 16—17 (*XV. — Ianuarias*). 20—21. 164, 14—16. 166, 15—16. 18. 167, 17—168, 3. 170, 11. 172, 15. 173, 11—15 (*et — uos*). 174, 3—4. 175, 6 (*His — commemora[tae]*). 177 nota 20. adde subscriptionem *EXPLICIT* p. 86, 27. 88, 20. 93, 15. 97, 13. 102, 26. 126, 3. 154, 25. 156, 9. 157, 22. 159, 2. 164, 11.

Iam p. XXXVII nos in apparatu critico lectiones uariantes cod. T apographi a Coustantio traditas neglegere diximus, nisi repraesentent coniecturas alicuius momenti uel menda correcta, et similiter nos uariantes lectiones codicis C tum solum indicare, cum correctiones haud leuidenses uel coniecturas haud spernendas offerat aut cum singillatim commonefacere cupiamus Fabrum uel Coustantium esse auctores correctionum. formula igitur ACm1 (u. g. 43, 20 *diuisio*, 44, 19 *quam*, 55, 4 *legis*) indicat correctionem factam esse a Cm2, formula AC (u. g. 44, 8 *dn̄m*, 45, 26 *permitteris*) docet priores editores mendum iam correxisse. ex simplici littera A mendis leuioribus addita (u. g. 43, 10 *sensum*, 44, 6 *ipsum*, 47, 4 *scriba*) concludi licet illa menda cuiuis perspicua correcta iam esse a scriba codicis C uel a primis editoribus. monuimus etiam iam supra p. LIII reliquorum editorum nos in apparatu mentionem non facere, nisi nouis coniecturis textum reuera emendauerint. interdum, etsi raro, adhibuimus — etiam in ceteris opusculis editis — maioris perspicuitatis causa apparatum, qui dicitur positiuus, praesertim cum qui editores lectionem in textum receptam probauerint, peculiariter significare uoluerimus. de ratione scribendi orthographica, quam in textu edendo secuti sumus, disseruimus p. XXVIII sqq.

## II. B.

## DE APPENDICE AD COLLECT. ANTIAR. PAR. (LIBER I AD CONSTANTIUM).

1. De huius libri natura et origine. — 2. De codicibus. — 3. De editionibus.

**1.** Usque ad ultimos annos libellus, qui uulgo dicitur '*Liber I ad Constantium*', epistula esse putabatur, quam Hilarius nomine synodi cuiusdam in Galliis habitae circa annum 355 ad Coustantium imperatorem dedisset. huic tamen sententiae olim iam nonnullas difficultates obiectas esse animaduertit Coustantius in editionis praefatione; aliqui enim dubitarunt, an illi epistulae *Benignifica* aliunde adiuncta essent, quae inde a capite quinto superessent et quae neque cum superioribus neque inter se satis cohaerere uiderentur. mirum imprimis uideri, quod nusquam abhinc oratio conuerteretur ad imperatorem, rationem autem tractandi habere magnam affinitatem cum iis, quae in fragmentis Ariminensis concilii disserentur. opinabantur deinde periisse nonnulla in epistula, quae litterae ipsae significarent. ita ex uerbis *moueret enim absolutionem eius* etc. (p. 186, 7), quae ad Athanasium referri deberent, manifestum fieri de hoc episcopo iam antea sermonem habitum esse. dicebant denique capite octauo memorari mentionem Nicaenae fidei iam factam, quamuis nullum in superioribus de ipsa uestigium occurreret. quae difficultates omnes dilucide solutae sunt thesi Andreae Wilmart[1], qui statuit libellum constare duabus partibus, epistula scilicet a synodo Occidentalium Sardicensi ad Constantium imperatorem missa et textu aliquo narratiuo, quae partes pertinuissent ad opus Hilarii polemicum anno 356 scriptum et locum obtinuissent post textum narratiuum nunc in *Collectaneis* Serie B II 11 traditum.

Rationes uero, quibus haec sententia probatur atque confirmatur, sumi possunt cum ex epistula et textu narratiuo ipsis tum ex testimoniis, quae eiusdem aetatis de epistula a synodo Sardicensi ad imperatores missa exstant, denique ex consensu, qui inter hanc epistulam et alias ab eadem synodo scriptas litteras adesse cognoscitur[2].

Epistulam autem *Benignifica* et textum narratiuum a fragmento II Seriei B, quocum primitus coniuncta erant, iam ante initium saeculi VI dissoluta esse ex eo liquet, quod uetustissimus codex, Uaticanus Basilicanus S. Petri D. 182 saec. VI in., illa tradit inscripta *lib. I. s̄c̄i hilari ad constantium im̄p* et quod eodem fere tempore i. e. ineunte saeculo VI Fulgentio Ferrando scribenti ad Pelagium et Anatolium epistulam noti erant '*Liber I*' et '*Liber II ad Constantium*'; dicit enim in hac epistula c. 2: *beati Hilarii in secundo libro, quem ad Constantium imperatorem scribit* (LXVII 922 M). neque in errore uersari putamus, si quis opinatur Sulpicium Seuerum, qui circa annum 403 mentionem facit de tribus libellis publice datis, quibus Hilarius audientiam regis poposcisset (chron. II 45), tribus his libellis significasse '*Librum I*' et '*Librum II ad Constantium*' et *Librum contra Constantium*. neque uero ulla dubitatio est, quin Sulpicius libri, qui dicitur '*I ad Constantium*', argumentum nouerit eoque usus sit in enarrandis actis synodi Mediolanensis anni 355 (cf. *Studien I* 136 sq.). Hieronymo autem, qui non multo post Hilarium floruit, anno 392 in manibus non erant nisi *eius et ad Constantium libellus, quem uiuenti Constantinopoli porrexerat, et alius in Constantium, quem post mortem eius scripsit* (de uiris inl. 100). quodsi concedimus Sulpicio Seuero epistulam *Benignifica* et textum narratiuum ut peculiarem libellum (*Liber I ad Constantium*) usui fuisse, ea inter annos 392 et 403 a *Collectaneis* casu uel aliquo errore separata esse dicere necesse est. Hilarius ipse epistulae Sardicensi titulum *Oratio synodi Sardicensis ad Constantium imperatorem* dedisse uidetur; ita enim ipse appellauit litteras synodicas in textu narratiuo, qui praecedebat epistulam. librarius autem quidam, cui notus erat liber Hilarii ad Constantium missus quique in manibus habebat illam epistulam *Benignifica* simul cum textu adiuncto, quorum naturam ignorabat, illas quoque litteras synodicas putabat esse aliquam epistulam ad imperatorem directam ideoque huic epistulae et libro Hilariano re uera ad imperatorem misso falsos adiecit titulos '*Liber I*' et '*Liber II ad Constantium*'. quo errore fortasse effectum est, ut illa synodica epistula simul cum textu Hilariano eadem ratione atque genuinus liber Hilarii ad Constantium non paucis libris manu scriptis nobis traditus sit.

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[1] *L' ad Constantium l. I de St. Hilaire de P. et les Fragments hist.*(*Revue Bénéd.* XXIV [1907] 149—179. 291—317). [2] cf. *Studien I* 144 sqq.

**2.** Codices, quibus '*Liber I ad Constantium*' continetur, non sunt pauci atque sunt fere iidem, quibus nobis transmissi sunt etiam '*Liber II ad Constantium*' et *Liber contra Constantium*. quo apparet hos tres libros unitatis quodam uinculo cohaerere fuisse opinionem communem. attamen *Liber c. Constantium* in quibusdam codicibus etiam solus absque duobus aliis inuenitur, uelut in cod. Monacensi 6311 saec. X, cod. Turonensi 313 saec. X (—XIII), cod. Parisino 1687 saec. XI, cod. Basileensi O. II. 24 saec. XIII, cod. Uaticano 555 saec. XV (cf. *Studien I* 137 sq.). sed transeamus iam ad singulos codices enumerandos (cf. *Studien I* 138 sqq., *III* 3 sqq.).

1. Cod. Uaticanus Basilicanus S. Petri D. 182 (= B), fol. 311, saec. VI in. scriptus est liber litteris partim semiuncialibus, partim uncialibus. libri duo ad Constantium exarati sunt characteribus uncialibus et quidem tribus diuersis manibus (cf. *Studien III* 3). ex subscriptione, quae f. $288^{r}$ litteris cursiuis addita est (*contuli in nomine dn̄i ih̄u χp̄i aput karalis constitutus anno quarto decimo transamundi regis*), statui potest librum in oppido Calari anno 509 uel 510 correctum esse; nam Transamundus rex Uandalorum regnauit ab anno 496 usque ad annum 523. Caralis autem, plerumque 'Calaris' appellata (sed cf. Sulp. Seuer. chron. II 39: *Lucifer a Carali*), fuit metropolis episcopalis Sardiniae, tunc temporis pertinens ad regnum Uandalorum Africanum. hoc in oppido uiuebant inter annos 508 et 523 exsules Fulgentius Ruspensis eiusque socii, ex quibus Fulgentium Ferrandum duorum Hilarii ad Constantium librorum mentionem facere supra diximus. eum autem notitiam hanc ex cod. B, forte in Sardinia ipsa scripto, hausisse ueri simile est. incipit uero '*Liber I ad Constantium*' f. $288^{r}$ his uerbis: *INC̄ EIUSDEM AD CONSTANTIUM | BENIGNIFICA* et finit f. $292^{r}$ ita: *de se loquitur ipsa | EX̄P̄L. LIB̄. I. SC̄I. HILARI. AD CONSTANTIUM IM̄P̄.*

Correctus est liber a uariis manibus — quas ut singulas discerneremus operam dedimus — et primum quidem a manu quadam eiusdem forte saeculi VI (= m 2), quae litteris maiusculis plures correcturas adiecit, deinde ab alia manu (= m 3), quae plerumque in margine paucas notas litteris cursiuis addidit, uelut p. 184 n. 6 *eusebiū caesariensem et eusebium nicomediensem arrianos affirmat* et p. 205 n. 13 *quia xp̄s ds̄ ē*, deinde a duabus aliis manibus posterioribus, quarum altera (= m 4) nonnulla litteris semiuncialibus, altera (= m 5) complura litteris minusculis mutauit. inueniuntur praeterea aliquae correcturae, quae a quibus manibus factae sint uix cognosci potest ideoque in apparatu critico manui incertae (= m ?) ascribuntur. de ratione scribendi orthographica codicis B complura exposuimus in *Studien III* 4. ubicumque fieri potuit, hanc rationem codicis B secuti sumus. cum autem B ubique fere utatur forma *heretic-* (*heres-*), hanc formam cum maiore parte codicum etiam p. 183, 2 et p. 186, 12 pro *haeretic-* codicis B substituimus. recepimus porro uerborum compositorum formas assimilatas uel non assimilatas, sicuti cod. B eas exhibet: ex abbreuiationibus prae aliis mentione magis dignae sunt hae: *ēp̄s* = *episcopus*, *ēp̄si* (= gen. sing.), *prb̄b̄* = *presbyteros*, *dn̄e* (de imperatore usurpatum). ad textum restituendum usi sumus collatione accuratissime facta ab Henrico Sedlmayr et tabulis photographicis.

2. Cod. Parisinus Nouv. acq. 1454 (= C), fol. 191, saec. X. pertinebat hic liber olim ad monasterium Cluniacense[1]. traditus est '*Liber I ad Constantium*' f. $170^{v}$—$172^{r}$: *INCIPIT LIBER EIUSDEM AD CŌSTANTIŪ* | *Benignifica — de se loquitur ipsa sententia* | *EXPLICIT LIBER. I. SC̄I HILARII AD* | *CONSTANTIUM IM̄P.* textus codicis C ualde similis est textui correcto codicis B, quod non explicatur nisi eo, quod aut cod. C descriptus est ex cod. B correcto aut cod. B correctus est secundum librum ualde affinem archetypo codicis C. ipse autem cod. C correctus est secundum aliquem librum pertinentem ad eam familiam, ex qua ortum ducit cod. G (u. infra n. 5). correxerunt codicem C manus duae eiusdem fere aetatis, altera atramento nigro simili originario, altera atramento paulo pallidiore. has duas manus distinximus — ubi fieri potuit — signis *m2* et *m3*. de orthographia codicis C uide plura in *Studien III* 4 et 7. habet imprimis hoc peculiare, quod *c* ante *e* et *i* fere semper redditur per *t*, uelut in *artifitio*, *fatiant*, *iuditi-*, *martion*, *patefatiam*, *profitientia*, *offitium*, *subitiant*, *suspitio*. praesto mihi erant ad textum recensendum collatio a Floriano Weigel Uindobonensi suscepta et tabulae photographicae.

3. Cod. Salisburgensis S. Petri a. XI. 2 (= J), p. 285, saec. XI/XII. librum iam saec. XII monasterii S. Petri fuisse patet ex inscriptione illius saeculi, quae habetur in pagina quadam libro praefixa: *ISTE liber pertinet ad sc̄m Petrum SALZBURCH*. codex ipse summa diligentia exaratus nullam correcturam alius manus continet, saltem in '*Libris ad Constantium*'. cum compluribus locis eius lectiones differant a lectionibus ceterorum librorum et meliorem sensum praebere uideantur, putare quis possit illas lectiones originarias esse, sed melius consideranti patebit lectiones has ori-

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[1] Cf. Delisle, *Inventaire des Mss de la bibl. Nat., Fonds de Cluni*, Paris 1884, 94 sqq.

ginem habere a scriba quodam erudito; cf. u. g. p. 182 n. 13 et p. 185 n. 2. cum praeterea codex noster, ceteroquin ualde affinis codicibus ELMOW, complures lectiones communes habeat cum libris gallicis C et G, librarium cod. J in scribendo plures codices in manibus habuisse conicere licet. codicem autem secundum aliquod exemplar ex Gallia oriundum confectum esse redundat non solum ex affinitate, quam habet cum illis codicibus C et G, sed etiam ex eo, quod archetypus codicis E in Gallia scripti (cf. infra n. 4) aut ipse cod. J aut exemplar huic cod. J ualde simile fuit et quod in fine cod. J manu saeculi XII addita est epistula ad *Ugo sc̄i Uictoris prior* his uerbis incipiens: *nup de parisius* (sic) *ueniens dns Arnolfus sagiensis archidiaconus.* scriptus est autem liber saeculo XI exeunte uel saeculo XII ineunte (cf. *Studien III* 7 sq.). habetur *Epistola sc̄i Hylarii ep̄i transmissa ad Constantium* | *Benignifica* etc. p. 233—236. tabulas photographicas confecit Ios. Braun S. I.

4. Cod. Bernensis 100 (= E), fol. 94, saec. XII. liber in Gallia exaratus continet epistulam synodicam et textum narratiuum inscriptione praefixa: *Epistola sc̄i Hylarii ep̄i transmissa ad Constantium* f. $76^{v}$—$77^{v}$. nonnullis lectionibus concordat E contra ceteros codices cum L et W; ita u. g. legunt ELW 182, 7 *regitis et* pro *regitis*, 182, 9 *diuersa* pro *diuulsa*, 185, 10 *causa sua* pro *sua causa*; cf. in *Libro ad Constantium*: 200, 15 *in demutatione* pro *de immutatione*, 205, 17 *habeam* pro *ab ea*. E et L etiam artius inter se cohaerere ostendunt haec exempla: 183, 7 *exerit* pro *erit*, 201, 19 *speculo* pro *septuplo*. iam supra sub n. 3 indicauimus codicem E compluribus locis a manu alia correctum esse secundum exemplar typi codicis J, cf. 182, 6. 185, 1. 2. 187, 13. contuli codicem ipse Monachii.

5. Cod. Burdegalensis 112 (B. Mariae Syluae Maioris) (= G), fol. 197, saec. XII. elegimus hunc codicem tamquám exemplar familiae codicum gallicorum, quibus praecipue usus est Coustantius. differunt autem hi codices nonnullis lectionibus a ceteris. ita u. g. legunt 181, 7 *Benefica* (non *Benigna*, ut putat Coustantius) pro *Benignifica*, 181, 12 *passiones* pro *persecutiones;* cf. in *Libro ad Constantium*: 199, 14 *ne quid maneret*, 201, 12 *morientes mori inuicem* pro *cum mordemus inuicem*; omittuntur praeterea in illis libris uerba 199, 17 *necessitatis tamquam.* secundum exemplar quoddam huius familiae gallicae etiam in cod. C complura correcta sunt. ita u. g. habent Cm2 et G in *Libro ad Constantium* recte 199, 6 *humanae infirmitatis modestia*, cum discrepent omnes reliqui libri; subter

uerba 199, 17 *necessitatis tamquam*, quae in G omittuntur, Cm2 lineam duxit. codicem G eundem esse, quem Coustantius dixit *cod. Mariae de Silua Maiore*, apparet cum ex inscriptione codicis G (*B. Mariae Syluae Maioris*) tum ex lectione aliqua singulari, quam Coustantius ex illo codice adnotat et quam inuenimus in nostro cod. G: *curam in absolutionem sancti Athanasii quoque illi uiri* (pro *Athanasii sancti illi uiri*) *receperint* 184, 15. habetur in G *Tractatus* (*B. Hylarii*) *ad eundem Constantium* | *Benefica* f. 19 sq. de orthographia et de abbreuiationibus codicis G cf. *Studien III* 9 sq. imagines photographicas suppeditauit G. Guizard.

6. Cod. Monacensis 169 (Lib. H. Schedelii) (= M), fol. 107, saec. XII. inuenitur *Epła Sc̄i Hylarii ep̄i transmissa ad Constantinū* (sic) *Augustum* f. 102$^{v}$—103$^{v}$. contuli ipse.

7. Cod. Monacensis 21528 (Weihenstef. 28) (= O), fol. 121, saec. XII. traditur *Epła S. Hylarii trāsmissa ad Constantinū* f. 114$^{r}$—115$^{v}$. codices M et O magnam inter se affinitatem habent; praebent u. g. 183, 4 *ministeriorum* pro *mysteriorum*, 198, 1 *commune* pro *communione*; omittunt ambo 187, 3 *illic* et *decem*, 200, 4 *ut uolumus*, *aut ita*, *ut*. contuli ipse.

8. Cod. Uindobonensis 684 (= W), fol. 144, saec. XII. traditur *Ep. S. Hylarii ep. transmissa ad Constantium* | *Benignifica* f. 121$^{r}$—122$^{r}$. codicem W affinem esse codici E iam supra dictum est sub n. 4. contuli ipse Monachii.

9. Cod. Zwettlensis 33 (= L), fol. 243, saec. XII. de quo codice cf. *Xenia Bernardina* II 1 (1891) 315 et *Studien I* 140. epistula et textus narratiuus habentur sine titulo f. 237$^{v}$—239$^{r}$. inspexi codicem Monachii.

Indicamus praeterea aliquos alios codices, qui continent '*Librum I ad Constantium*', et addimus, quantum fieri potest, titulum, quem habet liber in singulis codicibus, et locum, quo traditur: cod. Cantabrigiensis (Corpus Christi College) 345 saec. XII; cf. H. Schenkl, *Bibl. patr. lat. brit.* n. 4932. — cod. Cheltenham 23027 saec. XII; cf. Schenkl n. 2092. — cod. Duacensis 220 (Abbaye d' Anchin) saec. XII; habetur *Tractatus ad Constantium Augustum* f. 130 sq. — cod. Trecensis 242 (Clairvaux F. 37) saec. XII; epistula *Benefica* inuenitur sub n. 4. — cod. Remensis 371 (Saint Denis) saec. XIII. *Tractatus S. Hylarii ad Constancium Augustum* | *Benefica* habetur f. 176 sqq. — cod. Remensis 372 (Saint-Thierry 22) saec. XIII. inuenitur *Tractatus S.*

*Hylarii ad Constancium imp.* | *Benefica* f. $183^v$ sqq. — cod. Uindobonensis 730 (Theol. 140) saec. XIII. habetur *Ep. S. Hylarii transmissa ad Constantinum* | *Benignifica* f. $105^v$—$107^r$. — cod. Uindobonensis 1067 (Uniu. 82) saec. XIII. inuenitur *Ep. S. Hilarii transmissa ad Constantium* f. $24^r$—$25^v$. — cod. Uindocinensis 189 (ol. S. Michaelis in periculo maris) saec. XIII. epistula *Benefica* habetur f. $52^v$ sqq. — ex libris etiam recentioribus nobis noti sunt: cod. Parisinus 1699 (ol. S. Amandi, postea Tellerianus) saec. XIV. — cod. Basileensis A. V. 18 saec. XV. — cod. Mellicensis 156 saec. XV. — cod. Monacensis 11408 (Poll. 108) saec. XV. — cod. Uaticanus Urbinas 37 (ol. 90) saec. XV.

Coustantius in editionis usum contulit octo codices, quos appellat *Uatic. bas.*, *Theoderic.*, *Remig.*, *Michaelin.*, *Sorbon.*, *Carnut.*, *Silu.*, *Elnon.* (1402). ex quibus recognosci possunt hi: *Uatic. bas.* = cod. Basilicanus S. Petri D. 182 saec. VI, *Theoderic.* = cod. Remensis 372 saec. XIII, *Remig.* = cod. Remensis 371 saec. XIII, *Michaelin.* = cod. Uindocinensis 189 saec. XIII, *Silu.* = cod. Burdegalensis 112 saec. XII, *Elnon.* = cod. Parisinus 1699 saec. XIV. codices *Sorbonensis* et *Carnutensis* (= T) secundum ea, quae de illis dicit Coustantius, pertinebant ad saec. XIV. Coustantii autem codices gallici fuere membra unius eiusdemque familiae; omnes enim initio epistulae *Benigna* pro *Benignifica* et nonnullas alias lectiones singulares pari modo praebebant; cf. supra sub n. 5.

**3.** Ut refert Robertus Fortunatus Maclouiensis in editione Badii, quae prodiit Parisiis anno 1510 (*Opera complura S. Hylarii episcopi hac serie coimpressa*, enumerantur deinde singula opera), libri ad Constantium et contra Constantium primum in lucem prodierunt cura G. Cribelli (sc. Mediolani 1489) eiusque textus in illam editionem Badii est receptus. qui textus inuenitur uix mutatus uel emendatus etiam in editione Erasmi (*Diui Hilarii Pictauorum episcopi Lucubrationes* [Basileae anno 1523] I 274—277). haec editio Erasmi denuo prodiit Basileae anno 1535 (I 273—275). Erasmi *Lucubrationes* recognouit atque emendauit Martinus Lypsius editione, quam uulgauit Basileae anno 1550, sed paucis tantum differt huius nouae editionis textus a textu Erasmi. neque multum emendatus est textus in editione Iohannis Gillot (*D. Hilarii Pictau. ep., quotquot extant Opera* etc. [Parisiis anno 1572] p. 118—119). quae editio Gillotii postea recusa est Parisiis anno 1605 (p. 302—306) paulum emendata et praesertim *Fragmentorum ex opere historico* accessione locupletata. tertio atque iterum typis mandata est Coloniae Agrippinae anno 1617 (p. 98 sq.) et Parisiis annis 1631 et 1652 (p. 337—341). Baronius uulgauit epistulam *Benignifica* et textum narratiuum ad a. 355 n. LXXII sqq. textum uere emendatiorem curauit Coustantius in magna editione anni 1693 (col. 1217—1224). qui textus receptus est etiam in editiones posteriores Ueronensem (a. 1730, p. 535—540), Uenetam II (a. 1750, p. 422—427), Wirceburgensem II (a. 1785, p. 1—6), Mignianam (X 557—564).

## III.

## DE LIBRO AD CONSTANTIUM (LIBER II AD CONSTANTIUM).

Liber hic ab editoribus generatim uocatur *Sancti Hilarii ad Constantium Augustum liber secundus, quem et Constantinopoli eidem ipsi tradidit.* uerba autem *liber secundus* per errorem alicuius librarii fortasse iam saeculo IV exeunte introducta esse, certe autem saec. V in libris usitata fuisse supra p. LXIII uidimus. primum nobis occurrunt illa uerba *secundus liber* in Fulgentii Ferrandi epistula ad Pelagium et Anatolium missa: *beati Hilarii in secundo libro, quem ad Constantium imperatorem scribit* (cf. supra p. LXIII). ab Hieronymo autem dicitur liber ille *Ad Constantium libellus, quem uiuenti Constantinopoli porrexerat* (de uiris inl. 100). quibus uerbis clare efficitur Hieronymo, cum illa scriberet, nostrum librum ante mentem uersatum esse. Hilarium uero librum imperatori Constantinopoli anno 359 exeunte dedisse concludimus ex uerbis Sulpicii Seueri dicentis: *ubi* (sc. *Hilarius*) *extremum fidei periculum animaduertit Occidentalibus deceptis Orientales per scelus uinci, — audientiam regis poposcit, ut de fide coram aduersariis disceptaret* (chron. II 45). cum autem Occidentales decepti sint conuentu, qui habitus est mense decembri ineunte Nicaeae Thraciae, Orientales uero formulae Nicaenae subscriberent ultimo die decembris[1], libellus ille Hilarianus scriptus est ipso decembri medio uel exeunte. quod confirmatur iis, quae ex ipsa epistula comperimus (cf. *Studien III* 12 sq.).

De huius libri codicibus et editionibus cf. supra p. LXIII sqq.

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[1] Sozom. hist. eccl. IV 23.

# IV.

# DE HYMNIS.

1. De hymnis codicis Aretini. — 2. De hymno dubio *Hymnum dicat.*

**1.** Hilarium *Librum hymnorum* composuisse testatur Hieronymus[1] et confirmat Isidorus Hispalensis († 636) dicens eum hymnorum carmine floruisse primum[2]. uidetur autem Hilarius *Librum hymnorum* confecisse, postquam reuertit ex exsilio. in Oriente enim hymni liturgici maxime colebantur et Ariani talibus cantibus utebantur ad mentes hominum sibi conciliandas. Hilarius igitur exsul, quam uim cantus liturgici in animos fidelium exercerent, procul dubio haud semel expertus est. putamus igitur eum iam tum animum induxisse in sua quoque patria hymnos in liturgiam ecclesiasticam introducere. eius autem populares nouo usui difficultates non paucas obstruxisse indicat idem Hieronymus, cum dicit: *Hilarius — in hymnorum carmine Gallos indociles uocat*[3]. quodsi genus sermonis hymnorum Hilarii genuinorum temperatum atque siccum, nonnumquam sublime atque reconditum consideramus, facile intellegimus Gallis permagnum et arduum fuisse hymnos Hilarianos et cogitatione comprehendere et memoria tenere[4]. hymnos Hilarii etiam in Hispania in usu fuisse comperimus ex actis synodi quartae Toletanae anni 633. cum enim nonnulli nimii in defendendis ueteribus traditionibus sacrae scripturae hymnos et carmina in liturgia non admitterent, ceteros autem hymnos omnes ex officiis ecclesiasticis expellerent, illa synodus laudauit hymnos Hilarianos hisce uerbis: *nonnulli hymni humano studio in laudem dei atque apostolorum et martyrum triumphos compositi esse noscuntur sicut hi, quos beatissimi doctores Hilarius atque Ambrosius ediderunt*[5].

Idem cod. Aretinus VI 3, quo nobis traditi sunt *Tractatus mysteriorum* Hilarii, continet etiam tres hymnos uel potius eorum fragmenta, quae sequuntur subscriptionem *Tractatuum* inscripta: *Incipiunt hymni eiusdem* (i. e. Hilarii). praemittuntur autem primo hymno tamquam praefatiuncula duo uersus senarii iambici, qui in cod. A stropham quattuor uersuum conficiunt. ipse primus hymnus conscriptus est in folio 14$^r$ bipartitis uersibus in antica parte 25 + 25, in auersa autem parte 33 + 33. unaquaeque autem stropha hymni metro asclepiadeo compositi in codice dissoluta est in sex lineas, quarum prima et quarta constant glyconeis, altera uero simul cum tertia et quinta cum sexta comprehendunt uersus asclepiadeos. deest in codice finis hymni, qui periit cum foliis quattuor internis quaternionis, cuius folia primum et octauum pari modo exciderunt (cf. p. XIX), ita ut praeter folium secundum nihil nisi septimum huius quaternionis folium exstet. quoniam hymnus primus est abecedarius, numerum uersuum perditorum facile definire possumus; pleno enim hymno abecedario desunt 13 uersus. deinde folium nunc quintum decimum continet hymnum alterum abecedarium senariis iambicis compositum, cuius initium complectens 10 uersus periit, et tertium hymnum *Adae carnis* senariis trochaicis confectum, cuius pars ultima incertae magnitudinis deperdita est. uterque autem hymnus in codice pariter ac primus dissolutus est in uersus curtos. si talem dissolutionem uersuum supponamus etiam in hymnis cum foliis quaternionis nunc truncati deperditis, hunc quaternionem integrum mille circiter uersus curtos complexum esse intellegemus. an quaternionem quartum integri codicis adhuc alius quaternio uersus Hilarianos continens secutus sit, plane nescimus. quodsi perpendimus hymnos Ambrosii genuinos uix quingentos uersus curtos complecti, librum hymnorum Hilarii haud ita paruum fuisse facile admittemus.

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[1] *De uiris inl.* 100. [2] *De officiis ecclesiasticis* I 6 (LXXXIII 473 M). [3] *In epist. ad Galatas* lib. II. Praef. (XXVI 355 M). [4] cf. Uict. Buzna, *De hymnis S. Hilarii* (1911) 18. [5] Mansi X 622.

*Librum hymnorum* Hilario certo tribuendum esse nemo fuit post Adolphum Ebert[1], qui serio negaret. originem enim Hilarianam complura argumenta confirmant atque euincunt. testimonio ipsius libri Aretini addendum est testimonium Petri diaconi sine dubio codicem A integrum simul cum subscriptione in manibus habentis, qui Desiderium abbatem Casinensem *Hilarium mysteriorum et hymnorum* describendum curasse confirmat[2]. cum porro Hieronymus in enumerandis operibus Hilarii intime conectat *librum hymnorum et mysteriorum alium*[3] in errore eum non uersari putamus, qui Hieronymo duos libros in uno corpore sociatos in manibus fuisse existimauerit. originem Hilarianam quam maxime comprobari etiam stilo, sermone, cogitationibus ipsorum hymnorum fusius ostendimus in *Studien III* 88—90[4].

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[1] *Allgemeine Geschichte der Literatur des Mittelalters* etc. I² 142 sq.; cf. *Studien III* 87. [2] cf. supra p. IX. [3] *De uiris inlustr.* 100. [4] cf. Mason in *The Journal of Theol. Studies* V (1904) 414 sqq.; Meyer l. c. 402 sqq.

De ratione orthographica codicis A addimus pauca, quae complent ea, quae iam supra disseruimus p. VII:

Ponitur *e* pro *ae*: I 39 *nate*, II 22 *seuus*, II 35 *prestat*, II 42 *mee*, III 12 *optime*, III 17 *querit*, III 13. 19. 23 *predic-*. — *ę* pro *e*: I 12 *sc̄ę*, I 53 *fęlix*, I 54 *quę*, III 7 *sanię*. — *ę* pro *oe*: III 13 *cętus*. — *h* falso additur in II 16 *hictus*, II 35 *perhenne*, II 43 *perhennes*. — *p* deest inter *m* et *t* in II 23 *peremtam*. — aliquoties etiam litterae confunduntur; scribitur u. g. *a* pro *e*: II 13 *carnis*. — *e* pro *i*: II 22 *tremet*, II 32 *suscepit*. — *m* pro *n*: I 72 *carmenque*. — *t* pro *c*: III 17 *et quis*. — abbreuiationes sunt eaedem atque in *Tractatibus mysteriorum*; addimus *nōis* = *nominis*, *paī* = *pater*, *popłs* = *populus*.

De metris hymnorum optime disseruit G. Meyer l. c. 404 sqq. 414 sqq., 418 sqq. cf. etiam *Studien III* 84 sqq. nonnullas peculiaritates metricas maioris momenti adnotauimus in apparatu critico.

Hymni Aretini compluries typis impressi sunt. ac primum quidem Gamurrini a. 1887 eos uulgauit in *Biblioteca dell' Academia storico-giuridica* IV (28—30). nonnulli huius primae editionis errores emendati sunt a Guidone Dreves, qui usus est noua collatione ab I. Gamurrini sibi missa et bis textum edidit (*Zeitschrift für kath. Theologie.* XII [1888] 358—368 et *Analecta hymnica* L [1907] 3—9). textum emendatiorem curauit etiam A. I. Mason usus noua collatione ab A. S. Walpole facta in *The Journal of Theological Studies* V (1904) 636. optime meritus est de textu recensendo G. Meyer, qui multum de tribus hymnis disseruit in *Nachrichten von der k. Gesellschaft der Wissenschaften zu Göttingen. Philos.-hist. Klasse* 1909, 373—433. textum Meyeri paucis mutatum receperunt etiam I. Lietzmann, *Lateinische altkirchliche Poesie* (1910) 3—7 et U. Buzna l. c. 38 sqq. tabulas photographicas hymnorum mihi suppeditauit Gamurrini.

2. Hymnus *Hymnum dicat* a non paucis uiris doctis Hilario Pictauiensi tribuitur. rationes autem, quae hanc opinionem suadent, etsi non plane comprobant, exposuimus in *Studien III* 75 sqq. hic liceat codices enumerare, qui hymnum continent[1].

1. Cod. Taurinensis F. IV. 1 (= T), saec. VII, litteris hibernicis scriptus[2]. extremitates foliorum, quibus traditur hymnus

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[1] Cf. etiam *Studien III* 68 sqq. [2] cf. G. Meyer, *Das Turiner Bruchstück der ältesten irischen Liturgie* in *Nachrichten von der k. Gesellschaft der Wissenschaften zu Göttingen, Phil.-hist. Klasse* 1903, 163—214.

(f. 3—5), temporum iniuria multum corrosae uel abscissae sunt. textum hymni in T traditum accurate repraesentat G. Meyer, qui ipse contulit codicem et textum postea opera uirorum doctorum Carfa et Frati denuo conferendum curauit, l. c. p. 189—196, unde etiam nos lectiones uariantes desumpsimus.

2. Cod. Ambrosianus C. 5 inf. (= A), fol. 36, saec. VII, litteris hibernicis exaratus (Antiphonarium Benchorense)[1]. hymnus (*Ymnum S. Hilarii de Christo*) inuenitur f. 3ʳ—4ᵛ; non paucae particulae foliorum nunc deperditae sunt. tabulas photographicas totius codicis praebet Warren IV.

3. Cod. Sangallensis 2 (= S), pag. 568, saec. VIII. codex exaratus est diuersis manibus; hymnum, qui habetur p. 558—561, conscripsit Winitharius monachus Sangallensis. contuli ipse.

4. Cod. Gothanus I. 75 (= G), saec. VIII. hymni nostri conseruati sunt tantum uersus 1—5 priores in f. 23ʳ. lectiones uariantes suppeditauit Clemens Blume S. I.

5. Cod. Cantabrigiensis Ll. I. 10 (= C), saec. IX in[2]. cod. C constat tribus disparibus libris, saec. XVIII in unum uolumen conglutinatis. hymnus noster (*Ymnum super euangelium Christi*) exstat in secunda parte i. e. in libro, qui dicitur *Aedelualdi episcopi Etoceti* (Lichfield), f. 84ʳ—85ᵛ. textum accuratissime transcriptum inuenies in editione Kuypersiana, ex qua lectiones uariantes sumpsimus.

6. Cod. Sangallensis 577 (= L), pag. 754, saec. IX/X. hymnus traditur p. 158—161. inspexi codicem ipse.

7. Cod. Dublinensis Collegii Trinitatis E. 4. 2 (= D), fol. 34, saec. XI. hic liber continet complures hymnos et orationes sermone latino uel hibernico scriptas. textum hymni recensitum praecipue secundum codices D et F (u. n. 9) praebent Bernard et Atkinson (*The Irish Liber hymnorum* I [1898] 36—42); priorem partem hymni in D f. 7ʳ—8ʳ traditi exhibet etiam imago photographica I illius operis uolumini alteri addita.

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[1] Cf. F. E. Warren, *The antiphonary of Bangor* = *Henry Bradshaw Society* IV (1893) et X (1895) et G. Meyer l. c. 167—171. [2] cf. A. B. Kuypers, *The Prayer Book of Aedeluald the Bishop*, Cambridge 1902, IX sq.

8. Cod. Dublinensis Conuentus Franciscanorum (= F), fol. 23, saec. XI ex. uel saec. XII in. qui liber codici D ualde affinis est, eum autem ex D descriptum esse negandum est.

9. Cod. Parisinus 9488 (= P), saec. XI[1]. constat nonnullis fragmentis liturgicis scriptura hibernica exaratis, quae de inuolucris librorum soluta anno 1817 in unum uolumen coniuncta sunt. hymnus noster habetur f. 75 sq. uariantes lectiones plurimas collegit H. M. Bannister l. c. p. 423 sq. praeterea mihi praesto erant imagines photographicae.

10. Cod. Bruxellensis 3132 (207—8) (= X), fol. 271, saec. XIII (Passionale)[2]. hymnus insequitur in X epistulam ad Abram, quam praecedit uita Hilarii. codicem contulit Hippolytus Delehaye S. I.

11. Cassander, qui primus hymnum edidit, usus est codice, qui hodie desideratur[3]. de quo codice ipse in *Epistula introductoria* ad *Hymnos ecclesiasticos*, scripta Coloniae Agrippinae postridie Kal. Mart. 1556, haec uberius enarrat: *cum superiori aestate in Flandria commorantes in uetustissimum uolumen inciderimus, quod praeter regulam beati Benedicti et epistolas aliquot Theodemaris abbatis monasterii S. Benedicti in Casino monte ad explicationem regulae pertinentes etiam libellum hymnorum continebat: ex quo non solum aliquos ex uulgatis nostris hymnis recognouimus, uerum etiam nonnullos hymnos uulgo ignotos, sed tamen uenustate et uetustate iis, qui extant, pares adiecimus*[4]. Cassandri igitur lectiones propter huius libri, si Cassandro fides habenda est, uetustatem non spernendas esse putauimus.

Hi libri manu scripti differunt inter se non paucis lectionibus, ita ut affinitas proxima minime statui possit, nisi excipias codices L et X, quorum posteriorem ex priore fluxisse pro certo habemus. praeterea id affirmare licet magis inter se affines esse T et A, T et P, D et F et complura menda, quae omnibus libris communia sunt, iam in archetypo eorum, id est in aliquo codice ante saec. VIII uel VII scripto, fuisse. ad quae menda pertinent u. g. uerba immutata u. 58 *ianuis clausis* pro *clausis ianuis*, uersus 25—26, 67—72 interpolati, forte u. 37 *negandum* (ita codd. praeter *negatum* S *necandum* D F). de editoribus hymni u. *Studien III* 72, de forma metrica ib. 72 sqq.

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[1] Cf. H. M. Bannister, *Liturgical Fragments* in *The Journal of Theological Studies* IX (1908) 398—411. 422—424. [2] cf. *Catalogue des Mss de la Bibliothèque Royale de Belgique* V 60—73. [3] *Opera, quae reperiri potuerunt omnia* (1616) p. 188. [4] l. c. 149.

## V.

## FRAGMENTA MINORA.

1. Ex *Libro contra Constantium.* — 2. Ex *Tractatibus in Iob.* — 3. Ex *Commentario in Matthaeum.* — 4. De *Expositione epistulae ad Timotheum.* — 5. Ex opere incerto.

**1.** In opere, quod inscribi solet *Conflictus Arnobii catholici et Serapionis* (LIII 239 M), commemorantur aliqua uerba Hilarii, quae Coelestinus I in concilio anno 430 Romae habito laudasse dicitur (inc.: *Filius dei, factus homo;* expl.: *quia dominus Iesus Christus in gloria est dei patris*). hoc autem fragmentum a Coelestino hisce uerbis Hilario ascribitur: *Hilarius quoque uir acris ingenii scribens ad Constantium imperatorem — inquit.* in *Studien I* 138 iam monuimus inscriptionem libri Hilariani contra Constantium in codicibus non uniformem esse, cum liber dicatur modo *ad Constantium* (*Constantinum*), modo *in Constantium*, modo *contra Constantium; ad Constantium imperatorem* dicitur liber (uel '*epistula*') in codd. Turonensi 313 saec. X, Monacensi 6311 saec. X, Parisino Nouv. acq. 1454 saec. X (in subscriptione), Salisburgensi S. Petri a. XI. 2 saec. XI/XII etc. unde concludere licet etiam uerba illa a Coelestino laudata deprompta esse ex *Libro c. Constantium* idque eo magis, quod ex capite 27 huius libri effici uidetur ei nonnulla documenta, saltem fidem Nicaenam seu expositionem huius fidei, inserta fuisse. tali autem expositioni illa uerba plane congruunt, quae etiam ipsa ab Hilarii ingenio non aliena esse facile quis intelleget, si ea comparauerit cum Hilario de trin. IX 5 et in ps. 143, 7[1].

Codices, quorum lectiones uariantes in textu recensendo adhibui, sunt hi: cod. Barberinianus 505 (= B) saec. IX; cod. Parisinus 12269 (= P) saec. IX; cod. Augustanus 13 (= A) saec. IX; cod. Uaticanus Reg. 238 (= R) saec. IX/X; cod. Abrincensis 72 (= F) saec. XI/XII; cod. Carnotensis 88 (= C) saec. XII; cod. Sarisberiensis 61 (= S) saec. XII. imagines photographicas codicum B et R suppeditauit Fr. Ehrle S. I., lectiones uariantes ceterorum codicum Ioh. Scharnagl.

**2.** Hilarium Pictauiensem scripsisse *Tractatus in Iob* testatur Hieronymus (de uiris inl. 100) addens eum hos *Tractatus* de graeco Origenis ad sensum transtulisse. deinde in *Apologia aduersus libros Rufini* I 2 (XXIII 399 M) laudat Hilarium ut exemplar interpretis dicens eum quadraginta ferme milia uersuum Origenis in Iob et psalmos transtulisse. idem Hieronymus in epistula (57) ad Pammachium (CSEL LIV 512) illos *Tractatus in Iob* uocat *Homilias in Iob.* an Licinianus, episcopus Carthaginis Nouae, qui circa finem saeculi VI homilias Hilarii ut *libellos sex sancti Hilarii episcopi Pictauiensis, quos de graeco Origenis in latinum uertit*, commemorat[1], illas genuinas homilias in manibus habuerit, non liquet; uidetur potius deceptus esse adulterinis homiliis, de quibus u. *Studien III* 96.

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[1] De fragmento cf. etiam A. Wilmart in *Revue Bénéd.* XXIV (1907) 149.

Duo illa priora fragmenta, quae repraesentamus infra p. 229 sq., excerpta esse ex genuinis *Tractatibus in Iob* testatur Augustinus in *Libris c. Iulianum* II 8 (27) et in *Libro de natura et gratia* 62 (72); prius enim fragmentum dicit desumptum esse ex *quadam homilia Hilarii de libro sancti Iob* (cf. infra p. 229, 4), alterum uero, quod idem manifesto ex tractatu quodam in Iob scripto deriuatum est, diserte tribuit Hilario (cf. infra p. 230 n. 14). in duobus autem illis fragmentis nihil inuenitur, quod cum sermone et stilo Hilarii non concordet. immo sententia illa prioris fragmenti de *generositate primae creationis in Adae offensa amissa et rursum obtenta* saepius apud eum inuenitur, uelut in *Commentario in Matth.* 8, 5. 10, 4 etc. de codicibus a nobis adhibitis cf. infra p. 229.

Tertium quoque fragmentum, quod infra p. 231 damus et quod actis (cap. 10) synodi quartae Toletanae anni 633 traditum est, ex *Tractatibus in Iob* excerptum esse iam suspicatus est Coustantius nixus Ambrosio (?) de sacr. V 25, qui simili ratione atque Hilarius locum Lucae (11, 3) coniungit cum sacrificio sancti Iob: *qui non meretur quotidie accipere, non meretur post annum accipere. quomodo Iob sanctus pro filiis suis offerebat quotidie sacrificium* etc.

Acta synodi Toletanae tradita sunt aliquibus collectionibus canonum, quas uocant Hispanam, collectionem cod. Nouariensis, collectionem cod. S. Amandi[2]. ad textum recensendum collati sunt libri hi: ex collectione Hispana cod. Uindobonensis 411 (= U) saec. X (f. 118$^v$); cod. Escurialensis d. I. 1 (= E$^1$) saec. X ex. (f. 142$^v$); cod. Escurialensis d. I. 2 (= E$^2$) saec. X (f. 154); cod. Uaticanus Palatinus 575 (= R) saec. X (f. 17$^r$); cod. Matritensis P. 21 (ol. Toletanus) (= M) saec. X/XI (f. 147); ex collectione codicis S. Amandi cod. Parisinus 3846 (ol. S. Amandi) (= P) saec. IX (f. 203$^v$); cod. Parisinus 1455

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[1] M LXXII 692. [2] cf. Fr. Maassen, *Geschichte der Quellen* etc. I 667 sqq. 717 sqq.

(= N) saec. X (f. 139ᵛ sq.). collationem cod. V suppeditauit H. M. Bannister, cod. W Zach. Garcia Villada S. I., cod. E et S. Guil. Antolin, praefectus bibliothecae Escurialensis, cod. M Marc. Menendez y Pelayo, tunc praepositus bibliothecae Matritensis, cod. P et N P. Rousselot.

**3.** Tria illa fragmenta Hilariana, quae Cassianus in opere *Contra Nestorium* VII 24 (CSEL XVII 383, 1—8) tradidit, sunt excerpta ex *Prooemio expositionis euangelii secundum Matthaeum* nunc deperdito. pertinent igitur ad *Commentarium in Matthaeum*. eorum autem textum pariter atque textum fragmentorum sub n. 1 laudatorum repraesentamus etiam in nostra editione p. 232 secuti hac in re exemplum Petri Coustantii.

**4.** Fragmentum de *Expositione epistulae ad Timotheum* (infra p. 233) Hilarii nomine traditum laudatur in canone tertio decimo synodi Hispalensis II, quae die 13 nouembris anno 619 praesidente Isidoro episcopo Hispalensi habita est. illud autem fragmentum Hilarii nostri esse recte iudicat Coustantius dicens neminem ambigere, qui in ipsius lectione prorsus peregrinus non sit aut etiam qui cum illis uerbis alia ipsius uerba de trin. X 66 comparauerit. Hilarium uero epistulas Paulinas exposuisse aut de eis homilias conscripsisse confirmant uaria testimonia, de quibus u. *Studien III* 93 sq. fragmentum iisdem codicibus traditum est atque fragmentum *Tractatuum in Iob* tertium et quidem in U f. 200ᵛ, in E¹ f. 209ᵛ, in E² f. 225ᵛ, in R f. 157ᵛ, in M f. 243, in P f. 252ᵛ, in N f. 182ᵛ sq.

**5.** In *Libris contra Iulianum* I 3 (9) laudat Augustinus uerba aliqua Hilarii, quae unde desumpserit, non indicat praemisso tantum hoc elogio auctoris: *ecclesiae catholicae aduersus hereticos acerrimum defensorem uenerandum quis ignoret Hilarium episcopum Gallum? qui cum de Christi carne ageret, attende quid dixerit.* Hilarium autem Pictauiensem ab Augustino celebrari patet ex eo, quod simul commemorantur eiusdem Hilarii uerba ex *Tractatibus super psalmos* exscripta. iuuat praeterea conferre illud fragmentum cum Hilario de trin. X 25. idem fragmentum designat Augustinus etiam in *Libris contra Iulianum* I 7 (32) et II 4 (8) (cf. p. 234 n. 1). uerbis autem Augustini *qui cum de Christi carne ageret* non librum aliquem indicari, cui titulus *De carne Christi* fuerit, sed lectorem tantum admoneri Hilario eo loco de carnis Christi praerogatiua esse sermonem animaduertit recte Coustantius. libris manu scriptis usi sumus iisdem atque in fragmento *Tractatuum in Iob* primo.

## VI.

## SPURIA.

1. De *Epistula ad Abram filiam*. — 2. De hymno *Lucis largitor*. — 3. De hymno *Ad caeli clara*.

**1.** *Incipit epistula sancti Hilarii episcopi ad filiam suam Abram* uel similiter inscripta continetur in multis codicibus uitarum Sanctorum epistula quaedam *Accepi*, quam Hilarium episcopum exsulem ad Abram suam filiam scripsisse plerique putant. adnexa est haec epistula saepissime uitae Hilarii a Fortunato compositae. aliqui autem codices, uelut cod. Parisinus Nouv. acq. 1455 saec. XI, cod. Parisinus 2403 saec. XII, cod. Guelferbytanus 2934 saec. XIII/XIV, cod. Parisinus 2565 saec. XIV tradunt epistulam sine uita. inuenimus epistulam etiam in quibusdam libris opera Hilariana continentibus. ad textum restituendum collati sunt libri hi (cf. *Studien III* 42 sqq.):

1. Cod. Sangallensis 567 (= A), pag. 200, saec. VIII/IX[1]. epistula sequitur uitam Hilarii p. 128—133: *INCIBIT EPLĀ SC̄I HILARII EPĪ. AD FILIAM SUAM ABRAM.*

2. Cod. Sangallensis 577 (= B), pag. 754, saec. IX/X. epistula habetur p. 155 sqq. post uitam Hilarii eodem titulo inscripta atque in cod. A. in Fortunati editione p. VIII statuerat Krusch librarium cod. B uitam Hilarii ex A descripsisse. idem dicendum est de epistula *Accepi*. ac primum quidem omittit B uerba, quae in A totam unam lineam explent: 239, 16 *non usu atteritur, non sorde afficitur, non ui scinditur*. habentur deinde in A et B (sicuti etiam in cod. C apographo codicis B) aliquae lectiones uariantes, quae in aliis libris non inueniuntur, uelut 237, 4. 238, 13. 239, 4. 240, 5. 9. 241, 7. 10. 11. 242, 14. 243, 12. interpunctio denique est fere eadem in utroque codice. ex eo autem, quod correcturae codicis A in B iam in ipsum textum receptae sunt, conficitur codicem B ex cod. A descriptum esse, postquam hic correctus erat.

3. Cod. Bruxellensis 3183 (7666—71) (= C), fol. 149, saec. X[2]. traditur epistula f. 112—114 post uitam Hilarii: *Epistola beati Ilarii quam misit Abrae filiae suae*. sicut uita Hilarii (cf. Krusch l. c.), ita etiam epistula *Accepi* descripta est ex cod. B.

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[1] Cf. B. Krusch M G h, Auct. ant. IV 2 p. VII sq. [2] cf. Krusch M G h, Script. rer. Merou. I 464—466; *Catalogus codicum hagiogr. lat. bibliothecae reg. Bruxellensis* II 124—126.

4. Cod. Rotomagensis 758 (Jumièges) (= D), fol. 65, saec. X. *Epistola sancti Hilarii episcopi ad filiam suam Abram* traditur f. 62 sq. de orthographia huius codicis u. *Studien III* 43.

5. Cod. Casinensis 139 (= $E^1$), pag. 732, saec. XI[1]. *Epistola sancti Ylarii ad Apram filiam suam ab exilio destinata* sequitur uitam Hilarii p. 713.

6. Cod. Casinensis 144 (= $E^2$), pag. 552, saec. XI. traditur *Epistola sancti Hilarii ad Apram filiam suam ab exilio destinatam* (sic) p. 360.

7. Cod. Casinensis 145 (= $E^3$), pag. 553, saec. XI. epistula habetur p. 226 post uitam Hilarii pari modo inscripta atque in $E^2$. codd. $E^1$ $E^2$ $E^3$ intime inter se cohaerent et ad eundem archetypum proxime referendi sunt; lectiones eorum concordantes signamus littera E.

8. Cod. Uallicellianus Tom. V (= $\Phi$), fol. 236, saec. XI[2]. epistula exhibetur f. 98 sq.: *Item epła sc̄i hilarii.* lectiones autem codicis $\Phi$, qui multa menda et correcturas arbitrarias continet, non nisi caute adhibendas esse monemus.

9. Cod. Uaticanus Ottobonianus 120 (ol. P. Petauii) (= F), fol. 202, saec. XI ex[3]. epistula traditur f. $81^v$—$82^v$.

10. Cod. Salisburgensis S. Petri a. XI. 2 (= J) saec. XI/XII (cf. supra p. LXV). epistula habetur p. 280—282: *Ep̄la hylarii ep̄i ad filiam suam afram.*

11. Cod. Bruxellensis 3223 (9290, S. Laurentii in Leodio) (= G) fol. 183, saec. XII[4]. *Epistola sancti Hilarii ad filiam suam Apram* repraesentatur post uitam Hilarii f. 43 sq.

12. Cod. Einsidlensis 249 (= H), pag. 476, saec. XII. *Epistola beati Hilarii episcopi ad filiam suam Apram* traditur p. 119—204.

13. Cod. Monacensis 2555 (Ald. 25) (= M), fol. 105, saec. XII. epistula inuenitur f. $61^v$.

14. Cod. Monacensis 17137 (Scheftlarn. 137) (= N), fol. 191, saec. XII. epistula sequitur uitam Hilarii f. $42^v$—$43^r$.

15. Cod. Monacensis 21528 (Weihenstef. 28) (= O), fol. 121, saec. XII (Opera Hilarii). epistula habetur sine titulo f. $2^v$—$3^v$;

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[1] Cf. de codicibus Casinensibus *Bibliotheca Casin.* III (1887) 253 sqq. 282 sqq. 287 sqq. [2] cf. A. Poncelet, *Catalogus codicum hagiogr. lat. bibliothecarum Romanarum* (1909) 306 sqq. [3] cf. Poncelet l. c. 415 sqq. [4] cf. *Catal. codicum hagiogr. lat. biblioth. reg. Bruxellensis* II 282—309.

sed in indice f. $1^{v}$ indicatur his uerbis: *Item epistola s. hylarii ad karissimam filiam affram.*

16. Cod. Uaticanus 1193 (= U), fol. 178, saec. XII[1]. epistula, cuius tantum prior pars conseruata est, sequitur post uitam Hilarii f. 6: *Epl̃a hylarii ad apram filiam suam.*

17. Cod. Uindobonensis 684 (= W), fol. 144, saec. XII (Opera Hilarii). epistula traditur f. $1^{v}$—$2^{v}$: *Epistola Hylarii episcopi ad filiam suam Abram.*

18. Cod. Zwettlensis 33 (= L), fol. 243, saec. XII (Opera Hilarii f. 122—$242^{v}$). *Epistola Hylarii ad filiam suam Afram* habetur f. $122^{v}$—$123^{v}$.

Ex his libris contuli ipse ABMNOWL, imagines photographicas adhibui codicum ΦFJHU (imagines codd. J et H suppeditauit Ios. Braun S. I.), codicem C contulit Hipp. Delehaye S. I., cod. D Henr. Loriquet, praefectus bibliothecae Rotomagensis, codd. $E^1E^2E^3$ Br. Albers O. S. B., cod. G Henr. Brewer S. I. de aliis libris manu scriptis, qui continent epistulam *Accepi*, u. *Studien III* 45 sq.; de codicibus, quibus Coustantius usus est, cf. ib. 46; de formis nominis filiae Hilarii, quae in codicibus occurrunt, u. ib. 46 sq.

Supra iam diximus codicem B descriptum esse ex cod. A, C ex B et $E^1E^2E^3$ ad eundem archetypum referri nosque signasse lectiones concordantes codicum ABC littera *α* et lectiones concordantes codicum Casinensium littera E. haec familia E habet praeterea affinitatem peculiarem cum libris italicis Φ et U, ita ut, quamuis inter se non paulum differant, tamen ad communem archetypum redeant. ita legunt EΦU 237, 5 *in praesentiarum* (*impraesentiarum* E) pro *praesentia eorum*, 239, 7 *liquidat* (*liquidatur* U) pro *liuidatur*, 239, 1 omittunt uerba *uti et hac margarita ornari*, 239, 16 omittunt uerba *non sorde inficitur, non ui scinditur.* ex altera autem parte Φ et U non paucis differunt ab E, cum iisdem inter se conueniant, ita ut Φ et U artius inter se cohaerere uideantur. *α* et D haud raro quidem discrepant, aliis tamen lectionibus contra ceteros codices concordant; legunt exempli causa 239, 6 *nigrescebunt* (*nicriscibunt* D), ubi FGMμ habent *nigrescent* et EHΦU *nigrescunt;* legunt recte 241, 3 *serio habitu*, cum alii codices habeant *serico habitu;* contra falso legunt cum Φ 241, 6 *puram ipsa* (*ipsā αΦ*) pro

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[1] Cf. Poncelet l. c. 653 sqq.

*purpura ipsa.* codices porro JLNOW pertinent ad eandem familiam, quam signauimus littera $\mu$. codicem J in ipsa Gallia uel secundum archetypum gallicum scriptum esse iam supra p. LXVI indicauimus. huic codici J ualde affinis est cod. L. codices autem NOW, inter quos maxime concordant O et W, uidentur esse exarati secundum exemplar typi J. M multas quidem lectiones communes habet cum familia $\mu$ (cf. 237, 8. 239, 7. 16. 240, 11. 241, 4 etc.), sed cum M et $\mu$ aliis lectionibus differant, librarium codicis M etiam alia exemplaria epistulae in manibus habuisse manifestum est. notandum denique est codices F et G artius inter se cohaerere; neque uero uidetur cod. G ex uetustiore cod. F descriptus esse, cum codices ambo compluribus lectionibus discrepent; cf. 238, 10 *inter haec*] G *in terram* F (*in terra* E Φ), 238, 12 *gemescens*] *gemiscens* F *ingemiscens* G cum HM, 239, 5 *spartum erat*] *parte humerat* F *sparteum erat* G, 242, 10 *facias*] F *afficias* G.

Omnibus lectionibus uariantibus consideratis textum epistulae melius prae ceteris seruatum esse putamus in $\alpha$DFGH; quare hi libri in recensendo nouo textu magis consulendi sunt. quoniam autem familia $\alpha$ iis locis, quibus a cunctis ceteris codicibus ex uariis regionibus oriundis discrepat, lectiones arbitrarias exhibere uidetur, has lectiones sperni posse censemus (cf. supra p. LXXVIII). stemma codicum delineatum exhibuimus in *Studien III* 49.

Uulgata est epistula in his editionibus operum Hilarii: in Parisiensi anni 1510 p. XCVII sq., in editionibus Erasmi I (Basileae 1523) 322—325, I (1535) 320—322, Lypsii (Basileae 1550) 337 sq., Gillotii (in Praefatione, Parisiis 1572, Coloniae Agrippinae 1617, Parisiis 1605, 1652), Coustantii (Parisiis 1693) 1209—1212, Scipionis Maffei II (Ueronae 1730) 525—528, Uenetae II (1750) 412—415, Wirceburgensis IV (1788) 3—7, Mignianae X 549—552. in editione principe Parisiensi anni 1510 epistula uulgata est, ut indicat in Praefatione Robertus Fortunatus Maclouiensis, a Guilelmo Paruo secundum codicem monasterii Dibionensis S. Benigni. reliqui editores ante Coustantium receperunt hunc textum nihil fere immutantes, Coustantii autem textum suum fecerunt editores posteriores.

Primus, qui epistulam ad Abram scriptam pro adulterina habebat, fuit Erasmus; in sua enim editione uocat eam *merum nugamentum hominis otiose indocti.* Gillotius autem epistulam a Fortunato confictam esse putabat; enarrat enim Fortunatus in uita S. Hilarii a se composita illam epistulam manu propria Hilarii sub-scriptam sua aetate Pictauis pro munere conseruari[1]. at Fortunato, qui epistulae se non auctorem, sed testem faciat, fidem non detrectandam esse censet cum aliis Coustantius addens longe minus ueritati consentaneum esse eum, cum genuinam Hilarii epistulam prae manibus haberet, ea suppressa adulterinam supposuisse; nihil autem in illa epistula aduerti pio ac prudente indignum parente, qui carissimam filiam simul et puellam tenerrimam uerbis ad ipsius captum accommodatis a saeculi uanitate auocet, ut eam caelesti sponso bonisque melioribus praeparet.

Rationes autem a Coustantio allatae nobis persuadere nequeunt, immo cum Huberto Reinkens[2] aliisque litteras illas genuinas esse negamus. ac primum quidem stilus epistulae totus discrepat a stilo Hilariano. sermo enim epistulae rudis idemque puerilis est, sententiis inanis et ieiunus. saepe eaedem sententiae et uerba redeunt; sit unum tantum exemplum: *hanc uestem* 238, 10. 14. 239, 13, *hac ueste* 239, 1, *uestem hanc* 239, 2, *hanc primum uestem* 239, 3, *haec uestis* 239, 15, *uestis haec* 239, 15. sententiae deinde saepe sine ullis coniunctionibus conectuntur; cf. u. g. 237, 4. 238, 8. 240, 11. 243, 3. minime porro ueri simile est Abram filiam — si re uera Hilarius ante episcopatum matrimonio iunctus fuit — eo tempore, quo pater epistulam complures iam annos in exsilio degens (c. a. 359) scripsisse fingitur, tam tenera aetate fuisse, ut supponitur in epistula. ex summa autem, quam Fortunatus l. c. ex epistula illa Pictauiensi exprimit — si eius uerbis fides habenda est —, hanc epistulam aliam fuisse suspicamur quam quae nobis tradita est; dicit enim Fortunatus Hilarium indicasse filiae se talem ei sponsum prouidisse, *cuius nobilitas caelos ascenderet, pulchritudo rosarum et lilii comparationem praecederet, oculi gemmarum lumina luminarent, uestis candorem niuis opprimeret, ornamenta inaestimabili fulgore uernarent, diuitiae intra se regna concluderent, sapientia incomprehensibilis emineret, dulcedo faui mella postponeret, pudicitia incontaminata persisteret, odor suauitate flagraret, thesauri sine defectione constarent.* propterea monere se Abram, ut nulli se coniungeret, sed ut patrem et sponsum pariter uenturum exspectaret. hoc igitur argumentum epistulae Hilarianae Pictauis conseruatae, quod Fortunatus nobis reliquit — siue illa epistula fuit genuina siue non fuit — auctori cuidam ansam praebuisse uidetur ad epistulam *Accepi* componendam et Hilario attribuendam. nec tamen multum contradicere uelimus, si quis putet Fortunatum in describenda epistula Hilariana ipsas spurias litteras *Accepi* prae manibus habuisse et ita ipsum deceptum esse.

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[1] c. 6 M G h, Auct. antiq. IV 2 p. 3. [2] *Hilarius von Poitiers* 227—233.

**2.** In epistula ad Abram spuria Hilarius promiserat se hymnum matutinum pariterque serotinum ipsi missurum esse (cf. infra p. 243, 15). epistulae igitur illi adulterinae re uera duo tales hymni adnexi fuisse uidentur. hos autem hymnos ex suo pristino loco mox excidisse inde concludere licet, quod desunt in uetustissimis libris, qui tradunt epistulam *Accepi*, sc. in cod. Sangallensi 567 saec. VIII/IX et in cod. Rotomagensi 758 saec. X; desiderantur hymni etiam in compluribus libris saec. XI, uelut in codicibus Rotomagensi 1400, Casinensibus 139. 144. 145, Spinaliensi 67, Montepessulano (Ecole de Médecine) 48; pariter desunt in multis libris aetatis posterioris.

Sed iam a saeculo XI inuenimus cum ipsa epistula coniunctum hymnum quendam matutinum *Lucis largitor*, uelut in codicibus Trecensi 1171 et Salisburgensi S. Petri a. XI. 2 atque in plurimis libris saeculorum XII et insequentium. aliquoties autem in eius locum alius hymnus suppositus est, ut in cod. Sangallensi 577 saec. IX/X et in cod. Bruxellensi 3132 (206—8) saec. XII hymnus *Hymnum dicat turba fratrum*, in cod. Trecensi 852 saec. XII/XIII et in cod. Parisino 2565 saec. XIV hymnus *Iubilus rythmicus de nomine Iesu 'Dulcis Ihesu memoria'*, in cod. Trecensi 2269 saec. XII *Ymnus de paradiso 'Ciues celestis patriae regi regum concinentes'*. nomine ipsius Hilarii inscriptus habetur hymnus *Lucis largitor* primum in cod. Leidensi 100 saec. X/XI, qui tradit eum inscriptum *Hymnus de sancto Hylario.*

Hymnum autem hunc minime Hilario ascribi posse, sed saeculo V cum aliis quibusdam hymnis in usum liturgicum compositum esse uberrime et diserte ostendit Cl. Blume[1]. codices, quos adhibuimus in textu recensendo, enumeratos habes infra p. 245. addimus id tantum hymnum in cod. A postea manu quadam saec. X exeuntis uel XI ineuntis simul cum alio hymno adiectum esse praefixa inscriptione *Hymni de pio Hilario pontifice* et similiter in cod. N postea manu saec. XI adiunctum esse sine titulo. ex libris manu scriptis contuli ipse JEM$^1$M$^2$M$^3$M$^4$UL, uariantes lectiones codicum A et

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[1] *Der Cursus S. Benedicti Nursini und die liturgischen Hymnen des 6. bis 9. Jahrhunderts in ihrer Beziehung zu den Sonntags- und Ferialhymnen unseres Breviers* (1908) 83 sqq.

T suppeditauit Cl. Blume, cod. D H. Loriquet, cod. B H. Brewer. alios codices u. *Studien III* 58, editores u. apud U. Chevalier, *Repertorium hymnologicum* II (1897) n. 10701; quibus addendus est Cl. Blume (*Analecta hymnica* LI 9).

**3.** Hymnum *Ad caeli clara* esse hymnum serotinum, de quo est sermo in epistula *Accepi*, arbitratus est Coustantius, quoniam hymnus in cod. Uaticano Ottoboniano 757 saec. XIV una cum hymno *Lucis largitor* tradatur. Hilario diserte ascribitur hymnus in cod. Salisburgensi S. Petri a. XI. 2 saec. XI/XII et in cod. Bernensi 100 saec. XII hisce uerbis: *Uersus sancti Hylarii episcopi, almi confessoris, quos composuit in nouissimis diebus suis flendo atque fideliter penitendo peccata sua.*

Hunc autem hymnum non esse serotinum illum hymnum, quem Hilarius suae ad Abram epistulae addidisse fertur — supposito hoc facto, non concesso — conficitur non solum eo, quod hymnus in paucis tantum recentioribus libris Hilario tribuitur et omnino deest in plerisque codicibus illam epistulam continentibus, sed etiam, quod hymnus auctoris innumera uitae suae peccata confitentis minime conueniens erat filiae adulescentulae stilusque et sermo leuis hymni differt multum a sermone graui Hilariano et quod eius strophae sapphicae formatae sunt secundum accentum uocabulorum, non secundum quantitatem, ut Hilarii hymni genuini. hymnum autem non ante finem saec. IV compositum esse patere putamus ex u. 66, quo *redemptor mundi* dicitur *aequalis patri sanctoque spiritui.* G. Dreves[1], nixus imprimis similitudine, quae intercedit inter stropham 14 hymni praesentis et stropham 2 hymni Paulini Aquileiensis, cui titulus *In resurrectione domini*[2], secutus est opinionem Madrisii, qui etiam nostrum hymnum huic poetae attribuit[3]. quae similitudo etsi illam opinionem probabilem reddit, tamen etiam eo explicari potest, quod auctor alter alterum illis uersibus imitatus est. textui recensendo inseruierunt codices hi:

1. Cod. Caroliruhanus 36 (Augiensis CXCV) (= C), fol. 47, saec. IX in[4]. in quo libro continentur *Tres libri soliloquiorum Augustini* et nonnulli hymni. hymnus *Ad caeli clara* est inscriptus: *De lamentatione cuiusdam* f. $46^{v}$.

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[1] *Analecta hymnica* L 148—151. [2] apud Dreves l. c. L n. 4; cf. *Studien III* 63. [3] *Paulini Opera* CIC 501 M. [4] cf. A. Holder, *Die Handschriften der Hof- und Landesbibliothek in Karlsruhe* V (1906) 438—444.

2. Cod. Bernensis 455 (= B), fol. 44, saec. X (Carmina). hymnus, cuius prima stropha neumatibus exornata est, traditur f. 41: *Uersus de penitentia.*

3. Cod. Monacensis 27305 (S. Mariae et Corbiniani Frising.) (= M), pag. 261, saec. X (Uaria)[1]. hymnus traditur p. 233—235.

4. Cod. Parisinus 1154 (Martialis Lemouicensis) (= P), fol. 145, saec. X (Uaria). hymnus traditur f. 99$^v$: *Uersus confessionis de luctu poenitentiae.*

5. Cod. Claromontanus 240 (189) (= T), fol. 253, saec. X/XI (Glossarium). hymnus habetur f. 117.

6. Cod. Salisburgensis S. Petri a.XI. 2 (= J), cf. supra p. LXV. hymnus inuenitur p. 277 sq. de inscriptione cf. supra p. LXXXIV.

7. Cod. Bernensis 100 (= O), fol. 94, saec. XII (Opera Hilarii, cf. supra p. LXVI); hymnus habetur ultimo folio, cf. supra p. LXXXIV.

Pitra edidit in *Analectis sacris* V (1888) 138 sq. hymnum secundum cod. Uaticanum Ottobonianum 757 saec. XIV, in quo hymnus insequitur hymnum *Lucis largitor* f. 142$^v$, et secundum cod. Mellicensem XII. 6 p. 277. talem autem codicem in monasterio Mellicensi non exstare litteris nobiscum communicauit Benedictus Hammerl O. S. B., bibliothecae praefectus. quare suspicati sumus illum codicem Mellicensem cardinalis Pitrae esse eundem atque codicem Salisburgensem, id quod confirmatur consensu paginae indicatae et concordantia lectionum uariantium codicis Pitrae et codicis J.

Ex illis libris contuli ipse BMPJO (P et J secundum imagines photographicas), lectiones codicum C et T desumpsi ex editione Ernesti Dümmler.

Ut pauca de affinitate codicum addamus, codices J et O ex eodem archetypo deriuatos esse arbitramur; non paucas enim lectiones communes habent: praemittitur eadem inscriptio, legunt 3 *depressus* pro *depressos*, 14 *uenis* pro *Uenus*, 30 *succenso* pro *succensam*, 41 *me modo* pro *modo me* etc. cum iisdem libris concordant compluribus lectionibus M uel T: 15 *lita*] *lata* MJO, 27 *in sitim*] *in siti* MJO, 34 *cursim*] *cursu* TJO, 50 *quodpiam*] *copia* MTJO, 62 *erui*] *eruere* MJO, monemus denique etiam cod. P saepius conue-

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[1] Cf. Rudhart in *Quellen und Erörterungen zur bayerischen und deutschen Geschichte* VII (1858) 441—481. [2] cf. E. Dümmler in *Neues Archiv* IV (1879) 114—117.

# ADDENDA ET CORRIGENDA.

*Locis laudatis adde:*

*Pag.* 4, 11 (cf. Onomast. sacra) 200, 13 etc.
5, 16 cf. Eph. 1, 23 *et* cf. Ioh. 19, 34
6, 2 cf. I Cor. 15, 47
7, 19 cf. Eph. 1, 23
9, 8 (cf. Onomast. sacra) 177, 67 etc.
28, 15 cf. Ioh. 6, 32
37, 27 cf. Phil. 3, 5
162, 26 cf. II Petr. 2, 21
164, 7 cf. Ioh. 14, 26

*In textu:*

4, 10 ge pyrra *pro* gepyrra *scribendum*
10, 19 etiamsi *pro* etiam si *coniungendum*
50, 25 nec non *pro* necnon *distinguendum*
56, 14 etiamsi *pro* etiam si *coniungendum*
65, 18 *comma post* Oriente *delendum*
97, 18 *τινὰ pro τινά scribendum*
130, 6 *comma post* cognoscant *delendum*
143, 3 *adde in mg. ut notam editoris:* Epistula Ualentis et Ursacii ad Iulium (c. 347)

*In apparatu critico:*

30, 6 est) In *pro* est, In *legendum*
156, 12 LIBERI *A delendum*

# I.

# TRACTATUS MYSTERIORUM.

# INDEX NOTARUM.

*A* = cod. Aretinus VI 3 s. XI.
*B* = cod. Casinensis 257 anni 1137 excerpta continens; cf. Praef. I 2.
*Gam* = editio princeps a I. F. Gamurrini curata, Romae 1887.
*Pit* = coniecturae I. B. Pitrae (Analecta sacra V [1888] 144—145).
*Lin* = coniecturae H. Lindemann (Des h. Hilarius von P. lib. mysteriorum [1905] 100—119).
*Eng* = coniecturae Augusti Engelbrecht per litteras mecum communicatae.
*a. c.* (*p. c.*) = ante (post) correctionem ipsius manus primae.
*fort.* = coniecturae editoris dubitanter prolatae.
*Studien I, II, III* = Feder, Studien zu Hilarius von Poitiers I, II, III (Sitzungsberichte der K. Akad. der Wissensch. in Wien, phil.-hist. Kl., CLXII 4 [1910], CLXVI 5 [1911], CLXIX 5 [1912]).
asteriscis (*) in textu positis indicantur lacunae, in apparatu uero critico positis litterae erasae.
uncinulis ⌊ ⌋ litterae in *A* nunc cum membrana corrosae uel abscissae includuntur.
puncta (....) significant litteras uel abscissas uel euanidas.

# S. HILARII EPISCOPI
# TRACTATUS MYSTERIORUM.

## LIBER PRIMUS.

1. Multiplex . . . . . . . . . . . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
f. 1$^r$ | ipsas illas intellegamus in gestis. illis autem satis est et aliquam inanis similitudinis speciem coaptasse, cum comparatio et implenda penitus de consequentibus sit et ex solido de praesentibus expetenda. omne autem opus, quod sacris uoluminibus continetur, aduentum domini nostri Iesu Christi, quo missus a patre ex uirgine per spiritum homo natus est, et dictis nuntiat et factis exprimit et confirmat exemplis. namque hic per omne constituti huius saeculi tempus ueris atque absolutis praefigurationibus in patriarchis ecclesiam aut generat aut abluit aut sanctificat aut eligit aut discernit aut redimit: somno Adae, Noe diluuio, benedictione Melchisedech, Abrahae iustificatione, ortu Ysahac, Iacob seruitute. per omne denique tempus uniuersa prophetia, sacramenti molitio, cognitioni adsumendae ab eo carnis indulta est. et quia hoc libello uisum est ostendere omnem in singulis quibusque et

(margin: 2 at "tibus expetenda. omne autem opus, quod sacris uoluminibus con-"; 3 at "exprimit et confirmat exemplis. namque hic per omne constituti"; 4 at "seruitute. per omne denique tempus uniuersa prophetia, sacramenti")

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1 *Scriptoris nomen et operis titulus exstat in subscriptione cod. A ; cf. infra p. 38 et Praef. I 4* 3 *uerba* liber primus *explicite leguntur in A f. 11$^r$; u. infra p. 30 et Praef. I 4* 4 *initium operis in A, quod folium primum deperditum est, desideratur; uox initialis* Multiplex *conseruata est in catalogo manu scripto bibliothecae Casinensis, nunc cod. Uaticano lat. 3961, qui a. 1532 ad Clementem VII papam missus est (Studien III 17); sententiam sic fere expleas:* Multiplex est scripturarum interpretatio*; sequebantur deinde uerba de aliorum interpretum opinionibus ab Hilario dissentientibus et pronomina l. 7* ipsas illas *ad uocem* species *uel simile quid referenda esse uidentur (cf. Praef. I 5)* 7—8 *in duabus prioribus lineis litterae quaedam non nisi difficillime leguntur* 11 qui *Gam Lin* quem *Pit* 16 eligit *Lin* elicit *A Gam* edocet *Pit* redimit.; Somno *A* redimit. Somno *Gam* 19 molitione *uel* meditatione *Pit* 20 omne *Lin*, prophetiam *uel similem uocem addendam esse coni. Gam*

uiris et temporibus et rebus aduentus sui et praedicationis et passionis et resurrectionis et nostrae congregationis tamquam [in] imaginem in speculo praeferri, non transcursim memorabo aliqua, sed suis quibusque temporibus uniuersa tractabo ab Adam, ex quo humani ⌞ge⌟neris scientia permittitur, inchoaturus, ut, quod in domino ⌞con⌟summatum est, iam ab initio mundi in plurimis ⌞prae⌟figuratum esse noscatur.

### DE ADAM.

2. Adam ipso nomine natiuitatem domini praeformat; nam secundum linguam Hebraicam 'Adam', quod Graece 'gepyrra', id Latine 'terra flammea' est et scriptura humani corporis carnem 2 'terram' solita est nuncupare. quae per spiritum in domino nata de uirgine, in nouam et alienam a se speciem mutata, conformis effecta est gloriae spiritali [est] secundum apostolum: secundus homo de caelo et Adam caelestis, quia Adam terrestris imago est futuri. tuto ergo auctore tanto etiam Adae nomen non sine aliqua futuri meditatione suscipimus.

3. Sequitur, quod obsopito Adam ex latere eius atque osse Eua | gignitur. quo euigilato prophetia quoque talis consequitur: *f. 1r* hoc nunc os de ossibus meis et caro de carne mea. haec uocabitur mulier, quia de uiro suo sumpta est, et erunt duo in carne una. hic nihil mihi laboris est; apostolus enim, cum huius ipsius prophetiae meminisset, ait: hoc mysterium magnum est, 2 ego autem dico in Christo et in ecclesia. sed Adae os tantum detractum legimus; et quomodo dicitur 'caro de carne mea'? referri quidem ad praesentium gestorum fidem res ista poterit, ut, quia os, quod ex latere eius in muliebre corpus

11 cf. Onomast. sacra, ed. de Lagarde$^2$ 2, 17 13 cf. Phil. 3, 21 14 cf. 1 Cor. 15, 47 15 cf. Rom. 5, 14 18 cf. Gen. 2, 21 sq. 20 Gen. 2, 23 sq. 24 Eph. 5, 32

3 *pr.* in *del. Gam* 8 de adam *in mg. A* 9—14 Adam (enim)—apostolum *traditur etiam in B* 12 nuncupari *AB* spiritum] *add.* sanctum *B* 14 *alt.* est *del. Gam* 15 quia *Eng* qui *A Gam* qui = quo *Lin* cuius *Pit* 21 quia *Gam* qua *A* 22 eţ *A* eritis *Gam* 24 ait *Eng* ita *A Gam* 28 ista] ita *Gam Lin* ut *del. Lin*

per eum, qui omnia potest, deum carne uestitum sit, quia os ex
carne detractum [est] et rursum carne indutum in corpus extiterit, ut
os ex osse, ita etiam caro sit ex carne. sed dominus in euangeliis,
cum repudio dando a Iudaeis temptatus esset, per se potius
quam per Adam hoc ita dictum fuisse demonstrat dicens: non
legistis, quia, qui fecit ab initio, masculum
et feminam fecit et dixit: propter hoc dimittet
homo patrem et matrem et erunt duo
in carne una? hoc enim post id, quod dictum est caro
de carne mea, sequitur. ergo rem, quae in Adam perficiebatur, 3
consecuta est prophetia. cum enim haec dominus, qui fecit
masculụm et femi⌊nam⌋, dixerit, quod ex osse eius os et ex
carne ipsius caro ⌊est⌋, locutus ipse per Adam id, quod totum
in ipso Adam erat ⌊fac⌋tum, nec detraxit fidem rebus et praeformari
ex se id, ⌊quod⌋ in altero gerebatur, ostendit. cum enim uerbum 4
fac⌊tum⌋ sit caro et ecclesia membrum sit Christi, quae ex latere
eius et per aquam nata et uiuificata per sanguinem sit, rursum caro,
in qua uerbum ante saecula manens, quod est filius dei, natum sit,
per sacramentum maneat in nobis, absolute docuit in Adam atque
Eua suam et ecclesiae speciem contineri, quam post mortis suae
somnum sanctificatam esse carnis suae communione significet.
loquitur quoque idem per apostolum: quoniam Adam 5
non peccauit, sed mulier peccans transgressione
f. 2r |fuit. saluabitur autem propter filiorum
procreatio⌊nem, si tamen in⌋ fide manse-

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5 Matth. 19, 4  9 Gen. 2, 23  12 cf. Gen. 2, 23. Eph. 5, 30  15 cf. Ioh. 1, 14  22 I Tim. 2, 14 sq.

1 dominum *Gam*  carnem *A*  sit] est *Gam Lin*  *uerba* quia os *per epanalepsim (cf. p. 4, 28) hic repetuntur*  2 est *del. Lin Eng*  extiterit. ut os. ex osse. ita *A* exstiterit, ut, ut os ex osse, ita *Lin*  4 repudio] *praem.* de *Pit Lin*  10 mea. Sequitur ergo *A*  perficiebatur] praeficiebatur *Gam* praefigurabatur *Lin*  13 caro . . . (est *suppl. Fed*) | locutus *A*  14 praeformatum ex se *Gam* praeformatum esse *Lin*  16 membra (*ortum ex* membrũ) *A Gam*, *corr. Eng*  17 rursum = *autem*  rursu (*ultima littera fere deleta est*) *A* rursumque *Gam*  18 quã *A*  20 ẹquam *A*  post *om. Gam*  21 somno⟨uiuificatam⟩, sanctificatam *Gam*  24 ppt̄ *A* per *Pit Lin*  25 pcreation . . . . . . (*perierunt c. 12 litterae*; si tamen in *add. Gam*) fidẽ *A*; *cf. Ambrosiaster in I Tim. 2, 14—15 et Studien III 129*

rint. ecclesia igitur ex publicanis et peccatoribus et gentibus est;
solo suo secundo et caelesti Adam non peccante ipsa peccatrix per
6 generationem filiorum in fide manentium erit salua. ceterum intellegi
ita non conuenit, quod mulier non sit a peccato suo redempta
per dominum, et superflue baptizabitur, si magis merito partus
sit liberanda. sed ne per ipsam quidem filiorum generationem erit
tuta, cum salua non sit, nisi, qui geniti sunt, fideles perstiterint.
et nescio, qua aequum sit alieno aut peccato reum effici aut merito
innocentem.

4. Sed tuto spiritalibus spiritalia comparantes ita sentiemus
maxime apostolum gesta magni in Adam atque Eua mysterii
referre se iam ad Christum atque ecclesiam praedicantem. et haec
quidem ita nos conuenit ab eo spiritaliter dicta existimare, ut non
minus ad praesentem doctrinam et ad eorum, quos monebat, institutionem
2 sermo referendus sit. namque multiplicem misericordiam
dei in ea, quae ad Corinthios prima est, in sanctificandis
per coniugia fidelium infidelibus praedicans hic quoque per procreationem
credentium tamen filiorum istiusmodi sanctificationem
docuit largiendam, ut, quemadmodum unius fidelis societas prodesset
per coniugium infideli, ita fidelium procreatio infidelibus subueniret.

5. Contuendum etiam illud est in Adae somno atque Euae
corporatione occulti in Christo et in ecclesia mysterii sacramentum;
2 in eo enim corporeae resurrectionis fides et ratio continetur. namque
in creatione mulieris non iam limus adprehenditur neque terra
in formam describitur neque dei inspiratione in animam uiuentem
materies inanimis commouetur, sed ossi caro adcrescit et carni perfectio
corporis datur et perfectionem corporis uigor spiritalis in-
3 sequitur. hunc resurrectionis ordinem per Ezechielem deus locutus

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10 cf. I Cor. 2, 13    16 cf. I Cor. 7, 14    25 cf. Gen. 2, 7    28 cf. Ezech. 37, 8—10

2 cęleste *A*    3 fidem *A*    4 ita] iam *Gam*    8 qua aequum *Lin* quę cum *A* quae . . . . . cum *Gam* quae causa, cum sit aliena, aut peccato ream efficiat aut *etc. Pil*    11 apostolo gestam|agni *A*    euam *A*    12 referre se iam *Fed* (*cf. infra p. 8, 25:* sacrificium Abel iam) referres eam *A* referre ea *Gam* referenda *Pil Lin*    14 et] quam *Lin*    16 est] *add.* epistula *Lin*    23—28 namque—insequitur *traditur etiam in B*    24 abprehenditur *B*    26 inanimis *Pil Lin* in animis *A Gam* inanis *B*    os si *A*

est docens in his, quae gerenda erant, uirtutis suae potestatem.
I.2v illic|⌊enim omnia concu⌋rrunt: caro adest, spiritus aduolat, deo
ex operibus ⌊suis nullum⌋ deperit, cui ad efficientiam corporis
sui ea, quae non erant, adfuerunt. est autem sacramentum 4
hoc secundum apostolum absconsum a saeculis in deo:
esse gentes coheredes et concorporales et
conparticipes pollicitationis eius in Christo,
qui potens sit secundum eundem apostolum conforme efficere
corpus humilitatis nostrae corpori gloriae
suae. agnoscit ergo post somnum passionis suae caelesti Adam 5
resurgente ecclesia suum os, suam carnem non iam ex limo creatam
neque ex inspiratione uegetatam, sed adcrescentem ossi et in corpus
ex corpore spiritu aduolante perfectam. qui enim in Christo sunt,
secundum Christum resurgent, in quo iam uniuersae carnis consummata
est resurrectio, ipso illo in carne nostra cum dei, in
qua ante saecula genitus a patre est, uirtute nascente. et 6
quia Iudaeus et Graecus, barbarus et Scyta, seruus et
liber, masculus et femina, omnes in Christo unum sunt, cum
caro recognita ex carne sit et ecclesia Christi corpus sit et mysterium,
quod in Adam atque Eua est, in Christum et in ecclesiam praedicetur,
perfectum iam sub Adam atque Eua in exordio saeculi est,
quicquid in consummationem temporum per Christum ecclesiae
praeparatur.

### DE CAIN ET ABEL.

6. Sequuntur primam Christi et ecclesiae praefigurationem
gesta Cayn et Abel, duum in se populorum praeformantium diuer-

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4 cf. Col. 1, 26 et Eph. 3, 9 6 Eph. 3, 6 8 Phil. 3, 21 13 cf. I Thess. 4, 16 17 cf. Gal. 3, 28 et Col. 3, 11

2 illic|......rrunt *A; perierunt circiter 12 litt., Gam adhuc legere potuit:* illic enim omnia concurrunt 3 ex operibus | ...... deperit (*perierunt litt. circiter 9*) *A* ex op. ⟨suis nullum⟩ deperit *uel* ex op. ⟨nil enl⟩ deperit *Fed* ex op. ... i ... a deperit *Gam* (*qui add.:* ‚suis' uix legitur et de u. sequenti litterae incertissimae tantum supersunt) ex op. suis amouente quod deperit *Pit* ex op. suis enim n̄ deperit *Lin* cui (*litt.* cu *ualde extenuatae sunt*) *A*, *om. Gam Pit Lin* 5 ab scō sū *A* domino *Gam* 6 concorporales *Lin* corporales *A* 9 corporis *Gam* 10—16 agnoscit—nascente *traditur etiam in B* cęlestis *AB* 12 uegetatas *B* 13 spiritu] Christi *B* 14 est consummata *B* 16 nascens *B* 17 schyta *A* 19 *alt.* et *del. Lin* 20 ęuam *A* praedicatur *Gam* 21 euam *A* 24 de cain et abel *in mg. A*

sitatem ipsisque et nominibus et officiis mores et studia utriusque
2 signantium. Cayn enim erat terram colens et Abel oues pascens. ex
fructibus autem suis unusquisque mysterii deo munus exhibuit;
sed inspiciuntur munera Abel, Cayn autem non uidentur. uerum et
dies indiscretus sacrificii et locus est et deo omnia contuenti quomodo
aut hoc in conspectu est aut illum extra conspectum? sed
per hanc significantiam docetur dei conspectum placitarum rerum
esse indicium et, cum omnia subiecta ei sint, contuitionem tamen
3 eius in ea adire, quae digna sunt. uerum nihil ante de moribus
Cayn erat dictum, ut eius hostia displiceret. sed in his, quae consecuta
sunt, dei prouidentia intellegitur sacrificia eius | non recipientis, *f. 3*
qui grassaturus esset in fratrem. futuri enim apud deum
cognitio fides facti est; nam, qui peremturus erat, tamquam iam
4 peremisset, dei conspectione non dignus est. in cultura uero terrae
significatio operum carnalium continetur et omnis fructus carnis
in uitiis est, quae abhorrente deo conspectum a se eius apellunt.
non respicitur ergo ad hostiam, quae ex operationibus terrae est.
et solae in adipibus placent ouium primitiae, interni uidelicet fructus
et ipsius conscientiae nostrae sacrificia delectant, quaeque in primitiis
ouium placentia conspectum in se diuinae uoluntatis inuitant.
5 cum enim primitiae Christus sit, primogenitus
creaturae, primogenitus ex mortuis, princeps
etiam sacerdotum, ut sit in omnibus ipse primatum
tenens, ipse etiam ouis et secundum corpoream natiuitatem
unus ex ouibus, sacrificium Abel iam sub sacramento ecclesiae
probabile est, quae deinceps esset ex primitiis ouium sancti cor-

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2 cf. Gen. 4, 2—5 8 cf. I Cor. 15, 27 21 I Cor. 15, 23. Col. 1, 15. 18 24 cf. Ioh. 1, 29

2 significantium *Lin* 3 sui *Am1* 6 *de forma* illum *u. Zingerle in Wiener Studien XI (1889) 318* 7 significationem *Gam* 8 iudicium *A* ei omnia subiecta sint (*m1 del.* ei *et pos.* ei *s l. ante* sint) *A* contuitionem *Eng* (*cf. supra 5:* contuenti *et Hilar. in ps. 118 Kaph 2 et 3 p. 451 sq.:* contuitionis, contuitio) constitutionem *A Gam* conspectionem *Lin, qui reicit ad locum infra 14:* dei conspectione non dignus 11 sacrificium *Lin, sed u. supra 4:* munera; *cf. Jülicher in Theol. Literaturzeitung XVII (1906) 632* 12—14 futuri—dignus est *traditur etiam in B* 13 iam *om. B* 14 peremisset *B* perimisset *A Gam* dignus non *B* 16 abhorrentes *A Gam, corr. Lin* appellunt *A*

poris hostiam praebitura. inuidet itaque placito displicens et 6
contra dei edictum, ut quiesceret, admonentis probabilis ab im-
probabili interficitur. reus ad confessionis paenitentiam interrogatur,
sed ad incrementum criminis negat; desperans resurrectionem dis-
soluendum se morte existimat, sed gemens et tremens
ad iudicium ultionis septemplicis reseruatur et ab omni terra san-
guinem fratris excipiente maledicitur. interpretatio autem nominis 7
Cayn 'risus' est, Abel autem 'fletus'.

7. Numquid non ea, quae superiora sunt, consummantur in
populis? oblatio iunioris est placita, Iudeus inuidet Christiano, ad
caedem eius frustra a prophetis monitus exarsit. ueniam ne per 2
ipsam quidem confessionem paenitentiae consectatur, sed audax
deo commissum scelus abnegat. desperans resurrectionis gloriam
subiectusque capta Hierusalem dominantium potestati gemens
et tremens ultionis iudicio reseruatur, per ipsas interpreta-
tiones nominum discretus a sanctis domino dicente: uae his,
qui ridunt, quia flebunt! et: beati lugentes,
quia consolabuntur! atque ut omnia dominus doceret 3
f. 3r praefigurationi | utriusque populi conuenire, dixit: ideo ecce
ego mitto ad uos prophetas et sapientes et
scribas et ex illis occidetis in synagogis et
persequemini eos de ciuitate in ciuitatem,
ut ueniat super uos omnis sanguis iustus, qui
effusus est super terram a sanguine Abel
iusti usque ad sanguinem Zachariae filii
Barrachihel, quem occidistis inter templum et
altare. * * * * * Abel itaque sanguis ab eo exquiritur, qui secundum 4
Cayn praefigurationem iustos est persecutus et maledictus a terra

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1 cf. Gen. 4, 8—14 5. 14 Gen. 4, 14 6 cf. Gen. 4, 15 8 Abel] cf. Onom. s. 2, 18 16 Luc. 6, 25 17 Matth. 5, 5 19 Matth. 23, 34 sq.

6 sigill . *in mg. Am4* 10 inuidit *Eng* 11 exardescit *Lin* 15 ultionis iudicio *Gam* ultioni iudicii *A; cf. supra 6 :* ad iudicium ultionis ipsas interpretationes *Fe1* ipsas interpretationis *A* ipsam interpretationem *Gam* 17 *de forma* ridunt *apud Hilarium u. Studien III 131* 21 occidetis] *add.* et crucifigetis et ex illis flagellabitis *Lin* 22 persequemini *Lin* persequimini *A Gam* 26 Barrachiehel *Gam* Barachiel *Lin* 27 *post textum s. scripturae in A exstat lacuna 14 fere litt.* 28 caym *Am1*

est, quae aperiens os suum sanguinem fratris excepit. in corpore enim Christi, in quo et apostoli et ecclesia est, omnium sanguinem uniuersa eorum caro et posteritas suscepit proclamantibus ipsis: sanguis eius super nos et super filios nostros.

8. Rerum itaque in Cayn gestarum praefigurationem effectorum
fides est consecuta nec secerni possunt a praeformationis exemplo,
2 in quos eiusdem reatus est ultio consecuta. uerum etiam in eo,
quod dictum est: nonne si recte offeras, recte
autem non diuidas, peccasti? praeter rei praesentis
effectum futuri quoque species continetur; deo enim non placent
3 nisi communia et participata et amicata. promissa ergo dei expectans
populus per legem, etiamsi cum praeceptorum obseruantia recte
deo offerat, tamen, nisi hanc ipsam dei legem, quae umbra est
futurorum, cum gentium congregatione communicet, peccauit.
4 recte ergo non diuidens crimine detenebitur. Cayn namque inuidens
fratri non participauerat sibi conspectae a deo hostiae gratiam et peccator, quia non recte diuideret, constitutus est. quo exemplo probatas deo fidelium ex gentibus hostias nisi, qui sub lege sunt, diuidant, etiam si lege recte utantur, in crimine sunt.

## DE LAMECH.

9 Sed ne in Lamech quidem extra futuri speciem res geruntur. hic refertur fuisse duarum uxorum maritus, quarum nominibus etiam tertiae mulieris, ab eius tamen coniugio liberae, nomen adiectum est atque etiam idem Lamech scribitur ista dixisse: dixit autem Lamech mulieribus suis Adae et Sellae: audite uocem meam, mulieres Lamech, intuemini uerba mea, quoniam uirum occidi in uulnere mihi et iuuenem in liuore meo,

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4 Matth. 27, 25 8 Gen. 4, 7 13 cf. Hebr. 10, 1 25 Gen. 4, 23 sq.

2 enī *s. l. A* 5 effectorum] *A Gam Jülicher* (*Theol. Literaturzeitung XVII* [*1906*] *632*) effectarum *Lin* effectuum *Fed* 7 quas *Lin* 9 autem (= aū, *in scriptura beneuentana* a *et* t *saepe confunduntur*) *Fed* tu *A* tamen (= tn̄) *Eng* 11 amicata *Pit Lin* amicta *A Gam* 13 hac (n *s. l. m2*) *A* 14 peccabit *Lin; cf. supra 9:* peccasti *et Jülicher l. c.* 16 c̄specta | ea dō *A* 20 de lamech *in mg. A* 28 libore *A*

4r quoniam septies|uindicatum est de Cayn, de
Lamech autem septuagies septies. et quis hic 2
est illo iusto Abel iustior, cuius tanto nunc maiore poena mors
uindicanda sit? nomen perempti tacetur, uulnus non ad peremptum,
sed ad peremptorem refertur et liuor caedentis potius docetur esse,
non caesi. interfectio iuuenis uxoribus nuntiatur; cum trium mulierum 3
nomina contineantur, tantum ad duas sermo est. prophetat
impius et ultra Cayn poenam ultionem commissae a se caedis
accumulat.

10. Haec non transcursim audienda sunt, sed in his futurorum
figuratio scrutanda est. Lamech principis sacerdotum habet speciem, 2
qui consentientibus sibi Iudaeis et gentibus cruci dominum subfigit;
nam ex atrio principis sacerdotum ad Herodem idem dominus
ductus est plebe credentium a sceleris communione secreta et
idcirco duabus tamquam sociis sibi et uxoribus caedem iuuenis
gloriatur. et quia nullus de eo sensus est poenae, in se et uulnera et 3
liuorem iniuriae et caedis excepit. instinctu etiam prophetico est
locutus; nam et tum princeps sacerdotum nesciens prophetauit,
sicut in euangeliis scriptum est: unus autem ex his
Cayphas nomine, cum esset summus sacerdos
anni illius, dixit eis: uos nescitis nihil nec
percipitis, quia expedit nobis, ut unus homo
moriatur pro plebe et non uniuersa gens
pereat. hoc autem a se non dixit, sed cum
esset summus sacerdos anni illius, prophetauit.
concurrunt ergo omnia sibi personis, rebus, effectu et
gestorum fides speciem complectitur futurorum. numerus quoque 4
in Cayn et Lamech poenae non sine aliqua significatione perscribitur.
cum enim secundum prophetas septemplex poena in iniustos
sit constituta, Petrus, super quem ecclesiam tamquam uiuo fun-

19 Ioh. 11, 49—51 30 cf. Matth. 16, 18. Origen. in Exod. homil. V 4

3 tanto *om. Gam* munc *A* maiore poena *Lin* merore pęna *A* moerore poenae *Gam* 4 uindicanda *Lin* uincenda *A Gam* ulciscenda *Eng; cf. Gen. 4, 24:* uindicatum est 5 libor *A* 8 caym *A* commissam ea se *A* 11—16 principis—gloriatur *traditur etiam in B* 11 princeps *AB* 13 sacerdotum *Fed* sacerdotis *AB Gam* idem dominus *om. B* 15 sibi et] scilicet *Lin* cedere *B* 16 pęne *A* 17 liborem *A* 24 a *s. l. Am2* 26 effectu *Gam* adfectu *A* 28 pęne *A* 30 ecclesia—aedificabatur *Pit*

damento ⟨dominus⟩ aedificabat, an peccanti in se secundum legem septies sit remissurus, interrogat; cui dominus, ut septuagies septies indulgeret, respondit per hanc significantiam docens ipsam illis, qui credituri essent, | passionis suae poenam remittendam, f. 4v cum, in quantum uindicta eius multiplicata esset, in tantum rursum uenia abundaret.

11. Seth deinde nascitur et in perempti Abel locum semen in eo aliud excitatur Eua ita dicente: excitauit mihi deus semen aliud pro Abel, quem occidit Cain.
2 interpretatio autem Seth nominis est ‘fundamentum fidei’. et cum Abel iustus et cum in locum iusti Seth genitus sit, reseruata semper a deo sanctorum generatio et per successiones renouata intellegitur fidelibus in Petro fundamentis fidem ecclesia sustentatura.

### DE NOE.

12. Quae erga Noe gesta sunt, negari non possunt plena esse et uirtutibus dei ⟨et⟩ exemplis futurorum. nam in quantumlibet aut hebes ingenium sit aut auersa a ueri intellegentia uoluntas, at tamen illic dicta gestaque sunt, quae etiam inuitis sensum ueritatis eliciant. atque, ut in singulis rerum effectibus uirtus prophetica intellegatur, quid cui rei sit comparandum, breuiter
2 edendum est. Noe enim, quem ex uirgine dominus adsumpsit, hominem praefigurat atque, ut id ipsum ex scripturae ipsius uerbis cognitum fiat, cuiusmodi de eo prophetia Lamech patris eius fuerit, noscendum est: et Lamech genuit filium et uocauit nomen eius Noe dicens: hic requiescere faciet nos ab operibus nostris et a tristitiis manuum nostrarum et a terra, cui maledixit

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1 cf. Matth. 18, 21 sq. 8 Gen. 4, 25 10 cf. Onom. s. 10, 12 24 Gen. 5, 28 sq. 25 cf. Origen. in Gen. homil. II 3

1 dominus *suppl. Fed* 3 significationem *Gam* 4 illis *Pit* illā *A Gam* illam iis *Lin* 5 uincdictam *A* 7 *huius capitis 11 non exstat proprius titulus in A* et *Eng* sed *Pit Lin* Seth *A Gam* eo] *sc.* Seth ita *Eng* ait *A Gam* 8 dicens *Gam* 13 ecclesiae *falso in A legit et edidit Gam* 16 et *add. Gam* in quantum libet *Gam* in quantum licet *Lin* 17 hęues *A* 18 at *Lin* et *A Gam* sed *Eng* 20 cuique *Lin* 22 scriptura *A a. c.* 23 huiusmodi *Lin* fuerit *om. Lin* 24 noscenda *Lin*

dominus deus. sed haec, ut arbitror, in eum Noe, de quo 3
sermo est, ad perfectum conuenire non possunt. quam enim requiem
humano generi adtulit uel a quibus fecit operibus desisti? quin
etiam sub eo uniuersitas hominum deletur, diluuium infunditur; terra
conspectui eius uiri redditur, in grauioribus etiam postea uirtutibus
uiuitur. et ubi requies per Noe erit reddita? in eo autem, qui
f.5r facturus sit requiem, potestas est designata faciendi. | porro autem 4
nec naturae hominis conuenit nec scriptum legitur nec re ipsa
intellegitur Noe horum aliquid fecisse, sed plera, quae Noe erant
propria, scriptura planissime edidit: cum deo probabilis est, cum
iustus inuenitur, cum arcam facere iubetur, cum in eam ingreditur,
cum coruum emittit, cum columbam et recipit et remittit, cum
egreditur ex arca, cum uineam plantat, cum ex fructu eius ebrius nudatur,
cum a Cham inridetur, cum a Sem et Iafeth contegitur,
cum in unum maledictionem et in duos benedictionis ordinem
modumque constituit. haec, ab eo ut sunt gesta, intellegenda sunt.

13. Sed magnum in his futuri sacramentum continetur ac de
singulis suo loco tractabimus, tum cum oporteat sibi inuicem res
personasque conferre. erit ergo huic Noe dominus noster, qui 2
uerbum caro factum est, comparatus, qui et ait in
euangeliis: uenite ad me omnes, qui laboratis et
onerati estis, et ego uos reficiam. tollite
iugum meum super uos et discite, quia mitis
sum et humilis corde, et inuenietis requiem
animabus uestris. iugum enim meum suaue
est et onus meum leue est. facit ergo requiescere et 3

10 cf. Gen. 6, 8 sqq. 12 cf. Gen. 8, 6. 8—10. 18 13 cf. Gen. 9, 20—27
19 cf. Origen. in Gen. homil. II 3 20 Ioh. 1, 14 21 Matth. 11, 28—30

1 sed *Lin* et *A Gam* 5 uiri *Eng* ui *A Pit*, *om. Gam*, *Lin transpon.* ui *post* diluuium redditur] rapitur *Pit* eripitur *Gam* uirtutibus *Lin* uirtus (rtus *alio atramento, sed eadem manu*) *A* uicibus *Gam* uirtutibus = *signis terribilibus; cf. Hilar. in ps. 65, 10 p. 254; in ps. 134, 19 p. 705; cf. etiam Origen. in Gen. homil. II 3:* uel quomodo ablatum est maledictum terrae, quod dederat dominus, ubi potius iracundia diuina maior ostenditur? 6 per *om. Gam* 9 plera *Fed* pleraque *Lin* plane *A Gam* plana *Eng* 10 propria. scriptura *Eng* plenissime *Pit; cf. Hilar. de syn. 9:* planissime omnia edita 12 emittit] *praem. s. l.* et, *sed postea del. A* columbam] *suppl.* et emittit *Lin* 13 ex | ex fructu *A* plantauit *Gam* 20 comparandus *Lin*

animabus requiem impertit et ob imminens iudicium in doctrinae
et ecclesiae suae arcam filios et genitos et nuncupatos recondit et
spiritum sanctum tribuit et moritur et inridetur et resurgit et
humano generi recte perperamue gestorum poenam sanctificationemque
4 constituit. et in eo quidem, cum arcam ingredi aut
egredi ex ea Noe iubetur, ratio ecclesiae sanctificationis est contuenda.
scriptum enim est: introibis autem in arcam
tu et filii tui et uxor tua et uxores filiorum
tuorum; et rursum: dixit dominus deus ad Noe
dicens: exi de arca tu et uxor tua et filii tui
5 et uxores filiorum tuorum. sexum arcam ingredientium
inuicem sociat, | uirorum ad uirum, mulierum ad feminam, f. 5r
continentes scilicet ecclesiam introituros oportere esse significans,
sui postea unumquemque coniugii copiam recepturum * * * * *
* * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *
cum ter est emissa.

14. Et sequens quidem emissio non incertum est quid praefiguret.
cum oliuae namque fructuosis foliis reuertitur, non iam manu
2 recipienda, sed reuolans. impletum autem istud est, cum accepto
sancto spiritu septuaginta discipuli ad praedicandum euangelium
emissi cum gloria subditorum sibi immundorum spirituum reuertuntur,
fructum misericordiae dei, qui significatus in oliua est,
sancto spiritu reportante et quia discedentibus his postea a domino
3 nullam etiam requiem esset habiturus. cum fructu tamen ad Noe
columba reuolauit significans per id in reditu secundo et subiectis
daemoniis sancti spiritus fructum et discedentibus a domino discipulis
consistendi adhuc re⟨quiem nullam⟩. tertia uero emissio

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1 cf. Origen. in Gen. homil. II 5  3 cf. Ioh. 20, 22  7 Gen. 7, 1. 7  9 Gen. 8, 15 sq.  11 cf. Origen. in Gen. (PG XII 106 M)  17 cf. Gen. 8, 11. cf. Hilar. in ps. 146, 12  19 cf. Luc. 10, 1  21 cf. Luc. 10, 17

2 filios *B* (*Studien III 24*), *Pit* felices *A Gam* fideles *Lin*  9 ds *s. l. A*  14—15 *interpretatio typica emissionis corui et primae emissionis columbae excidit in A*  16 emissa *sc. columba*, columba *add. Gam*  18 olibę *A*  21 im mundorum *A*  22 significatur *Lin*  est *del. Lin*  23 et quia] qui *Lin*  27 requiem nullam *Lin* re *sequente 5 litt. spatio A* reseruare locum *Pit; cf. Hilar. in ps. 146, 12 p. 852:* ipse (coruus) columba postea non reperta requie reuertente non rediit *et paulo post de peccatore, cuius typus sit coruus:* cum nullam aliam praeterquam ecclesiae requiem habeat in saeculo

atque euolatio habitationem eius, quae in credente est, praeformat spiritu sancto emisso in aeternum ⟨in⟩ fidelium animis permanente.

15. Iam uero de fructu plantatae uineae ebrietas passionis est species. uineam enim ex Egypto transtulit et plantauit dominus, et rursum: uinea domini Sabaoth domus Israhel est. ex operibus enim translati et plantati populi sui passionis est causa. quam Noe ebrietatem si forte quis non pertinere [se] ad speciem dominicae mortis existimabit, de consequentibus arguetur, quamquam potatus in euangeliis calix mortem passionis ostendat. tres 2 autem filii cum essent, nuditas patris ridetur ab uno et rursum contegitur a duobus; sed cum duo unianimiter texerint, maledicto tertio in duobus tamen operis unius diuersa benedictio est. sub 3 his autem tribus filiis uniuersitas hominum monstratur, id est sub lege uiuentium et sub gratia iustificatorum et gentium. ex quibus gentes mortem|domini et nudum dei corpus irridunt, in duobus cod. B autem contegentibus nuditatem lex et gratia continetur.

16. Quia autem Iaphet in domibus Sem collocatur, figuram gentium ostendit, quae ad fidem inductae sunt; Sem uero Israhelitici populi personam gerit. • • • • • • • • • • • • • • • • • •

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## ⟨DE ABRAHAM⟩.

17. • • • • • • • • • • • • • • • • • • • • • • • • • • • •

Sarra etiam ecclesiam signat, Agar synagogam • • • • • • • • • •

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2 cf. Ioh. 14, 16 4 cf. Gen. 9, 20 sq. 5 cf. Ps. 79, 9 6 Esai. 5, 7 10 cf. Matth. 20, 22 11 cf. Gen. 9, 19 sqq. 18 cf. Gen. 9, 27 25 cf. Gen. 16, 1 sqq.

1 credente *Lin* credentes *A Gam* 2 *alt.* in *add. Lin* 4—7 Iam—Israhel est *traditur etiam in B* 6 uinea *B* uineam *A Gam* 8 se *del. Gam* 9 existimabit *Lin* existimauit *A Gam* existimarit *Eng* quamquam] cum *Lin* 12 uni am̄i ter *A* 13—16 sub tribus Noe filiis—mortem *traditur etiam in B* 15 uiuentium *om. B* iustificatorum et gentium *om. B* 16 gentes] gentium *Gam* 16—17 domini—continetur *habetur tantum in B* dei *Fed* deo *B* *de forma* irridunt *u. Studien III 131* duabus *B* 18—16, 15 Quia autem—centesima oue *traditur tantum in B, et quidem omnia uidentur esse deprompta ex A fere ad uerbum; cf. Studien III 26 sq.*

2 semen autem uocatum in Ysaac Christum esse monstrat; in quo etiam praefiguratio passionis est edita, cum a patre ad hostiam uocatur, cum ligna sacrificii suscipit, cum ad consummationem hostiae aries assistit. * * * * * * * * * * * * * * * * * * * * * * * *

18. In littera Abrae addita unus est numerus, in ea,
quae Sarrae accedit, centum habentur et saluator relictis
nonaginta nouem in montibus abiit unam,
2 quae errauerat, quaerere. ergo unus numerus
in littera Abrae additur. unus est enim dominus Iesus
Christus, natus ex uirgine, et ab illo uno omnia crimina credentium
mundata sunt. et quod per se explendum erat in Abraam, praefigurat: ille per adiectionem unius pater gentium nuncupatur, ipse per assumptionem unius pater et redemptor gentium constituitur reddita Sarrae, id est ecclesiae primitiuae caelestis Ierusalem, centesima oue. * * * * * * * * * * * * * * * * * * * * * * * * * * *

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Fragmentum traditum ab auctore quodam s. XI/XII.

18* Sicut pater ille familias in euangelio trino aduentu infructuosam ficulneam uisitauit, sic sancta mater ecclesia saluatoris aduentum annuo recursu per trium septimanarum secretum spatium

1 cf. Gen. 21, 12 5 cf. Gen. 17, 5. 15 6 cf. Hilar. in Matth. 18, 6. Origen. in Gen. homil. II 5. VII 3 Matth. 18, 12 12 cf. Gen. 17, 4 14 cf. Hebr. 12, 23. 22 17 cf. Luc. 13, 6 sq. et Matth. 21, 33 sqq. 18 cf. Tit. 2, 13

1 semen *Wilmart* (*Rev. Bénéd. XXVII* [*1910*] *14*) Sem *B* 3 ligna *Wilmart* lingua *B* suscipit *Eng* suscepit *B* 5 littera] *sc.* a = *1* (Abram—Abraam) ea] *sc.* r = *100* (Sara—Sarra) 6 accedit *Wilmart* accidit *B* 7 *noli addere* ouibus *cum Wilmart*; *cf. Matth. 18, 12* 15 centesimam ouem *B*

*M* = cod. Monacensis 14477 s. XII.
*N* = cod. Monacensis 27300 s. XII.
*F* = cod. Frisingensis deperditi uariantes apud Pez.
*P* = cod. Parisinus 2265 s. XIV.
*Pez* = B. Pez (Thesaurus Anecd. IV p. II [1723] 51).
*Hittorp* = M. Hittorpius (De diuinis cath. ecclesiae officiis etc. [1568] 425).
*Wilmart* = Revue Bénédict. XXVII (1910) 500 sq.

17 *Fragmentum traditum est in tractatu alicuius monachi germanici s. XI/XII, qui a multis Bernoni Augiensi ascribitur et cui titulus* Ratio generalis de initio aduentus domini secundum auctoritatem Hilarii episcopi, *et in alio (eiusdem Bernonis?) tractatu, qui inscribitur* Libellus de quibusdam rebus ad missae officium pertinentibus; *cf. Studien III 27.141 et Praef. I 2. inducitur fragmentum ab auctore his uerbis:* est autem et alia eiusdem negotii ratio haudquaquam uilipendenda,

sibi indicauit. uenit enim filius hominis quaerere et saluum facere, quod perierat. uenit ante legem, quia per naturalem intellectum, quid unicuique agendum quidue sequendum sit, innotuit. uenit sub lege, quia patriarcharum exemplis et prophetarum praeconiis semini Abrahae legalia confirmauit decreta. uenit tertio post legem per gratiam ad uocationem gentium, ut a solis ortu usque ad occasum laudare discerent pueri nomen domini, quos usque ad finem mundi ad suae maiestatis cultum exhortari non desinit. * * * * * * * * * * * * * * * * * * 2

## ⟨DE YSAHAC⟩.

19. * * * * * * * * * * * * * * * * * * * * * * * * * * * * * *

Rebecca duplicem habet figuram coniugii et partus et in coniugio ecclesiae typum praefert: camelos, id est gentes Christo subditas, potat; fidei auditum per inaures docet; armillas manuum ostendit boni operis ornatus; de nuptiis interrogata consociandorum Christo more respondet, ut ad uisum perueniat; de domo patris egreditur ostendens, quia, nisi renuntiauerit quis uitiis et concupiscentiis, Christi seruus esse non poterit; duas gentes duos populos signat. cod. B

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1 Luc. 19, 10 2—6 cf. Gregor. M. hom. in euang. XXX13 7 cf. Ps. 112, 1—3 12 cf. Gen. 24, 19 sqq. 13 cf. Hilar. in ps. 54, 5 17 cf. Luc. 14, 33

qua (quo *Hittorp*) gloriosus ecclesiae auctor et (auctor et *om. P*) Hilarius (hylarius *MN* hylarius sic *P*) in libro utitur officiorum (*MN Pez* utitur in libro officiorum *P* in libro officiorum utitur *Hittorp*): Sicut, inquiens, pater *etc.* pater familias ille *Wilmart* ille *om. M Pez* ewangelio *M* 19 aduentum *om. Hittorp* aduentu *N* anno (u *s.* o *m2*) *N* septimanarum (-narum *in ras.*) *M* hebdomadarum *P* spatium] *FP Hittorp Wilmart* spacium *N* spacia (sp *in ras.*) *M Pez*

1 sibi] sese *coni. W. C. Bishop* (*Journ. of Theol. Studies X* [*1909*] *128*) indicauit *Eng* incitauit *MNP edd.* 3 quod *N*. sequendum quidue agendum *NP Hittorp Wilmart* 4 sit] esset *P* intonuit *P* patricharum *M* 5 semini *om. P Pez* sequimini (qui *exp.*) *M* abrachę *M* 6 ad] ac *Mercati* (*Journ. of Theol. Studies VIII* [*1907*] *430*) aduocationem *N* 7 discernerent *MF* 8 quos *Hittorp Wilmart* quo *MNPPezMercati* magestatis (i *s.* g) *N* 9 non desinit exhortari *P* *add. MNF*: haec sunt quae apud gallos positus ex libro officiorum sancti hylarii non inutiliter mihi (michi *M*) corrasi 12—18 Rebecca—signat *non habetur nisi in B* 16 respondet *Eng* respondit *B Wilmart* 18 duas gentes] *sc. Chananaeos* (*Gen. 24, 3*) *et incolas Mesopotamiae* (*Gen. 24, 10*) duos populos] *sc. Iudaeos et Christianos*

## ⟨DE IACOB⟩.

20. * * * * * * * * * * * * * * * * * * * * * * * * * * * *
cod. A |proprietatem nominis huius scriptura interpretante. et dixit f. 6v
Esau ad Iacob: da mihi gustare de coctura*⟨rufa⟩
hac, quia deficio. propter hoc appellatum est
2 nomen eius Edom. primitiua deinde sua ob cibum uendidit
dicens: ecce ego morior, et quo mihi hos primatus?
in primatibus autem haec apud ueteres erat dignitas,
ut domus paternae hereditatem primogenitus optineret fratribus,
3 qui deinceps essent, ei subditis. ergo cum in corpore uiuentibus
primitiuorum dignitas de uita sit, quam sub praefiguratione
populi infidelis Esau ob carnalia desideria uendebat, non utique
de praesenti primitiuorum honore desperat dicens: ecce ego
morior, et quo mihi hos primatus? — nam ante
mortem primatus ille, qui hominum est, percipiebatur —, sed quia,
formam populi in se gerens, primitiuus ipse per legem — prior enim
hic populus in dei hereditatem fuerat electus — de spe resurrectionis
et gloriae dei excidit, desideriis corporis occupatus suum honorem
desperasse se proferebat, quem primogenitum conuenerat sperare
post mortem.

21. Desperante itaque Esau de primitiis suis cetera et secundum
facti fidem et secundum praefigurationis uirtutem geruntur.
2 Ysahac itaque cum esset hebetibus oculis, secundum consuetudinem
monet Esau, uti sibi ex uenatione cibum praeparet et ante tempus
suae mortis benedicatur ab eo. idque Rebecca cum comperisset,
Iacob adhortatur, escas patri de haedis duobus citus praeparet et
Esau stola induatur; manus eius, quia leuis sit, atque ceruicem
3 illigatis sibi haedorum pellibus mentiatur. quibus gestis benedictio-

4 Gen. 25, 30 7 Gen. 25, 32 13 Gen. 25, 32 23 cf. Gen. 27, 1—26

4 rufa *add. Eng propter sequens nomen* Edom 7 hos] hi *Lin; cf. infra 14* 9 domus *Fed* domu (*antea* domū?) *A* domum *Gam* dominatus *Lin* hereditatē *Am1* hereditatis *Am4 Gam* fratribus] *praem.* prae *Pil* de *Lin* 10 subditis *Eng* subditi *A Gam* 14 hos] hi *Lin* 16 primitib; *A* 17 hereditate *A*, *corr. Lin* 19 proferebat *Lin* proferat *A Gam* 23 habetib; *A* hebetus *Gam* 24 monet *Lin* monetę *A* monente *Gam* 26 escas] *praem.* ut *Lin* patris *Gam* 27 leuis *Eng* lenis *A Gam* lenes *Lin* (lenis *Uulg. Gen. 27, 11, sed* leuis *Hieronym. quaest. hebr. in Gen.* [*de Lagarde 43, 8*]) sint *Lin* ceruix eius *Lin* 28 illicatis (c *del. et* ga *s. l.*) *A* mentiuntur *Lin*

nem, quae Esau erat parata, praeripuit. dehinc benedicitur talibus uerbis: ecce odor filii mei sicut odor agri pleni, quem benedixit dominus. et det tibi dominus a rore caeli desusum et ab ubertate terrae abundantiam frumenti et uini. et seruiant tibi gentes et adorabunt te principes et esto dominus fratris tui et adorabunt te filii patris tui; et qui maledixerit te, maledictus erit, et qui benedixerit te, benedictus erit.

22. Geritur quidem res secundum praesentem in Esau et Iacob effectum, sed spiritualis praeformatio ordinem suum optinet. *f.6ᵛ* uendiderat per desideria | corporis primatus suos senior futurorum honorem ob luxum praesentium desperans eosque contra iacturam praesentium iunior coemit. numquid non corporaliter gestis spiritualiter 2 gerenda succedunt? qui infideles sunt, omne bonum in uoluptate positum existimant et anterior populus honorem resurrectionis per desideria carnis amisit; credentes autem renuntiant praesentibus gaudiis omnem in futurorum spem suam locantes et ob eam animo et corpore continentes praeripiunt destinata seniori. nam Iacob Esau stola induitur, quae pro immortalitatis 3 ueste commemorari solet etiam in euangelio, ubi stolam primam iunior frater et idem accepti patrimonii decoctor accepit. et quia ex peccatis esset in nitorem innocentiae transferendus, ideo Iacob haedorum pellibus tegitur, re quidem ipsa fratris speciem imitaturus. sed quia ex peccatore esset dignitatem occupatae benedictionis habiturus, in pellibus emortuarum pecudum formam peccatoris adsumit.

23. Ipsa autem benedictionis ratio uerborumque uirtus nihil illic secundum gesta praesentia intelligendum esse demonstrat. benedicitur enim Iacob, ut de rore caeli et ubertate terrae abundet 2 uino et tritico. contra uero famem periclitatus est et ex Egypto

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2 Gen. 27, 27—29 12 cf. Hilar. in ps. 118 Zade 7 21 cf. Luc. 15, 12. 22 31 cf. Gen. 42, 1 sq.

4 desusum (r *s. alt.* s *m3*) *A* 5 seruient *Gam* 10 geritur] cernitur *Gam* 11 spūalis *A* 13 eosque *Lin* eo usque *A Gam* 14 spūaliter *A* 18 in futurorum *sc.* gaudiis in] *add.* spe *Gam* specie *Pil* futurum *Eng* 22 frater ⟨induit⟩. Et *Gam* 25 ex peccato re *A* 26 ę mortuarum *A* 29 intelligenda *Lin* 30 habundet *A* 31 fame *Pil*

3 frumenta emit. in seruitutem ei gentes subiciuntur; quin potius
in ius Pharaonis ipse cum omni sua familia se dedit. adorandus a
principibus dicitur, sed magis dominante Laban seruitutem multi
temporis pertulit. dominus fratri suo constituitur; at quid fratrem
4 suum tamquam dominum adorauit? ergo quia scriptura mendacio
non periclitatur, licet in Iacob haec dicta sint, in populum tamen,
quem praeformabat, et significantur et aguntur. haec enim omnia
secundum prophetica et euangelica promissa fidelibus reseruantur,
quippe mundum et angelos iudicaturis et in regni caelestis consortium destinatis.

24. Denique ipsud illud benedictionis exordium non res praesentes, sed futuras perfectasque complectitur. ait enim: ecce
odor filii mei tamquam odor agri pleni, quem
2 benedixit deus. odor spiritus est praescientia, ager | plenus f. 7r
perfectio fructuum est. et ager, sicut euangelia docent, pro
saeculo nuncupatur; benedictum autem saeculum non utique, quod
dissoluetur et non erit, sed quod aeternum et perfectis fructibus
3 plenum est, significari existimandum est. ergo cum idem sit odor
Iacob, qui agri pleni est, odor autem secundum naturam rerum
praescientia sit spiritus, cum, quid unaquaeque res sit, ex odoratione sentitur, hanc odorari se, id est praescire spiritu, benedictionem populi iunioris Ysahac significat atque aeterni saeculi futuram utroque illo, id est et saeculo et qui eo sit usurus, aeterno.

25. Atque ut abundantem dei misericordiam in praeformandis
sub praesentibus futurorum effectibus cerneremus, omnia ita diligenter edita atque scripta sunt, ut et in rem gestam et in spem
2 futuram unus atque idem historiae ordo concurreret. benedicturus
enim Ysahac Iacob pro Esau sollicitus est, ne quoquo genere fallatur;
Esau enim se Iacob esse dicebat. caecus ergo Ysahac cum esset,

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1 cf. Gen. c. 47 3 cf. Gen. 29, 20 9 cf. I Cor. 6, 2 sq. cf. II Petr. 1, 4
12 Gen. 27, 27 14 cf. Hilar. in ps. 121, 12 15 cf. Matth. 13, 38

4 at *Lin* an *A* 5 mendacium *Lin* 11 *de forma* ipsud *apud Hilarium u. Zingerle, Studien zu Hilarius Psalmencommentar (1885) 28* 14 est *Pit* et *A Gam* pręsentia *A* 20 pręsentia (ci *s.* en) *A* una quaq; re *A*, *corr. Lin* 22 significat atque *Eng* significat qua *Lin* significat. quę *A* significat; quae *Gam* futura est *Gam* 24 habundantem *A* 27 hystorię *A* 28 quo *Lin*

dicebat: accede ad me et pertentabo te, fili, si tu
es filius meus Esau aut non. et quamquam ille esset 3
et Esau [esset] stola indutus et eius speciem pellium adsumptione
mentitus, tamen non sine suspicione contractatus a caeco est. ait
enim, cum palparet eum: uox quidem uox Iacob,
manus autem manus sunt Esau. ergo per haec
sollicitus in Esau Ysahac docetur affectus. quo postea reuertente 4
ex agro atque uenatu et se patri tamquam primogenitum, ut benedic⟨at sibi⟩,
ingerente et praereptione benedictionis comperta Ysahac
non commouetur; quin potius in benedictionis ipsius confirmatione
persistit dicens: si dominum illum feci tuum
et omnes fratres eius feci illi seruos, frumento
et uino confirmaui eum, tibi autem quid
faciam, fili? quin potius fletu et lacrimis, ut se benediceret, 5
deprecanti ita ait: ecce ab ubertate terrae erit
habitatio tua et a rore caeli desusum et in
gladio tuo uiues et fratri tuo seruies. erit
autem, cum deposueris iugum ipsius a collo
tuo.

26. Unde igitur haec conuersio uoluntatis est? et cur dissentit
a se hominis affectus, nisi quod sermo scripturae et ad rerum
efficientiam et ad spei expectationem temperatur? sollicitudinem
f.7v interrogantis | de affectu patrio habuit, demutationem benedictionis
de spiritali scientia abnegauit. illic rem naturae egit, hic praeformationis 2
ordinem tenuit; illic pater in primogeniti sanctificatione
sollicitus est, hic in benedictione populi iunioris prophetae spiritu
perseuerat. et rem gestam historia loquitur et spem praefiguratam 3
suus ordo non deserit. sed ne in eo quidem prophetica ratio cessauit;
quin peccator et prior populus benedictionem populi iunioris posset
sperare, si crederet. omnibus enim patet aditus ad salutem et iter 4

1 Gen. 27, 21  5 Gen. 27, 22  11 Gen. 27, 37  15 Gen. 27, 39 sq.

1 si tu si tu (*duae priores uoces eras.*) *A*  3 esset *del. Lin*  8 et] *add.* offerens *Gam*  ut benedicatur (benedicat sibi *uel* se *Fed*) ingerente *Lin*  ut benedic ****** (*c. 6 litterae eras.*) in gentem *A*  ut benedicat in gentem *Gam*  ut benedicatur gerente *Pit*; *cf. infra 14:* ut se benediceret (*Uulg. Gen. 28, 38:* mihi—benedicas) *et Hilar. in ps. 118 Samech 6 p. 491, 3:* his—se ingerentibus  16 desusum (r *s. alt.* s *m3*) *A*  20 dissentita se *A*  27 hystoria *A*

uitae non molestiis suis, quae utique nullae sunt, sed arbitrii nostri
iure difficile est. ad consequendam enim dei misericordiam humanae
uoluntatis est mora, quod ex hoc ipso, quia de Esau est, sermone
fit cognitum. benedici enim se poposcerat, sed pater spiritali motu
instinctus eum et saeculo reliquit et gladio permisit et seruituti
5 fratris addixit. sed ne haec in perpetuum et sine reditu paenitentiae
decreta existimarentur, benedictionem, quam postulabat, in id
distulit, cum iugum eius dominaturi fratris deposuisset a collo suo.
sui ergo relinquitur iuris iugum deponere, quia unicuique ad fidem
ius propriae uoluntatis est liberum benedictione tum digno, cum
se in fidei libertatem ex inreligiositatis seruitute transtulerit.

## DE MOYSE.

27. Editio rerum in Moyse gestarum coeptae quoque iam ab
Adam praefigurationis ordinem tenuit. et dignum hoc misericordia
dei, ut omnium patriarcharum suorum gesta in aliquantum perfectionem
eorum, quae in domino nostro consummanda erant,
2 imitarentur. ea enim, quae in uno illo et per unum illum expleta sunt,
per species et tempora et generationes praeformantur ex aliquo.
neque enim tot saeculorum imitatio consequi potuit id, quod in
uno illo est ueritatis, sed tamen nihil ita in singulis uel per singulos
gestum est, ut non ea, quae deinceps aut per eum aut in eo consummata
sunt, prope ipsam gestorum praesentium imitationem
loquerentur.

28. Moyses etenim natus eo tempore, quo omnes masculini
|sexus editos Pharao necari praeceperat, per lignum aquae innatans f. 8ʳ
2 dux populo reseruatur. odium et metus regis numquid non par
atque idem tempore eo, quo dominus noster secundum hominem est
natus, exarsit in eundem nobis hominem, quem adsumpsit per
sacramentum ligni atque aquae in se, ac sibi ad caelestem gloriam
3 deputatum et regem gentium constitutum? hunc deinde abluenda

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24 cf. Ex. 1, 15—2, 10    30 cf. Ps. 2, 6—8

3 quia] qui *Gam*    sermo ne *A*    4 spiritalis (s *alt. exp.*) *A*    motus instinctu *Pit*    5 reliquit *Lin* relinquit *A*    6 imp petuum *A*    16 consumanda *A*    23 loquentur *A*    24 est enim *Gam*    28 eundem *Gam* eodem *A*    30 deputatum *Gam* demutato *A* deputato *Pit*    in regem *Pit*    constitutum *Gam* constituto *A Pit*

fluuio Pharaonis filia suscepit Moysen. soror cum adesset, nutricem
ex Hebreis optulit. matrem deinde exhibuit, alendum illa suscepit
et Pharao filiae retulit, quae receptum adsumpsit in filium.

29. Iunge personas, compara effectus, gesta intuere, inuenies
in praesentium imitatione consequentium ueritatem. sub Moysi
enim sorore lex usque ad sacramentum ligni atque aquae Christum
prosecuta est. in Pharaonis uero filia gentium forma est, quae, 2
quamuis secundum historiae fidem paruolum uiderit, tamen effectu
ipso uirtutem prophetiae retinuit. lex enim ecclesiae tamquam
Pharaonis filiae synagogam et nutriculam et matrem infantis exhibuit
ac sic spiritalis ordo conseruatus in gestis est. ab hac enim lege id
docente nutriri secundum carnem Christum conuenit, ab illa oportuit
adoptari. magnus factus Moyses detentos in seruitio fratres 3
requirit. deinde dominantem et iniuriam uni eorum inferentem
Aegyptium prosternit ac postea ab eo ipso, quem de Aegyptio erat
ultus, arguitur. nonne Christus consummatae et perfectae aetatis
cum esset, populum suum, qui secundum carnem ei fratres sunt,
uisitat? uenit enim ad oues perditas domus Israhel.
nonne dominantem eorum diabolum prostrauit et uicit? nemo 4
enim uasa fortis diripiet, nisi prius fortem alligauerit. nonne
ab his ipsis, quibus et de diabolo ultionem et de seruitio
libertatem reddebat, arguitur? ita consummationem in deo gratiae
consequitur ea, quae in latore legis imitatio est.

30. Rubus in conspectu Moysi conflagrat nec tamen uritur:
ecclesia uidelicet ex peccatorum persecutionum et temptationum
flammis succenditur apostolo dicente: angustiam sustinentes,
inopiam tolerantes, sed non abrelinquimur.
f.8v | deicimur, sed non perimus, semper
passiones Iesu in corpore circumferentes,
ut et uita Iesu Christi in corpore nostro

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13 cf. Ex. 2, 11—14 18 Matth. 15, 24 19 cf. Matth. 12, 24 20 cf. Matth. 12, 29 24 cf. Ex. 3, 2 26 II Cor. 4, 8—10

2 ębreis *A* 3 Pharao = *genet.* quae *Lin* quem *A Gam* 4 effectus *Gam* affectus *A* 5 Moysi *Lin* moysę *A* Moysis *Gam* 8 hystorię *A* 11 id] et *Lin* 13 seruitio *Lin* seruitium *A Gam* 21 his *s. l. A* 24 rebus (rubus *in mg. m3*) *A* conflagrant *A*

2 manifestetur. ita omnium iniquitatum in nos incendia
desaeuiunt nec amburunt.

31. Ponitur deinde signum fidei uirga in serpentem demutata
et abolita serpens rursus in uirgam. sed demutatio ista ad fidei
2 confirmationem est, non ad naturae conuersionem. et quia in
uirga potestas est regni et in serpente diaboli nuncupatio est, credere in eum ammonemur, qui ex deo saeculorum Beelzebul
existimatus est, deinde ex Beelzebul dicto atque existimato per
resurrectionis demutationem deus saeculorum, id quod erat, agnitus
3 est. cuius rei fidem sequens signum specie imitationis expleuit et
spei satisfaciens et tempori. nam cum insinuata manus candorem
niuis accepit, in sinu paterno quiescentes nos, id est Abrahae et
Ysahac et Iacob, illuminandos esse significat natura corporis
4 nostri in speciem gloriae atque honoris absorta. cum autem rursum
ad id, quod fuerat, manus insinuata reuocatur, id, quod in signo
fuerat praeformatum, nondum esse docetur in tempore. cum uero
signo tertio aqua ex fluuio sumpta et in terram fusa sit sanguis,
sacramenti ratio miscetur his, siquidem qui per aquam abluti in
cognitionem sint sanguinis transituri.

32. Magnum est in his, quae sub patriarchis gesta sunt, ita rerum
effectum contineri, ut nihil sibi in his, quae postea in domino expleta
sunt, nec loco nec tempore nec ratione dissideat. in eo enim absolutae ueritatis speciem imitatio praemissa consequitur et tamquam
2 imago eius formae, cuius est aemula, comparatur. gesta namque
sibi ipsa quidem ueritas est — secundum enim corporales efficientias
agebatur —, sed ipsa illa humanorum actuum ueritas diuinae erat
operationis imitatio et hoc ad ueram spei nostrae ac fidei eruditionem ita fiebat, cum nihil in dei rebus repperiretur, quod non
tamquam praemeditatum antea in ipsis hominum et aetatibus et

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3 cf. Ex. 4, 2—4  7 cf. Matth. 10, 25  9 cf. 1 Tim. 1, 17  11 cf. Ex. 4, 6 sq.  12 cf. Matth. 8, 11  13 cf. I Cor. 15, 54  17 cf. Ex. 4, 9

3 demutata *rep. in mg. Am4*  4 abolitus *Pit*  uirgam *ex* uicem *A* uirga *Gam*  7 eum *Fed* eo *A Gam*  9 resurrectionis demutationem *rep. in mg. Am4*  12 accipit *Lin*  14 speciei *A*  *formam* absorta *u. etiam apud Hilar. in ps. 138, 19 p. 758, 6 et 139, 11 p. 784, 16*  rursum *Lin* sursum *A Gam*  15 reuocetur *Gam*  21 effectum *Gam* effectarum *A*  24 eius *Gam* cuius *A*, *del. Lin*  26 illa *s. l. A*

moribus et effectibus cerneretur. quamquam enim omni superiore 3
sermone ostensum sit usque ad egressum populi ex Egypto Moysi
gesta cum gestis aut in domino aut per dominum conuenire, tamen
f. 9$^{r}$ etiam nunc | corporeae ueritati imitatio spiritalis adnectitur.

33. In deserto enim populus sitiit, aqua amara est, murmur in
ducem est, lignum ostenditur tinctuque eius aqua dulcis efficitur
et in eo et iustificatio et iudicia et temptatio decernitur. atque 2
exinde ad duodecim fontes aquarum et septuaginta arbores palmarum
uenitur et apud aquas considitur. auertant licet mentes
studia obnitentium et infidelium error inoboedientiae obice sensum
intellegentiae suae obseret, non tamen tanti operis poterunt ignorare
uirtutem. quid enim in se momenti lignum habebat quamue efficaciam 3
in se materies inanimis continebat, ut amaritudinem aboleret,
ut dulcedinem aigneret, ut naturam et inueheret et auferret, dum
id, quod triste abhorrebat, dulce sentitur? et quia in eo, quod ad 4
praesens gerebatur, efficientia est uirtutis dei in aliud naturam ex
altero transferentis, tamen non eguisse ligni officio existimandus est,
ut demutationem aquis non nisi eius intercessione praestaret.

34. Uerum quia omnia deus poterat, arcanum operationis suae
in tempora reseruatum molitur in praesens. populo namque in
deserto moranti aqua inutilis erat et quidem populos pro aquis
saepe nuncupatos repperimus, cum dicitur: uiderunt te
aquae, deus, et timuerunt, et rursum: omnes
aquae, plaudite manibus. ergo siue ipsae per naturam 2
suam aquae amarae siue omnis populus in deserto manens
et nondum promissionis terram adepturus per murmurationem,
quae ex contumacia gignitur, amarus ligni sacramento dulcis efficitur.
et non solum ab eo, quod erat, deficit, sed in melius et ultra
usum necessarium mutatur; non enim solum amara esse desiit,

5 cf. Ex 15, 23—27 9 cf. Cicero de oratore III 18 22 Ps. 76, 17
23 cf. Ps. 46, 2 et Ps. 97, 8

4 ueritati *Pit Lin* ueritatis *A Gam* 5 *initio huius capitis nonnullae uoces in A non nisi difficulter leguntur* eñi (*litt. fere euanuerunt*) *A* autem *Gam* sitit *Lin* sitiit aqua: amara est *Gam* 10 herror *A* sensum *Gam* sensu *A* sensus *Lin* 13 inanimis *Pit* in amis *A* auoleret *A a. c.* 15 aborrebat *A* 17 existimandus *Lin* existimandum *A Gam* 19 archanum *A* 23 *de forma loci s. scripturae u. Studien III 130* 24 plaudete *A*

3 sed dulcis est reddita. lignum ergo et in praesentem aquam operatur
et in populis sub aquae nomine nuncupatis sacramento uirtutis
suae utile est.

35. In hoc ligno apud eundem Moysen uita omnium pendet,
cum dicit: uidebitis uitam uestram pendentem
in conspectu oculorum uestrorum nocte et die
et timebitis et non credetis uitae uestrae.
hoc in panem apud Hieremiam inicitur ita: super me cogitauerunt
cogitationem dicentes: uenite, iniciamus|
2 lignum in panem eius. ex hac materie f.9v
uirga est magos uincens, Pharaonem terrens, Aegyptum conterens,
mare diuidens, pelagum refundens, fontem eliciens, amaritudinem
adimens, dulcedinem tribuens; huius enim sacramento mitificantur
infidelium corda et ex peccatorum atque impietatis amaritudine
3 in fidei dulcedinem transferuntur. ac ne non omnia sacramenti
latentis effectibus conuenirent illis, quae tunc gerebantur, scriptura
subiecit dicens: ibi posuit deus iustificationes et
iudicia et ibi temptauit eum. 'ibi' cum dicitur, non
loci significatio est, sed facti. non enim in loco illo ullas dispositiones
iustificationum et iudiciorum et temptationum extare inuenimus.

36. Contra uero in ligni sacramento, in quo dominus pependit,
in quo secum omnia, quae humani generis saluti aduersabantur,
adfixit, et iustificatio est, quia iustus ex fide est, et iudicia sunt,
quia, qui non credit, iam iudicatus est, et temptatio
est, quia per scandalum crucis salus est; crux enim pereuntibus
2 stultitia, uirtus autem dei in salutem credentibus. itaque
cum opprobrium crucis temptatio est fidei, cum infidelitas causa
iudicii, cum fides iustificationis est merces, merito sacramento
ligni aquam ex amaritudine in dulcedinem transferentis et iustificatio
et iudicia et temptatio continetur.

5 Deut. 28, 66 8 Hier. 11, 19 17 Ex. 15, 25 21 cf. Col. 2, 14 23 cf. Rom. 1, 17 24 Ioh. 3, 18 25 cf. Gal. 5, 11 cf. I Cor. 1, 18. Rom. 1, 16

4—5 In hoc—pendentem *traditur etiam in B, de loco s. scripturae u. Studien III 123* 5 pendentem] *add.* in ligno *B* 10 panem *Lin* pane *A Gam* 12 pllagū *A a.c.* 14 et (t *corr. ex* x) ex *A* etiam *Gam* 21 sacramento] *add.* non, *sed postea del. A* 28 marito *A*

37. Et uenerunt in Elym et erant ibi duodecim
fontes aquarum et septuaginta arbores
palmarum. consederunt autem ibi ad aquas.
consummatur ergo in rebus gerendis dispositio spiritalis; nam ex
Merra, loco amaritudinis, in Elym, ubi XII fontes aquarum et
septuaginta arbores palmarum erant, uenitur. post cognitionem 2
sacramenti ligni, apostolicae uidelicet euangelicae praedicationis,
sedes expetitur septuaginta praedicatoribus pro tempore inumbrantibus
et duodecim apostolis in aeternum fluentibus et, quia
septuaginta praedicatores euangelii electi infideles postea reperti
sunt, cum tamen fructum fidei subiectis sibi immundis spiritibus
rettulissent, apostolis in fidei praedicatione durantibus, facta
licet septuaginta arborum cum duodecim fontibus mentione,
f. 10r secundum tamen scripturae fidem in sola aquarum | sede requiescitur.

38. Iam uero in coturnicum carnibus et mannae cibo quanta
et quam absoluta rei spiritalis est ratio! populus, qui ex Egypto
fuerat eductus, aduersus duces murmurat; carnes, quibus in Egypto
uti solebat, desiderat. grex coturnicum uespere aduolans castra
operit; earum carnibus populus alitur. matutino manna inuenitur. 2
sine discrimine aetatis aut sexus unicuique idem mensurae modus
decernitur: plus colligens non abundat, minus recondens non eget.
in his, quae ultra necessitatem erant, uermis ecferbuit. et quod
de manna in campo relecta erat reliquum, sole incalescente contabuit.
die sexto duplum reconditur nec corrumpitur, die septimo manna 3
abstinetur, quibusdam tamen in cassum expectantibus. ad postremum
gomor singulis destinatum uase aureo reconditum futurae
generationi in testimonium reseruatur.

39. Atque etiam illud contuendum est, quod manna in temptationem datur: per eius obseruantiam unusquisque, an praeceptis dei sit idoneus, probaturus. ita enim scriptum est: dixit dominus ad Moysen: ecce ego pluam uobis panes

1 Ex. 15, 27 5 cf. Ex. 15, 23 8 cf. Luc. 10, 1. 17 10 Ioh. 6, 67
15 cf. Ex. c. 16 30 Ex. 16, 4

4 consumatur *A* 10 in fideles *Pil* 13 mentio *A* 15 coturni cum *A*
16 re *A* 19 eorum *Gam* matutino] maturius *Gam* 21 habundat *A*
23 relecta *Lin* relicta *A Gam; cf. Ex. 16, 20 sq. et infra p. 28, 25:* collecta
24 sexto *Fed* sexta *A* 29 unusquisque—probaturus *Eng pro nom. absol. habet*

de caelo et exiet populus et colliget unius
diei in diem, ut temptem eos, si ingredietur
2 in legem meam an non. de carnibus uero ita dictum est:
ad uesperam editis carnem et mane replemini
pane. comestio ad uesperum in carne, expletio autem mane
3 significatur in manna. ergo quod ad carnem pertinet, illud est,
quod populus in deserto manens desiderio consuetudinis detinetur;
nam carnes Aegypti desiderat. assumit ad uesperum, infidelis
scilicet deo et promissorum eius impatiens usque ad consummationem
saeculi, quae significatur in uespere, desideriis mundi, qui
4 sub Aegypto frequenter significatus sit. denique semel tantum
hanc carnem populus habuit, ut data non ad usum necessarium,
sed ad praefigurationis significantiam doceretur. in manna uero
temptatio est; temptatur enim per eam populus, utrum oboediens
deo futurus sit, id est utrum uerum de caelo panem digni erunt
sumere, et temptationis huius ratio de consequentibus expetenda est.

40. Mane inuenitur; hoc enim in resurrectione domini caelestis
cibi tempus est. idem uniuersae aetati et sexui praestituitur; secundum
naturam humanam | contrarium — quando enim tantundem cibi f. 10r
paruolo et uiro necessarium est? —, sed secundum spiritalem praeformationem
aptissimum est aequaliter uniuersis caelesti cibo
impertiendo, ad uirtutem partibus indiscreto — sacramentum enim
scientibus loquimur — non abundante quoquam de maioribus neque
indigente de minimis, aequaliter scilicet omnibus ex eo, quod dis-
2 cretum partibus sumebatur, expletis. in his autem, quae collecta
ultra mensuram sunt et in mane exuberauerunt, quod et uermis
et putor est, non ambiguum est eis, qui ultra caeleste munus et
doctrinam spiritalem non necessaria congregauerint, esse ea et

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4 Ex. 16, 12 17 cf. Marc. 16, 2. 6 23 cf. Rom. 7, 1

4 comedetis *Uulgata, sed cf. Studien III 122 sq.* 9 patiens *Gam* 10 desideriis] *praem.* detinetur *Lin* desideriis mundi *i. e. propter desideria m.* quem *Pit* 11 significatus sit *Eng* significaturus sit *A Gam Pit* significatur *Lin* 13 ad praefigurationem significandam *Lin* significationem *Gam* 16 temptatione *A* 19 *litt.* nim tant *in A sunt euanidae, Gam adhuc legere potuit:* quando enim tantumdem 22 indiscreto *sc. cibo, qui quoad uirtutem partibus non erat discretus* indiscretis *Lin* 23 habundante *A* 24 discretum] indiscretis *Lin* 25 patribus *A* 27 eis *Lin* eos *A Gam* cęlestē unus *A*

sensu faetida, id est a ueritate corrupta, et daemoniorum uitiis ecferuescentia, scilicet uermibus inquieta, sole incalescente, id est Christo, qui sol iustitiae est, ad iudicium reuertente quondam soluenda de liquido.

41. In duplici autem die sexto ob septimi requiem mannae congregatione
spiritalium operum accumulata praeparatio admonetur
praeparatis bonis tum, cum requies adsit, usuris. denique quod de
sexto die superest, non corrumpitur, cum, quod extra mensuram
ceterorum dierum sit, faeteat. ita et his, quae extra praescriptum 2
sint, praesumpta corruptio est. in hoc igitur aetatis nostrae tempore
operandum est, quo uti possimus in requie. tempus autem
huius sexti millesimi anni est, quod sub numero diei sexti significatur
propheta dicente: quia anni mille in conspectu
domini tamquam dies una. alitur ergo populus 3
die septimo, id est requie domini, cibis pridie conditis et his,
quae praeparauerat, utitur non reperturus septimo, quo ali possit,
multis in campum prodeuntibus et nihil repperientibus, conclusis
scilicet temporibus saeculorum nihil aliud in usum requiei nostrae,
quam quod ante a nobis sit praeparatum et conditum, reperturi.

42. Reseruari deinde uase aureo in progenies futuras gomor
mannae in conspectu domini iubetur. sed ubi tandem hoc uas est et
ubi est manna, quae condita est post frequentes populi captiuitates?
post gemina excidia urbis et templi non extat, quod repositum est.
et quid? ergo ignorasse deum manna non posse in progeniem reseruari 2
existimamus? non utique ipsa futura hominum consilia prouidens
f. 11r ignorasse credendus est, | sed per speciem aurei uasis et
mannae in conspectu dei conditae et in futuras generationes reseruatae
pretiosum eum et aeternum futurum, qui acceptam corpore

3 cf. Mal. 4, 2 13 Ps. 89, 4

2 et feruescentia *A; cf. supra p. 27, 22:* ecferbuit in calescente *A* id est *Gam* idē *A* 3 quodā *A* 5 congregationē *A, corr. Lin* 8 sup ** (*litt. una uel duae eras.*) est *A* 9 praescriptum *Lin* pscriptum *A* 15 septima *A, corr. Fed; cf. paulo post:* septimo 16 prepauerat (ra *s. l.*) *A* repturus *A* 17 campum *Lin* campo *A Gam* 19 ante a *Lin* antea *A Gam* 21 mannae *Pit* magnę *A Gam* iubetur *Lin* iubemur *A Gam* 24 reseruare *Gam* 26 credendum *Gam* 27 conspectu (*litterae* cons *uix legi possunt*) *A*

suo tamquam uase aureo mannam reseruaturus esset, ostendit deo susceptí huius a nobis spiritalis cibi incontaminatam custodiam contuente.

# LIBER SECUNDUS.

## DE OSEE.

1. Et in libro prophetarum ad Osee et alius domini sermo
legitur: uade, accipe tibi uxorem fornicationis,
quoniam fornicando fornicabitur terra a domino.
2 et post multa, quae media sunt plena maledictionis in eam,
et post partum Israhel et Non-dilectae et Non-populi-mei haec
cognoscuntur: disponam autem illis ea die testamentum
cum bestiis agri et uolatilibus caeli
et serpentibus terrae et arcum et frameam
et bellum conteram de terra et conlocabo te in
spe ⟨et sponsabo te mihi⟩ ipsi in aeternum.
sponsabo te mihi in iustitia et fide et cognosces
dominum. et erit in illa die, dicit dominus:
exaudiam caelo et caelum ⟨exaudiet⟩
terrae et terra exaudiet frumentum et uinum
et oleum eaque audiet Israhel. et seminabo
eam mihi super terram et diligam Non-dilectam
et dicam Non-populo-meo: Populus-meus
3 tu. et quantum arbitror, nullus cunctandi locus est, quin
praefiguratam hic ecclesiae praefigurationem intellegamus, cum
quando apostolus id, quod superius de huius fornicariae filiis ad

7 Os. 1, 2 11 Os. 2, 18—24

4 Explic. liber p̄m; Incip Sc̄ds. de osee *A*; *initium libri secundi deesse uidetur, cf. Praef. I 5* 6 Et (t *fere exstinctum est*, In *A* prophetiarum *Liñ* oseę *A* alius *Fed* aliis *A Gam* 8 qm̄ *A* quam *Gam* 10 ih̄l *A*; *cf. Praef. I 1* 11—20 *de loco Oseae u. Studien III 125* 11 testamentum] *praem.* in *Gam* 15 et sponsabo te mihi *om. A per haplographiam, add. Eng; cf. LXX: καὶ μνηστεύσομαί σε ἐμαυτῷ εἰς τὸν αἰῶνα καὶ μνηστεύσομαί σε ἐμαυτῷ* 17 dicit *s. l. A* 18 exaudiens caelo caelum et terrae terra *Lin ex sequentibus infra p. 31, 23* exaudiet *suppl. Fed; cf. LXX: καὶ αὐτὸς ὁ οὐρανὸς ἐπακούσεται τῇ γῇ* 20 audiet] exaudiet *Gam* 24 cum quando *pleonastice dictum pro* cum *uel* quando

Osee erat dictum, referendum esse ad fidelium populum existimauerit dicens ad Corinthios: uocauit nos non tantum ex Iudeis, sed etiam ex nationibus, sicut et in Osee dicit: uocabo eum, qui Non-populus-meus, Populus-meus et Non-dilectam Dilectam. et erit in loco, quocumque uocabuntur Non-populus-meus, illic uocabuntur filii dei uiui.

2. Quod igitur in propheta corporaliter gerebatur, id est
coniugium atque generatio — nam ex fornicaria tres geniti sunt, quorum
primus ex praecepto dei Israhel nuncupatus est, sequens nata
Dilecta dicta est, tertius Non-populus-meus uocitatus —, id per deum
ad spiritalem intellegentiam et confirmatur et geritur. hanc enim fornicariam 2
iunctam prophetae sponsam sibi dominus in iustitia et fide
effecit testamentum disponens cum bestiis agri, id est cum homi-
f. 11r nibus iure saeculi | inmanibus, et cum uolatilibus caeli, scilicet
sub inanitate mundi huius et uacuitate uiuentibus, et cum serpentibus
terrae, nempe uenenato animo atque fallente in corpore constitutis,
arcum in serpentibus, frameam in uolatilibus, bellum
contriturus in bestiis, ex genere telorum et animantium nominibus
diuersos humanae mentis instinctus edomiturus in pace, bella
bestiarum, iacula uolantium, uenena serpentium.

3. Exaudiens quoque caelo caelum et terrae terra significat
in eo, qui audiat et qui audiatur, diuersitatem in numero,
id ipsum tamen, quod audiat audiaturque, esse demonstrans,
cum caelo caelum exaudiat et terrae terra, significatio uero et
diuinitatis in caelo et corporalitatis in terra. et quia dominus
ex deo homo natus est ⟨et⟩ nos ex homine sumus conformes
deo futuri, idcirco caelo caelum et terrae audiet terra. in 2
frumento uero et uino et oleo, quod audiet, cum utique his insen-

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2 Rom. 9, 24. 26 23 cf. Os. 2, 21 29 cf. Os. 2, 21

2 dicentis *A* chorinthios *A* 5 populum meum *Lin* 6 quocumque uocabuntur] *cf. LXX (cod. FG): οὗ ἂν κληθήσονται; cf. etiam Studien III 127* uocabantur *Lin* 9 igitur *Eng* dicitur *A Gam* id est *Gam* idē *A* 12 Dilecta dicta *Eng* dilecta dilecta *A Gam* Dilecta *Lin* 14 et *s. l. A* 15 effecit *Gam* efficit *A* dispones *A* 16 in manibus *A* 18 nempe *Gam* nāq; *A* 21 in stinctu se domiturus *A* 27 terra *sc. est* qa (*ex* ea) *A* etiam *Gam* 28 et *add. Fed* 29 deo *Lin* dī *A* 30 in sensibilibus *A*

sibilibus sensus audientiae nullus sit, tamen sub sacramento unc-
3 tionis et corporis se esse, qui in his sit auditurus, ostendit. per quae
audiente Israhel desponsatam sibi in spem fornicariam seminauit
praetermisso eo, qui nuncupatus est Israhel, ceteris honorem
demutationis impertiens, ut, qui non populus suus erat, Populus
suus sit et, quae non erat dilecta, Dilecta sit.

4. Israhel namque in Abraham patre suo electus ex gentibus
est, ut in Psalmis dictum est: domus Iacob de populo
barbaro. sed peccatis immorans et uanis religionibus deditus
et promissis dei infidelis promissorum effectus capere non meruit
2 et prior electus in dei populum honorem electionis amisit. tacetur
enim de Israhel prius ex fornicaria edito et omnis de postea genitis
dei sermo est reiectis antea et ab affectu ac proprietate summotis
natis ad non diligendum, genitis ad non utendum. sed primum
fornicaria in sponsam deo fidei et iustitiae electa; dehinc qui non
dilecti, qui non sui, qui de fornicariae partu, hi uiuentis dei
3 filii nuncupantur. et hic quidem dei sermo, quo propheta
uxorem accipere fornicariam iubetur, idcirco commemorandus fuit,
ut, quia praeformari omnia per gesta ueteris testamenti eaque in
domino et per dominum gerenda esse docemur, hoc ipso, quod pro-
phetae fornicaria | iungitur, intellegeremus ostendi gentilem igno- f. 12r
rantiam doctrinis prophetalibus copulari, ex quibus geniti ex non
dilectis dilecti, ex non populo populus, ex fornicaria matre dei
filii uocarentur.

## DE HIESU NAUE.

5. Et hoc quidem quamuis utile fuerit ad cognoscendam spiritalium gestorum significantiam tractasse, tamen hac uel maxime causa hic locus commemoratus a nobis est, ut, quia futurus nobis

8 Ps. 113, 1 16 Rom. 9, 26

3 forniariam *A* 6 quae non erat, dilecta sit *Gam* 11 priore lectus *A* 12 exfonicario *A* 13 relectis *Gam* relictis *Lin* 15 fornicaria *Pit Lin* fornicariā *A* 16 uiuentis *Lin* uidentis *A Gam*; *cf. graec.*: *θεοῦ ζῶντος* 19 quia *om. Gam Pit* eaque *Gam* eaquę *A* ea, quae *Lin* in dn̄m *A a. c.* 20 essent *Lin* doceremur *Pit* docemur. Hoc *Gam* 21 intellegemus *Gam* intelligamus *Lin* 25 *u. infra notam ad p. 33, 7* 26 ex hoc *Gam* 26—33, 5 et hoc quidem—desponsa *rep. A, sed postea priores sententiae atramento rubro deletae sunt*

de Raab sermo esset, per quem praeformari in ea ecclesiam ostenderemus,
tuto comparationem hanc ecclesiae atque meretricis pro
sensus nostri intellegentia poneremus, cum quando fornicaria prophetae
iuncta ad ecclesiae praeformationem in spem aeternam
iustitiae et fidei et cognitionis dei reppериretur esse desponsa. et 2
in eo quidem, quod sub Hiesu omnia in ea gesta sunt, maxima uirtus
est prophetiae. in Hiesu enim cognominato absoluta futuri sacramenti
ratio monstrata est. namque post multum dei ad Moysen sermonem,
cum dictum ei esset, ut omnia secundum speciem, quam in monte
uidisset, faceret in terra, Hiesum, qui Auses antea uocitabatur, cognominauit
ducem populo ad terram repromissionis pergenti futurum.
ad speciem caelestis uisionis iussus Moyses uniuersa disponere
illud duci futuro nomen adiecit, quod erat aeterno duci iam in
caelestibus praeparatum.

6. Nam ut hic synagogae princeps, ita ille ecclesiae. ut ⟨hic⟩
dux promissae terrae optinendae, ita ille dux terrae hereditandae,
de qua dominus ait: beati mites, quoniam ipsi
hereditabunt terram. ut hic post Moysen, ita ille post 2
legem. ut huic iterata cultello petrino circumcisio praecepta,
ita a domino, qui et uerbum acutum est penetrans
usque ad diuisionem animae et lapis angularis,
f. 12r circumcisio cordis spiritaliter | innouata est. ut hic diuidens
aquas, ita ille diuidens populos; ait enim: non ueni pacem
mittere, sed diuisionem. ut hic lapides duodecim in 3
testimonium aeternum et ex profundo in terram reserauit et ex
terra in profundo collocauit, ita ille apostolicam doctrinam et ex
synagoga protulit et in synagoga dereliquit etiam nunc ea, si
uellet, usura, cum ad testimonium aeternum in duodecim
lapidibus apostolica doctrina et prolata esset ex lege et tamen
repperiretur in lege.

10 cf. Num. 13, 17. 27, 18 sqq. 17 Matth. 5, 4 19 cf. Ios. 5, 2 sqq.
20 Hebr. 4, 12 21 cf. Eph. 2, 20 etc. 22 cf. Esai. 28, 16. Rom. 2, 29 cf. Ios. c. 3
23 Matth. 10, 34. cf. Luc. 12, 51 24 cf. Ios. c. 4

1 quam *Lin* ea] eā *Am1* 6 ihm̄ *A* 7 Hiesu] *add. in mg.* de ihu̅ naue *A* 13 adiecit] adlegit *Gam* 15 *alt.* hic *add. Lin* 16 optinendi *A* 19 hic (u *s. l.*) *A* 22 sp̄alit̄ *A* specialiter *Gam* 25 reseruauit *A Pit*, *corr. Gam* 26 ex (x *ex* t) sinagoga *A* 27 dereliquit (n *s.* q) *A* ea *s. l. A*

7. Diuisio autem ipsa aquarum quam euidens quamque absoluta
est, cum pars integra et plena constiterit, altera arefacto
alueo in mare omnis effluxerit media tamen arca domini cum
2 sacerdotibus constituta! qua significatione intelligitur partem populi
a cursu peccatorum et mortis suae in aduentu arcae dei, id est
aduentu corporeo, destituram cetera in mare, hoc est in dampnationem
saeculi huius et consortium, defluente.

8. Sub hoc igitur Hiesu quae a Raab et in Raab gesta sunt,
contuendum est. exploratores namque duo ad speculandam
terram et in Hiericho ciuitatem ad meretricis huius domum
2 deuerterunt. hos suscipit et occultat; rege ab ea deditionem eorum
postulante reuersos esse mentitur. deinde ipsis domi conditis ait
scire se, quod omnia urbis eius ipsis dominus tradiderit deumque
eorum esse susum in caelo et in terra deorsum.
3 ut se atque omnem domum suam tempore capiendae urbis conseruent,
precatur. exploratores pollicentur, quicquid intra domum
eius repertum esset, incolume mansurum, sibi ipsum ⟨reum⟩
futurum, quisque domo esset egressus; esse autem signum pendentis
de fenestra restis coccineae constituunt remque omnem
4 Hiesu nuntiant. ad urbem deinde acceditur. hanc sacerdotes cum
arca domini sex diebus circumeunt, septimo autem die cum septies
circumissent, tuba canente ciuitatis muri conciderunt et cunctis,
qui in urbe erant, peremtis sola Raab ab Hiesu cum [cum] omni
domo sua conseruatur.

9. Hic ordo rerum magnis spiritaliter gerendorum sacramentis conexus est. duos ab Hiesu missos terrae exploratores meretrix domi

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1 cf. Ios. c. 3 9 cf. Ios. c. 2 14 Ios. 2, 11 17 cf. Ios. 2, 19 20 cf. Ios. c. 6

4 qua] aut *Gam Lin*, *plura periisse putat Lin* 6 destituram *Lin* destituturam *A Gam* damnatione *Gam* 8 a Raab *Lin* ara hâb• *A* sub Arahab *Gam* 9 contuenda *Lin* est *om. Lin* 10 et] missi *Lin* 11 suscepit *A*, *corr. Lin* 14 susum *Fed* suum• *A*; *cf. infra p. 35,2:* deus et in caelo susum 15 capienda (*alt.* a *exp. et* e *s. l. m2*) *A* 17 ipsi *Gam* reum *s. l. Am2*; *cf. infra p. 35,13:* sibi reus est constitutus 18 quisque (= *quisquis*)] quisq; *A* quisquis *Gam* 19 uestis *Gam* 20 ihu (*post* u *sequitur litt. similis* i, *sed uidetur esse reliqua ex aliqua priore scriptura, quae in pluribus foliis conspicua est*) *A* 21 circum eunt *A* 23 *alt.* cum *del. Gam* 25 gerendarum *Gam*

suscepit: legem et prophetiam ad explorandam hominum fidem
missam peccatrix ecclesia recepit, per quam confitetur deus et
in caelo susum et in terra deorsum. post spiritalem
eius generationem natiuitatem contestatam corpoream didicit
f.13r enim in his: post hoc in terris uisus est | et inter
homines conuersatus est. ab hisdem etiam signum 2
salutis accepit in coccino, colore scilicet pro dignitate regio et pro
corporatione sanguineo, quod utrumque in passione conuenit, cum
et tali habitu dominus indutus est et sanguis ei fluxit e latere. hoc 3
coccinum et Manasses accepit in signo, hoc sanguine et consignatae
in Aegypto domus tutae sunt et testamenti liber conspersus est
et sanctificatus est populus. quisque autem de familia extra domum
repertus esset, sibi reus est constitutus docens eos, qui extra
ecclesiam fuissent, causam sibi mortis futuros.

10. Hiericho autem in huius mundi speciem posita sex diebus
circuitur, septimo ad uocem tubae concidit et domus Raab per
Hiesum integra reseruatur. sex milium enim annorum in sex diebus 2
tempus ostenditur, quo circa mundum est oberratum et quodam
generationum circulo circumcursatum, eodem ipso mundo ad tubae
uocem in tempore septimo millesimo resoluendo, sola ecclesia per
exploratorum susceptionem, per dei in corpore confessionem, per signum
coccini per Hiesum decretum, cum omni sua familia reseruanda.

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11. Admonuimus frequenter eam lectioni diuinarum scripturarum
diligentiam adhiberi oportere, quae sollicito examine et
iudicio non inani posset discernere, quando rerum gestarum commemoratio
uel simpliciter esset intellegenda uel typice, ne intemperanter
atque imperite utroque abusi utrumque inutile audien-

1 cf. Hebr. 11, 31 2 Ios. 2, 11 5 Bar. 3, 38 9 cf. Ioh. 19, 34 10 cf. Gen. 48, 14 11 cf. Ex. 12, 7 cf. Ex. 24, 7 sq. 12—14 cf. Origen. in l. Iesu Naue homil. III 5

3 sursum *Gam* 7 coccineo *Gam* regia *Lin* 8 sanguinea *Lin* 9 ei *Gam* ej *A* eius *Lin* 12 quisq; *A* quisquis *Gam* 13 esset] est *Lin* 15 sex (x *mut. in* d, *sed in mg. iterum* sex) *A* 16 et] sed *Lin* 18 circa] circulo *Pit* et oberrat *Lin* esse obseratum *Pit* 19 generationis *A p. c.* circum cursatum *A* circumcursat *Lin* 20 septimi millesimi *Lin* 22 coccini, per Iesu *Eng* ih̄m *A* 23 *capitulis 11—15 totius operis perorationem contineri putat Eng* 27 abusi *Fed* aut si (si, *angustius scriptum, uidetur esse additum postea a m1*) *A* usi *Eng* aut *Gam, Lin supponit lacunam*

tibus redderemus, si aut simplicium cognitio inani praefigurationum assertione corrumperetur aut uirtus praefigurationum sub simplicium opinione ignoraretur, quamquam ita se diuinae scripturae sermo habeat, ut, ut nihil illic inane nihilque extra causam alicuius necessitatis, nihil non sub discrimine consectandae a nobis intellegentiae editum repperiatur.

12. Namque dum creatio orbis refertur, deus cognoscitur in creando; dum Enoch translatus auditur posse effici, homo intellegitur aeternus; dum Loth perustis quinque ciuitatibus reseruatur, curam deo esse innocentium discimus; dum contra edictum dei retro respiciens uxor eius in columnam salis demutatur, ad oboedientiam constitutionum dei exempli metu erudimur; dum peccata Amorreorum expectantur impleri, et misericordiam dei et iustitiam cognoscimus, cum et | expectatione eius desinendi nobis a peccatis f. 13r tempus prorogetur et in consummationem scelerum ultio dilata decernitur.

13. Iam uero generationum ordo, Abrahae electio, patriarcharum procreatio, populi seruitus, Egyptiorum clades, maris diuisio, mannae irroratio, legis constitutio, sacrificiorum distinctio, iudicum tempus, regnorum cognitio, populi in captiuitatem transmigratio, sanctorum uisio, admonitio prophetarum in quantum ad 2 cognitionem necessaria est! in omnibus enim memoratis superius deus pater et deus filius et ex deo patre deus filius, deus et homo Iesus Christus, agnoscitur, dum in creatione mundi deus iubet et deus efficit, dum homo ad communis imaginis speciem formatur, dum pluit sulphur et ignem dominus a domino — nam nec sibi quis iuberet, ut faceret, nec communionem suam ad alterum solus extenderet nec sibi daret atque a se unus acciperet —, dum homo ab Abraham uidetur et deus adoratur, dum in Iacob lucta ab homine deus

7 cf. Gen. 1, 1 sqq. 8 cf. Gen. 5, 24 9 cf. Gen. 19, 29 10 cf. Gen. 19, 26 12 cf. Gen. 15, 16 25 cf. Gen. 1, 26 sq. 26 cf. Gen. 19, 24 28 cf. Gen. 18, 2 sq. 29 cf. Gen. 32, 24

4 ut, ut] ut *Lin* 5 consectanda ea *A* 9 curam deo *Lin* coram deo *A* coram deo ⟨curam⟩ *Gam* 10 incocentium *A a. c.* 15 prorogatur *Gam* 20 captiuitate *A Gam, corr. Lin* 24 in creatione *Fed* in creationē *A* in erectionem *Gam* 27 extenderet *Lin* ostenderet *A Gam; cf. Hilar. de trin. II 4:* ut Sabellius patrem extendat in filium

uidetur, dum hominem tenens benedici se a domino postulat, dum a Nabuchodonosor tribus tantum pueris in caminum missis similis dei filio quartus aspicitur, dum parit uirgo Emmanuhel eum, qui nobiscum deus est.

14. Haec ergo ab omnibus significata in uno illo cognita et expleta reseruari in memoriam scriptis et consignatis uoluminibus conuenit, ut posteritas successionum gestis temporis anterioris instructa et praesentia etiam in praeteritis contemplaretur et praeterita nunc quoque in praesentibus ueneraretur. namque eadem 2 cum perfecta ueritatis cognitio est, si ueritas ex ratione intelligatur — omnia enim ad cognitionem nostram atque ad firmissimam iudicii nostri fidem scripta sunt —, neque haec, quae ex sententia dei in libros relata sunt, cognitione posteritatis eguerunt. sed cognitione 3 scripturarum posteritas indigebat, ut ueritatem disceret, ut doctrinam ueritatis ex ratione susciperet, ut scientiam uitae tamquam ab ipsis cunis prouectam sequeretur, scilicet non ambigeret deum ex deo, cum dominus plueret a domino, non ignoraret deum unum innascibilem, cum deus iuberet, non nesciret deum unigenitum, cum deus faceret, non ambigeret, quod duo unum sint, cum unum communis imaginis in homine conderetur exemplum, non negaret. quod deus in hominem * * * * * * * * * * * * * * * * * * * * * *
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f. 14r | patribus genitos. et promptum est audire Paulum gloriantem, quod ex Hebreis Israhelita sit de tribu Beniamin. ergo cum Heliae officium sit conuertere corda patrum ad filios,

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1 cf. Gen. 32, 26 2 cf. Dan. 3, 92 3 cf. Esai. 7, 14 4 cf. Matth. 1, 23 7 cf. 1 Cor. 10, 11 27 cf. Rom. 11, 1 28 cf. Mal. 4, 5—6. Luc. 1, 17

3 similis *Pit Lin* simili *A Gam* hemmanuhel *A* 9 eadem *del. Lin* eadem, cum *Gam* 10 ueritas] *praem.* eadem *Lin* 16 prouectam *Fed* prouecta *A Gam* profectam *Lin* non *s. l. Am2* 21 qd̄ *A* quando *Gam* *lacunam indicaui (excidit in A minimum 1 folium; cf. Praef. I 5)* 26 paulū glantē̄ *(nonnullae litt. uix legi possunt) A*

perfectae ei praedicationis mysterium reseruatur, ut ad eam fidem patres conuertat, quam iam eiusdem spiritus prophetiae confirmauit in filiis.

1 ei *Fed* ej *A* eius *Gam; cf. supra p. 35, 9*   misterium *A*   3 *add.* Finit tractat; mysteriorum s̄ hylarii ep̄i ab adā usq; ad noe. deinde abraę. ysaac. iacob. moysi. et oseę pph̄ę. et helie *A*

# II.

# EXCERPTA EX OPERE HISTORICO S. HILARII DEPERDITO,

## LIBRIS TRIBUS, UT UIDETUR, ADUERSUM UALENTEM ET URSACIUM.

*A.* COLLECTANEA ANTIARIANA PARISINA
(FRAGMENTA HISTORICA).

*B.* APPENDIX AD COLLECTANEA ANTIARIANA PARISINA:
ORATIO SYNODI SARDICENSIS AD CONSTANTIUM IMPERATOREM
ET
TEXTUS NARRATIUUS S. HILARII
(LIBER I AD CONSTANTIUM).

*C.* LIBRI TRES ADUERSUM UALENTEM ET URSACIUM
ex Collectaneis Antiarianis Parisinis et Appendice, libro I ad Constantium,
per coniecturam dispositi.

## *A.*

## COLLECTANEA ANTIARIANA PARISINA (FRAGMENTA HISTORICA).

# INDEX NOTARUM.

1. Ad totam collectionem pertinent:
*A* = cod. Parisinus Armamentarii 483 s. IX.
$S^1$ = lectiones uariantes e cod. Remensi S. Remigii deperdito (*S*), a Sirmondo collectae et a Coustantio traditae.
$S^2$ = eaedem lectiones uariantes ab Harduino traditae.
*T* = cod. Pithoeanus ex *A* descriptus et nunc deperditus s. XV.
*C* = cod. Parisinus 1700 ex *T* descriptus s. XVI.
*Cm2* = cod. *C* a Nicolao Fabro correctus.
*Fab* = editio Nic. Fabri, Parisiis 1598.
*Cou* = editio Maurinorum (Petri Coustant), Parisiis 1693.
$\gamma$ = Faber et Coustant consentientes.
crux (†) ante nomina propria significat nomina incerta.
notas alias u. p. 2.

2. Ad nonnulla documenta pertinent:
*W* = cod. Ueronensis LX s. VII (collectio Theodosii diaconi).
$\Delta$ = collectio Dionysio-Hadriana:
$D^1$ = cod. Parisinus 8921 s. VIII.
$D^2$ = cod. Parisinus 11710 s. IX.
$D^3$ = cod. Parisinus 3840 s. IX.
$D^4$ = cod. Parisinus 11711 s. IX.
$D^5$ = cod. Monacensis 6355 s. IX/X.
$D^6$ = cod. Monacensis 6242 s. X.
$D^7$ = cod. Monacensis 5258 s. X.
$D^8$ = cod. Lucensis 125 s. X.
*H* = collectio Hadriana aucta:
$H^1$ = cod. Monacensis 14008 s. IX/X.
$H^2$ = cod. Uallicellianus A. 5 s. IX/X.
$H^3$ = cod. Uercellensis LXXVI s. X.
$H^4$ = cod. Uaticanus 1353 s. XII.
$\Pi$ = collectio Sanblasiana:
$B^1$ = cod. Sanblasianus S. Pauli ap. Carinth. XXV a/7 s. VII.
$B^2$ = cod. Parisinus 3836 s. VIII.
$B^3$ = cod. Coloniensis CCXIII, App. V, s. VIII.
$B^4$ = cod. Lucensis 490 s. VIII.
$B^5$ = cod. Parisinus 4279 s. IX.
$\Phi$ = collectio codicis Uaticani:
$V^1$ = cod. Barberinianus 679 (ol. XIV 52) s. VIII.
$V^2$ = cod. Uaticanus 1342 s. IX/X.
*F* = cod. Uaticanus 5845 s. X (collectio Dionysiana aucta).
*J* = cod. Bodleianus e Museo 101 s. VII (collectio cod. Iustelli).
*M* = cod. Monacensis 5508 s. IX (collectio cod. Diessen).
*N* = cod. Parisinus 1451 s. VIII (collectio cod. S. Mauri).
*P* = cod. Parisinus 3858 C s. XIII (collectio cod. Parisini).
*R* = cod. Ambrosianus S. 33 sup. s. X (collectio Dionysiana Bobiensis).
$\alpha$ = $\Pi M J \Phi$ consentientes.
$\beta$ = $\Delta H R$ consentientes.

3. Ad documenta e S. Athanasio desumpta pertinent:
*p* = cod. Parisinus graec. 474 s. XI.
*s* = cod. Basileensis Bibl. Uniuersit. graec. A. III. 4 s. XIV.
*Mau* = ed. Maurinorum emendata, Patauiis 1777.

## SERIES A.

## I.

Epistula synodi Parisiensis (c. 360).
Cou XI 1—4

### f. 76r INCIPIT FIDES CATHOLICA EXPOSITA APUD PARISEAM CIUITATEM AB EPISCOPIS GALLICANIS AD ORIENTALES EPISCOPOS.

Dilectissimis et beatissimis consacerdotibus episcopis Orientalibus omnibus per diuersas prouincias in Christo manentibus Gallicani episcopi salutem.

1. Omni quidem uitae nostrae fideique sensu gratias deo patri
per dominum nostrum Iesum Christum confitemur, quod nos in
lumine scientiae confessionis suae doctrinis et propheticis et apostolicis
conlocauit, ne saecularis imperitiae tenebris detenti iudicio
saeculi teneremur, cum sola spes sit plenissima ad salutem deum
patrem omnipotentem per unigenitum eius dominum Iesum
Christum in sancto spiritu confiteri. sed plane non minor cotidie 2
gratulationis nostrae causa cumulatur, quod liberans nos ab errore
mundi nunc etiam inexpiabili hereticorum admisceri non patitur
societati. ex litteris enim uestris, quas dilecto fratri et consacerdoti
nostro Hilario credidistis, fraudem diaboli et conspirantia aduersus
ecclesiam domini haereticorum ingenia cognouimus, ut diuisi in
partibus Orientis atque Occidentis diuersis inuicem opinionibus
f. 76v | falleremur. nam plures numero, qui aut Arimini aut Nicheae 3

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1 SERIES A *praem. itemque numeros documentorum romanos arabicosque ceteros add. Fed, u. Praef. II A 1; de operis titulo* Collectanea Antiariana Parisina, *quem finxit Fed, u. ibidem* 3 *ediderunt epistulam secundum Fab uel Cou etiam Baronius ad a. 362 n. CCXXX sqq. et uariae Collectiones canonum, sc. Binius I 484, Sirmond (Concilia antiqua Galliae I, Paris. 1629, 16 sq. secundum Fab et S), Ed. regia III 215—218, Labbe-Cossart II 821 sq., Hardouin I 727—730, Coleti II 953 sq., Mansi III 357—359, Conciliorum Galliae Collectio I (Parisiis 1789) 198* PARISEAM *A*$S^2$*Cm1* Parisiam *Cm2 Fab (Praef.), Cou* 9 sensum *A* 10 confitetur *A, C a. c.* 11 propheticis] *add.* et euangelicis *Cou* 13 teneremus *A* 15 miror *A, C a. c. m2* 16 causā *A* nos] non *A, C a. c.* erre *A, C a. c.* 19 credidistis *Fed* cred. ⟨redituro⟩ *Eng* creditur *A, C a. c.* direxistis *C p. c., γ, fort.* dedistis *uel* quae—creditae $\bar{s}$ 20 diuisio *ACm1* 21 adque *A* 22 Nicheae *sc. Thraciae*

adfuerunt, sub auctoritate uestri nominis ad 'usiae' silentium sunt coacti. quod uerbum a uobis quondam contra Arriomanitarum heresim inuentum a nobis semper sancte fideliterque susceptum est.

2. Nam 'omousion' sermonem ad ueram et legitimam ex deo patre unigeniti dei natiuitatem sumus amplexi detestantes secundum Sabellii blasphemias ipsam unionem neque aliquam partem patris esse filium intellegentes, sed ex toto atque perfecto innascibili deo totum atque perfectum unigenitum deum natum, 'unius' a nobis idcirco uel 'usiae' uel 'substantiae' cum deo patre confessum, ne creatura potius aut adoptio aut adpellatio uideretur et quia ex ipso esset, ut ex patre filius, ut ex deo deus, ut ex uirtute uirtus, ut ex spiritu spiritus, ut lumen ex lumine, similitudinem quoque eius ad deum patrem non inuiti audientes — quippe cum imago inuisibilis dei sit —, sed eam solam similitudinem dignam ad patrem intellegentes, quae dei ueri sit ad deum uerum, ita ut non unio diuinitatis, sed unitas intellegatur, quia unio sit singularis, unitas uero secundum natiuitatis ueritatem plenitudo nascentis sit, maxime ⟨cum⟩ dominus ipse Iesus Christus ad discipulos suos
2 sit professus dicens: ego et pater unum sumus. quo non solum caritatem, quae ad patrem est, sed et diuinitatem, quae dei ex deo est, significat secundum illud: qui me uidit, uidit et patrem et: si mihi non uultis credere, uel operibus meis credite, quia pater in me et ego in patre.

3. Hanc igitur semper fidem tenentes et tenebimus detestantes quoque eos, qui dicunt: 'non erat ante quam nasceretur', non quod unigenitum deum innascibilem praedicemus, sed quod impium sit maxime deo temporum tempus aliquod anteferre, cum ipsud illud 'ante quam nasceretur, non fuit', sit

13 Col. 1, 15 19 Ioh. 10, 30 21 Ioh. 14, 9 22 Ioh. 10, 38 26.29 cf. symb. Nicaenum

2 quondam *Cm2* quadam *ACm1* 4 *A in mg.:* CONTRA SABELLIANOS 6 ipsum *A* 7 adque *A* 8 adque *A* dn̄m *AC* 14 *A in mg.:* QUOMODO SIT PATRI SIMILIS FILIUS 15 ueri dei *Cγ* 18 cum *add. Cm2* 19 quo] quam *ACm1* 20 caritate *ACm1* et de diuinitate *ACm1* 23 me] est *add. C* 25 fidem semper *Cγ* 29 ipsum *γ* ipsi id *C* sit] sed *AC*

f.77r temporis. | sed et oboedientem quoque patri filium, etiam usque 2
ad mortem crucis, secundum infirmitatem adsumpti hominis
non negamus, cum ipse de ascensu suo ad caelos loquutus
sit: si diligeretis me, gauderetis, quia uado
ad patrem, quia pater maior me est, per cuius
carnis susceptionem nos sibi fratres connuncupare dignatus est,
cum in forma dei manens forma serui esse uoluisset.

4. Itaque, carissimi, cum ex litteris uestris in 'usiae' silentio
fraudem se passam simplicitas nostra cognoscat, etiam pietatem
eorum, qui de Arimino Constantinopolim reuerterunt, conuentos,
sicut epistola uestra contenta testatur, neque eos ad tantarum
blasphemiarum dampnationem potuisse compellere fidelis
dominici nominis praedicator frater noster Hilarius nuntiauerit,
nos quoque ab his omnibus, quae per ignorantiam perpere gesta
sunt, referimus. Auxentium et Ursacium ac Ualentem, Gaium, 2
Megasium et Iustinum excommunicatos habemus secundum litteras
uestras et certe, ut diximus, iuxta fratris nostri Hilarii professionem,
qui se pacem cum his, qui horum sectarentur errores, [se] habiturum
negauit. blasphemias quoque omnes, quas litteris uestris subiecistis, 3
dampnamus maximeque eorum sacerdotes apostatas respuentes,
qui in loca fratrum indignissime exulantium quorundam aut ignoratione
aut impietate sunt substituti, pollicentes hoc coram deo
atque etiam confitentes, ut, quisque his, quae statuimus, intra
Gallias putauerit renitendum, a communione ac sede sit sacerdotii
abiciendus. neque enim, ut alia, aut occasionem praedicandi non
dampnando permittens aut contra deum et Christi unigeniti dei
maiestatem aliter, quam nos de 'omousion' significatione sentimus.

1 cf. Phil. 2, 8 4 Ioh. 14, 28 7 cf. Phil. 2, 6 sq.

4 diligeritis *A* 7 *alt.* forma] formā *A* uoluit *Cou* 9 etiam] et $S^2$ pietatem] impietatem $S^1S^2$ simplicitatem *Cml* pietatem eorum = *episcopos eos* 10 de *om. Cγ* conuentos (*sc. esse*)] conuento *Eng* 11 uestra *Cou* (*ex* $S^1$*?*) nostra *AT* tantarum $S^1S^2$*Cou* tantam rem *ATC* 12 potuisse *sc. se* 14 per ignorantia *A* perperam *Cγ* 18 errores *C* errore *A* se *del. γ* 19 subiecistis *γ* subiectis *A, C a. c.* subicitis *C p. c.* 20 sacerdoti *A, C a. c.* 21 exultantium *A* quorum iam *A, C a. c.* 23 adque *A* quisque = *quisquis* 25 alias *γ* praedicandi non dampnando] praedicandi anomoeusion *susp. Cou* 26 permitteris *AC*

4 obnitens, dig|nus erit sanctitate sacerdotii nomine iudicandus. a quo *f. 77ᵛ* iam Saturninum, qui statutis salubribus impiissime contradixit, secundum fratrum nostrorum geminas iam litteras excommunicatum ab omnibus Gallicanis episcopis caritas uestra cognoscat. quem et uetera — dissimulata, iam diu licet — crimina et certa edita epistolis suis nouae temeritatis inreligiositas indignum episcopi nomine esse fecerunt.

EXPLICIT FIDES CATHOLICA EXPOSITA APUD PARISEAM CIUITATEM AB EPISCOPIS GALLICANIS AD ORIENTALES EPISCOPOS.

**Epistula Eusebii ep. Uercellensis (c. 360).**

**Cou XI 5**

## II.

|Domino sanctissimo fratri Gregorio episcopo Eusebius *f. 78ʳ*
in domino salutem.

1. (5). Litteras sinceritatis tuae accepi, quibus, ut decet episcopum et dei sacerdotem, transgressori te Ossio didici restitisse et cadentibus plurimis Arimino in communicatione Ualentis, Ursacii et ceterorum, quos ipsi agnito blasphemiae crimine ante damnauerunt, tuum adsensum denegasse, fidem scilicet seruans, quam patres Nicheani scripserunt. gratulamur tibi in hoc, gratulamur et nobis, quia hoc uiuis proposito et hac fide pollens nostri dignatus es me-
2 minisse. permanenti autem tibi in eadem confessione et nullam cum ypocritis retinenti societatem nostram tibi communicationem promitte. quibus potes tractatibus, quanto labore praeuales, transgressores obiurga, infideles increpa nihil metuens de regno saeculari, ut fecisti, quia potior est, qui in nobis est, quam qui in hoc mundo.

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2 sqq. cf. Sulpic. Seuer. chron. II 45 14 cf. Libell. precum 34 (CSEL LIII 15)

1 sanctitatem *A* nominis *γ* 2 etiam *γ* contradicit *γ* 5 tam *Eng* certa] cetera *Cm1γ* 6 aedita *A* ingignum *A* 8 FARISEAM *AC* 10 *Edidit Baronius epistulam ad a. 357 n. XXXV. de uariis locis parallelis in epistula Eusebii in nota ad p. 47, 2 memorata u. Studien I 65 sq.* 11 Eusebius ad Gregorium epicopum Span. *praem. TC* (*quae uerba sumpta sunt ex subscriptione; u. infra p. 47, 13*) Incipit epistola Eusebii ad Gregorium episcopum Spanensem *praem. Cou* EUSEUIUS *A* 13 decet] det et *AC* 14 plurimis cadentibus *Cγ* 15 Ursacii] *praem.* et *γ* 19 uiuis] cuiuis $S^1$ cuius *Cm1* cum *Cm2* usus *uel* pius *susp. Cou* hac *C* ac *A* 22 potes tractatibus $S^1$ *Cou* potest tractatibis *A* potes tractabis *TC*

2. Nos uero tui consacerdotes tertio laborantes exilio hoc
dicimus, quod manifestum esse putauimus, quoniam omnis spes
Arriomanitarum non in suo haud unito consensu, sed in protectione
pendet regni saecularis, ignorantes scripta, quia maledicti
sunt, qui spem habent in hominem. nostrum
autem adiutorium in nomine domini, qui fecit
caelum et terram. in passionibus perdurare cupimus, ut,
secundum quod dictum est, in regno glorificari possimus. dignare 2
nobis scribere, quid maloṣ corrigendo profeceris uel quantos
fratres aut stantes agnoueris aut ipse monendo correxeris. salutant te
omnes, qui mecum sunt, maxime Diaconus, simulque petunt, ut cunctos lateri tuo fideliter adhaerentes nostro digneris obsequio salutare.

EXPLICIT EPISTULA EUSEBI AD GREGORIUM EPISCOPUM SPANENSEM.

## III.

Symbolum Germinii ep. Sirmiensis (366).

Cou XIII

### INCIPIT EPISTULA GERMINI EPISCOPI ADUERSUS ARRIANOS, *f.78*$^{v}$ ⟨QUI⟩ IAM SUBS|CRIPSERANT IN CONCILIO ARIMINENSI SCIENTES, QUOD MALE FECERUNT.

Ego Germinius episcopus credo et profiteor esse unum uerum
deum patrem, aeternum, omnipotentem. et Christum filium eius 2
unicum et dominum deum nostrum, de uero deo patre uerum dei
filium, ante omnia genitum, diuinitate, caritate, maiestate, uirtute,
claritate, uita, sapientia, scientia patri per omnia similem utpote
perfectum de perfecto genitum. susceptionem etiam hominis ex 3
uirgine Maria, sicut prophetae futurum praedixerunt et euangelicae

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2—4 cf. ep. Eusebii ad presbyteros et plebem Italiae (XII 950, 952 M) 4 Hier. 17,5 5 Ps. 123,8 7 cf. Rom. 8,17 11 sq. cf. ep. Eusebii (XII 954 M)

3 in suo haud unito *Fed* in sua (a *ex* o *A*) aut linito *AC* in ⟨ui⟩ sua aut unito *susp. Fab* (*Praef.*), *Eng* in suaui et unito *Cou* 4 scripta *Cγ* scriba *A* scribi *Eng* 9 profeceris *C* profeteris *A* quanto *A*, *Ca. c.* 10 stanter *A* 11 Diaconus *Cγ*, *fort.* diaconus *uel* diacones; *cf. ep. Eusebii* (*XII 954 M*): salutant uos fratres nostri, qui mecum sunt, presbyteri et diacones poetunt *A* 13 EUSEUI *A* SPAÑS *A* 15 *Edidit Baronius symbolum ad a. 359 n. XXIX; Hahn, Symbole*$^{3}$ *§ 192* 16 EP̄IS *A* 17 QUI *add. Cm2 Fab* ARRIMINENSI *A* ṣcientes *γ* SCIENS *A* 25 praedixerant *Fab*

atque apostolicae uoces conpletum docent, passionem quoque eius et mortem et resurrectionem et in caelis ascensionem suscipimus, credimus, profitemur et quod in fine mundi de caelis descensurus sit iudicare uiuos et mortuos et reddere unicuique 4 secundum opera eius. et in spiritum sanctum, id est paraclitum, qui nobis a deo patre per filium datus est.

Epistula syn. Sardicensis Orientalium (343/4).

Cou III

Epist. ipsa.

## IV.

### 1.

### INCIPIT DECRETUM SINODI ORIENTALIUM APUD SERDICIAM EPISCOPORUM A PARTE ARRIANORUM, QUOD MISERUNT AD AFRICAM.

Gregorio Alexandriae episcopo, Nicomediae episcopo, Carthaginis episcopo, Campaniae episcopo, Neapolis Campaniae episcopo, Ariminensi clero, Campaniae episcopo, Salonae Dalmatiae episcopo, Amfioni, Donato, Desiderio, Fortunato, Euthicio, Maximo, Sinferonti et omnibus per orbem terrarum consacerdotibus nostris, presbiteris et diaconibus et omnibus, qui sub caelo sunt in ecclesia

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1 adque *A* passionem *Cm2* passionis *ACm1* passiones *γ* 2 mortem *Cm2* mortis *ACm1* ascensione *A* suscepimus *AC* 3 credimus] *add.* et *C* 5 paraclytum *A* 6 Explicit *add. Cγ* 7 *Uerba epistulae, symboli (p. 67), subscriptionum (p. 74) in A continua leguntur. edita est epistula secundum Fab uel Cou etiam a Baronio ad a. 347 n. LXXV sqq. et in uariis editionibus conciliorum, sc. a Binio I 448 sqq., Labbe-Cossart II 699—710, Hardouin I 671—681, Coleti II 731—741, Mansi III 126—137* 9 SERDICIAM] Serdicam *Cou* 10 EPISCOPIS *A* QUE *A* 12 *Cm2 scribit in mg.:* Hic reponenda sunt episcoporum nomina, quae I habentur et legendum Amphioni Nic. Donato Carth. etc.; *etiam in sua editione Faber coniungit nomina episcoporum cum sedibus, u. g.:* Anfioni Nicomediae episcopo, Fortunato Neapolis Campaniae episcopo, Maximo Salonarum Dalmatiae episcopo *etc.; de singulis episcopis u. Studien II 109 sqq.; de ordine nominum u. ib. 113* 12 carthagini *A* 13 neapoli cāpania *A* 14 Ariminensi clero *Eng* (*u. Studien II 113*) ariminiacleno (*forte ex* arimin̄ clero) *A* ariminaclino *C* Ariminiadeno *γ* Arimini Adeno (Athenio) *Tillemont, Mémoires VI (1704) 334 et Savio in Rivista di scienze storiche VII uol. 1 [1910] 25* camp *A* Salonae *Fed* salonas *A* Salonarum *γ* dalmatus *A, corr. γ* 15 Amfioni *sc. Nicomediae ep.* Donato *sc. Carthaginis ep.* Desiderio *sc. Campaniae ep.* Fortunato *sc. Neapolis ep.* Euthicio *sc. Campaniae ep.* Maximo *sc. Salonae ep.* Sinferonti *Fed* sinferunti *ACγ* 16 cum sacerdotibus *A* 17 que *A*

sancta catholica episcopi, qui a diuersis Orientalium prouinciis, id est ex prouincia Thebaida et ex prouincia Palestina, Arabia, Foenice, Syria, Mesopotamia, Cilicia, [Galatia], Isauria, Cappadocia, Galacia, Ponto, Bitinia, Pamphilia, Paflagonia, Caria, Frigia, Pisidia et ex insulis Cicladon, Lidia, Asia, Europa, Hellesponto, Trachia, Emimonto ad ciuitatem Serdicam congregati concilium celebrauimus, in domino aeterna salus.

f.79r 1. Est quidem nobis omnibus indeficiens oratio, dilectissimi | fratres, primo, ut sancta domini et catholica ecclesia dissensionibus omnibus et schismatibus carens unitatem spiritus et uinculum caritatis ubique conseruet per fidem rectam — et uitam inmaculatam quoque tenere, amplecti, custodire, seruare omnibus inuocantibus dominum est quidem iustum, praecipue episcopis, qui ecclesiis sanctissimis praesumus —, secundum, ut ecclesiae regula sanctaque parentum traditio atque iudicia in perpetuum firma solidaque permaneant nec nouis emergentibus sectis traditionibusque peruersis, maxime in constituendis episcopis uel in exponendis, aliquando turbetur, quominus teneat euangelica atque sancta praecepta et quae sanctis et beatissimis apostolis iussa sunt et maioribus nostris atque a nobis ipsis in hodiernum usque seruata sunt et seruantur.

2. Extitit namque temporibus nostris Marcellus quidam Galaciae, haereticorum omnium execrabilior pestis, quique sacrilega mente, ore profano perditoque argumento uelit Christi domini regnum perpetuum, aeternum et sine tempore disterminare initium regnandi accepisse dominum dicens ante quadringentos annos finemque ei uenturam simul cum mundi occasu. etiam hoc asserere 2

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1 sqq. *nonnullos aliis testimoniis traditos indices prouinciarum u. Studien II 95 sq.* a *C* ad *A* Orientalium] *add.* partium *Cou* 3 Foenice *Fed* (*fort.* Fenice) finicae *A* Galatia *del.* γ pisauria *ATC* cappadotia *A* 4 uitinia *A* peflagonia *A* 5 Cycladum *C*γ lidiae asiae europe hellespontu trachiae emimontu *A* (*hi genetiui in exemplari graeco exstitisse et inde per errorem in uersionem latinam recepti esse uidentur*) 11 rectam] *add.* sed γ 16 nouis emergentibus *coni. Cou* nobis semper gentibus (-ilibus *Cm2*) *AC* 17 deponendis *Cm2* 18 cominus *A* euangelica atque sancta *Fed* euangelica. quae sc̄a *A* euangeliaque (euangelia atque *C p. c.*) sancta *C* euangelica sanctaque γ 20 atque] et quae γ 24 prophano *A* 25 disterminasse *Fab* *A in mg.:* Dogma MARCELLI HERETICI 27 occasum *A*

coepti temeritate conatur, quod in corporis conceptione tunc factus
sit imago inuisibilis dei tuncque et panis et
3 ianua et uita effectus. et quidem hoc non solum uerbis nec
loquacitatis assertione confirmat, sed totum, quidquid fuerat sacrilega
mente conceptum blasphemoque ore prolatum concupiscentia
nitenti, libro blasphemiis et execrationibus pleno indens etiam
alia multo peiora in ipsum calumniam faciens scripturis diuinis cum
sua interpretatione et scelerata mente, quae contra illis, ex suo
pestifero sensu applicabat, quibus ex rebus aperte manifesteque
4 constitit haereticus. quique assertiones suas quibusdam squaloribus
miscens, nunc falsitatibus Sabelli, nunc malitiae Pauli Samosatensis,
nunc blasphemiis Montani, haereticorum omnium ducis, aperte
permiscens unamque confusionem de supradictis | faciens ut imprudens f. 79r
Galata in aliud euangelium declinauit, quod non est
aliud secundum quod beatus apostolus Paulus tales condemnans
ait: etsi angelus de caelo aliter annuntiauerit
uobis, quam quod accepistis, anathema sit.

3. Magna autem fuit parentibus nostris atque maioribus sollicitudo
de supradicta praedicatione sacrilega. condicitur namque in
Constantinopolim ciuitatem sub praesentia beatissimae memoriae
2 Constantini imperatoris concilium episcoporum. ex multis Orientalium
prouinciis aduenerunt, ut hominem malis rebus inbutum
salubri consilio reformarent et ille ammonitione, sanctissima
correptione, correptus a sacrilega praedicatione discederet. quique
increpantes illum et exprobantes necnon etiam caritatis affectu

2 Col. 1, 15   cf. Ioh. 6, 35 sqq.   3 cf. Ioh. 10, 7. 9   cf. Ioh. 1, 4 et saepius
16 Gal. 1, 8. 9

1 coepti *γ* coepit *AC*   3 et quidem hoc *Fed* equidẽ hoc *A* eadem haec *γ*   nec] ac *Cou Hardouin*   nec = '*uel*' *post negationem*   5 concupiscentia nitenti *Fab Hardouin* concupiscentiam intenti *ATC* cum licentia impudenti *uel* cum audacia ingenti *susp. Cou*   6 blasphemis *A*   plenū *A*   7 multo *Cou Hardouin* multa *AC*   in ipsum (*sc. in Christum*)] in ipso *Cou Hardouin* in ipsis *Labbe* diuinis scripturis *Cγ*   8 que *A*   quae contra illis (= *quae illis contra erant*)] qua quae contra illas *uel* quae contraria illis *susp. Cou*   11 samuensis *A Cm1*   12 duci *A*   aperte *Cm2* a parte *A Cm1*   14 alium *A*   15 apostolus *om. γ*   18 parentibus atque maioribus nostris *γ*   19 conditur *AC*   21 episcoporum] *add.* qui *Cm2γ*   24 correptione *om. γ*   praedicatione sacrilega *Cγ*   25 etiam *om. Cγ*

postulantes multo tempore nec quicquam proficiebant. namque 3
post unam et secundam multasque correptiones cum nihil proficere potuissent — perdurabat enim et contradicebat rectae fidei et contentione maligna ecclesiae catholicae resistebat —, exinde illum omnes horrere ac uitare coeperunt. et uidentes, quoniam subuersus est et peccato et est a semet ipso damnatus, actis eum ecclesiasticis damnauerunt, ne ulterius oues Christi pestiferis contactibus malis macularet. tunc namque etiam eius aliquos prauissimos sensus contra fidem rectam ecclesiamque sanctissimam propter memoriam posterorum cautelamque suis sanctissimis scripturis in archiuo ecclesiae condiderunt. sed haec quidem secundum impietatem 4
Marcelli haeretici prima fuerunt; peiora sunt deinde subsecuta. nam quis fidelium credat aut patiatur ea, quae ab ipso male gesta atque conscripta sunt quaeque digne anathematizata sunt iam cum ipso Marcello a parentibus nostris in Constantinopoli ciuitate? namque liber sententiarum extat in ipsum ab episcopis conscriptus, in quo libro etiam isti, qui nunc cum ipso sunt Marcello atque illi fauent, id est Protogenes Sardicae ciuitatis episcopus et Cyriacus a Naiso, in ipsum sententiam manu propria conscripserunt. quorum manus
f. 80r ualens testatur fidem sanctissimam | nullo genere mutandam nec ecclesiam sanctam praedicatione falsa subuertendam, ne hoc modo pestis ac lues animarum hominibus grauissima importetur Paulo dicente: siue nos siue angelus de caelo aliter annuntiauerit uobis, quam quod accepistis, anathema sit.

4. Uehementer autem ammirati sumus, quatenus eum, qui aliter, quam in uero est, audet euangelium praedicare, quidam,

23 Gal. 1, 9

4 et inde *C a. c.*   5 horrore *A*   ceperunt *A*   6 *pr.* et] a *Cm2γ*   peccato *γ* peccatis *Cm2* peccata *ACm1*   14 iam *Fed* nam *A*; *Cou putat nonnulla esse addenda uel legendum esse:* anathematizata sunt cum ipso Marcello *etc.* ?   15 in constantinopolim ciuitatem *A*   18 sardice *A* Serdicae *Cou*   Cyriacus a Naiso *Fed* (*u. Studien II 111; cf. p. 66, 9:* Gaudentium autem ut inmemorem decessoris sui Cyriaci *et Ser. B II 4 n. 32:* Gaudentius a Dacia de Naiso; *Sozom. h. e. III 11: τὸν δὲ Γαυδέντιον ὡς ἐναντία σπουδάσαντα Κυριακῷ, ὃν διεδέξατο*) cyriacusanais *A* siriacusanais *TC* Siracusanus *γ*, *sed Cou susp.* Ariminensis   19 in ipsum sententiam *Cou Hardouin* in ipsa sententia *A*   20 Ualens *Cm1* ualide (*postea del.*) *Cm2*   mutanda *A*   21 subuertenda *A*   22 pestes *A*   omnibus *γ*   27 uiro *AC*

qui se ecclesiasticos esse uolunt, facile ad communionem recipiunt
nec blasphemias eius, quae in ipsius libro signatae sunt, inquirentes
nec illis, qui sollicite cuncta inuestigauerunt et inuenientes iuste
2 damnauerunt, consensum accommodare uoluerunt. etenim Marcellus
cum apud suos haereticus haberetur, peregrinationis auxilia requisiuit,
scilicet, ut et illos falleret, qui et ipsum et eius scripta pestifera
ignorarent. sed quidquid apud illos agit, impia sua scripta sensusque
profanos occultat falsa pro ueris opponens, quaestum sibi de
simplicibus atque innocentibus fecit. quique sub praetexto ecclesiasticae
regulae multos ecclesiae pastores induxit eosque in suam
redigens potestatem, Sabelli haeretici sectam inducens callida
fraude decepit restaurans Pauli Samosatensis et artes et dolos.
mixta enim est omnium haereticorum sectis Marcelli extranea
3 traditio, sicut supra memoratum est. unde conuenerat omnes ecclesiae
sanctae praepositos memores dictorum domini Christi dicentis:
cauete uos a pseudoprophetis, qui ueniunt
ad uos in uestitu ouium, intrinsecus autem
sunt lupi rapaces, a fructibus eorum cognoscetis
eos uitare ab huiusmodi et horrere nec illis facile communicare,
agnoscere illos ex actibus suis atque ex eorum scriptis
4 sacrilegis praedamnare. nunc uero uehementer metuimus, ne nostris
temporibus compleatur, quod scriptum est: cum dormiunt
homines, uenit inimicus et sparsit zizania
inter frumentum. cum enim non uigilant hi, quos uigilare
oportet in custodia ecclesiae, falsa uera imitantia funditus, id quod
rectum est, uertunt.

5. Quapropter nos, qui plene ex libro Marcelli eius sectam
sceleraque cognouimus, | scripsimus uobis, dilectissimi fratres, ut f. 80r
neque Marcellum neque eos, qui illi iunguntur, ad communionem
sanctae ecclesiae ammittatis memoresque sitis prophetae Dauid

16 Matth. 7, 15 sq. 22 Matth. 13, 25

1 secclesiasticos *A* 3 sollicite *Cou* sollicitі *CFab* sollici *A* 7 agi *A*, *Ca. c.*
9 praetextu *Cγ* ecclesiastici *A a. c.* 10 seduxit *Cou* 12 famitensis *A Cm1*
18 lupis *A* 19 horrore *A* 20 adque *A* 23 spargit *Cγ* 24 hi *Cγ* hii *A*
25 uera *Eng* uerba *Aγ*; *cf. supra 8 et p. 60, 29:* pro ueris falsa fingentes imitantia ⟨ueritatem⟩ *Cou* immutantia *Cm2* nutantia *Fab* 26 euertunt *Cou*
30 ammitatis *A* memores quoque *Cγ*

dicentis: dixi eis, qui faciunt facinus: ne feceritis
facinus, et delinquentibus: ne exaltaueritis
cornum; nolite in altum tollere cornum
uestrum, ne loquamini aduersus deum iniqua.
et credite Salomoni dicenti: nolite transferre terminos
aeternos, quos constituerunt patres
uestri. quae cum ita sint, nolite supradicti Marcelli prauissimi 2
sequi errores et ea, quae ab ipso iniusta praedicatione contra
dominum Christum inuenta traditaque sunt, praedamnate, ne
blasphemiis sceleribusque etiam ipsi participes sitis. sed propter
compendium haec hactenus de Marcello.

6. Uerum de Athanasio quondam Alexandriae episcopo accipite,
quae gesta sunt. accusatus est grauiter iuxta deum sacrilegus et
iuxta misteria ecclesiae sanctae profanus. quique propriis manibus
comminuit poculum deo et Christo dicatum ipsumque altare uenerandum
confregit sedemque sacerdotalem subuertit ipse atque
ipsam basilicam, dei domum, ecclesiam Christi, demolitus usque
ad solum est. presbiterum uero ipsum, uirum grauem et iustum,
nomine Scyram, tradidit custodiae militari. accusatus praeterea 2
est de iniuriis, uiolentia, caede atque ipsa episcoporum internicione.
quique etiam diebus sacratissimis paschae tyrannico more saeuiens
ducibus atque comitibus iunctus, quique propter ipsum aliquos
in custodiam recludebant, aliquos uero uerberibus flagellisque
uexabant, ceteros diuersis tormentis ad communionem eius sacrilegam
adigebant — nec actus commissi umquam ab innocentibus fuerant
—, sperans hoc modo suos suamque posse praeualere factionem,
ut per duces et iudices perque carceres ipsos, uerbera diuersaque
tormenta inuitos ad communionem suam cogeret, nolentes adigeret,
repugnantes atque resistentes sibi tyrannico more terreret. erant
quidem illi grauia et acerba ab accusatoribus obiecta.

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1 Ps. 74, 5 sq. 5 Prou. 22, 28

3 cornu *Cγ* cornu *Cγ* 5 salomini *A* 9 praedamnare *A, C a. c.* 12 *A in mg.:* De sc̄o athanasio falsa omnia dicitis 14 iusta *A* prophanus *A* 17 domum *Cγ* donū *A* 18 praesbiterorum *A, C a. c.* 19 Scyram *Fed* Ischyram *Cou* narcem *A* narchen *C; de forma* Scyras *u. Studien II 79 sq.* 20 uiolentiae *A* episcoporum *$S^2$ T Cou* episcopū *A* episcopi *C Fab; cf. p. 54, 20:* in episcoporum exitiis 22 iunctus *sc. erat* 23 custodia *C Cou* 25 commissa *A* 26 suamque *γ* suā *A* praeualere posse *γ* 27 ipsos] *add.* et *Cou* 28 imuitos *A* 29 erant—obiecta *om. C* 30 illa *γ*

7. Nam propter haec necessario concilium apud Caesaream
Palaestinam primo uidetur esse condictum et, cum minime ab ipso
uel ab eius | satellitibus ad supradictum concilium occurreretur, f. 81r
post alterum annum in Tyro propter eius facinora necessario iterum
2 celebratur. aduenerunt episcopi de Machedonia et de Pannonia,
Bitynia et ex omnibus partibus Orientis imperatoris iussione
constricti. quique actis Athanasi flagitia criminaque cognoscentes
non passim nec temere accusatoribus credunt, sed suo de concilio
inlustres et laudabiles episcopos eligunt atque in rem praesentem,
ubi res gestae erant, de quibus arguebatur Athanasius, mittunt.
quique oculata fide cuncta aspicientes atque uera cognoscentes
ad concilium redeunt eiusque crimina, quae ab accusatoribus
3 obiciebantur, suo testimonio uera confirmant. unde ⟨in⟩ praesentem
Athanasium dignam pro criminibus sententiam dicunt.
propter quod de Tyro fugiens imperatorem appellat. audit etiam
imperator. quique interrogatione habita omnia eius flagitia recognoscens
sua illum sententia in exilium deportauit. his ergo ita cedentibus
rebus cum Athanasius damnatus digne in exilio haberetur ob
meritum facinorum suorum sacrilegus in deum, in mysteria sacra
profanus, in basilicae demolitione uiolentus, in episcoporum exitiis
innocentiumque fratrum persecutione horrendus, ab omnibus episcopis
in reiciendis malis seruatur auctoritas legis, canon ecclesiae et
apostolorum sancta traditio.

8. Sed dum Athanasius post damnationem suam reditum sibi
de exilio compararet, de Gallia ad Alexandriam post plurimum
tempus aduenit. quique praeterita in nihilum ducens acrius in
2 nequitia praeualebat. nam comparatione sequentium leuia sunt,
quae ab ipso prima commissa sunt. etenim per omnem uiam reditus
sui ecclesias subuertebat, damnatos episcopos aliquos restaurabat,

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1 consilium *AC* *syn. Caesarensis habita est a. 334* *A in mg.:* Contra s. athanasium hereticorum concilia in cessarea palestina et in tyro facta palaestinam 3 ab eius *Fed* abeī (i *postea add.*) *A* eius *om. Cγ* 4 *syn. Tyria habita est a. 335* 6 ex *om. Cγ* 11 occulta *ACm1* ue**ra *A* 12 *A in mg.:* Plane impiam (impicē *A*) sententiam dicunt 13 in *add. Cm1γ* 15 de *om. γ* 17 cedentibus *C p. c.* credentibus *A, C a. c.* 19 sacrilegum *A* sacrilegium *Cm1* 20 prophanus *A* demolitione basilicae *C Cou* 21 persecutione *coni. Cou* persecutor *A Fab* 22 canone *A* 24 sed dum *γ* sed cum *C p. c.* secundum *A, C a. c.* 29 ecclesias *Fed* ecclesiā *A* ecclesiam *Cγ*

aliquibus spem ad episcopatus reditum promittebat, aliquos ex infidelibus constituebat episcopos saluis et permanentibus integris sacerdotibus per pugnas et caedes gentilium, nihil respiciens f. 81v leges, desperationi tribuens totum. unde per uim, per caedem, | per 3 bellum Alexandrinorum basilicas depraedatur. constituto iam in eius loco ex iudicio concilii sancto et integro sacerdote [et] ut barbarus hostis, ut pestis sacrilega adductis gentilium populis dei templum incendit, altare comminuit et clam exul de ciuitate occulteque profugiit.

9. Sed de Paulo Constantinopolitanae ciuitatis quondam episcopo post reditum exilii sui, si quis audierit, perhorrescet. . . . . . . fuere namque et in Anquira prouinciae Galatiae post reditum Marcelli haeretici domorum incendia et genera diuersa bellorum. nudi ab ipso ad forum trahebantur presbyteri et, quod cum lacrimis luctuque dicendum est, consecratum domini corpus ad sacerdotum colla suspensum palam publiceque profanabat uirginesque sanctissimas deo Christoque dicatas publice in foro mediaque in ciuitate concurrentibus populis abstractis uestibus horrenda foeditate nudabat. sed ⟨et⟩ in ciuitate Gaza prouinciae 2 Palestinae post reditum suum Asclepas altare comminuit multasque seditiones effecit. praeterea Adrianopoli Lucius post reditum suum sacrificium a sanctis et integris sacerdotibus confectum, si fas est dicere, canibus proiciendum iubebat. igitur cum haec ita sint, numquidnam lupis tantis ac talibus oues Christi adhuc usque credemus et membra Christi membra fornicatoriae faciemus? absit.

10. Nam postea Athanasius peragrans per diuersas partes orbis terrarum, scilicet seducens aliquos et per suam fallaciam adulationemque pestiferam decipiens innocentes episcopos, qui eius facinora ignorabant, uel Egyptios aliquos actus eius ignorantes

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25 cf. I Cor. 6, 15

2 integris permanentibus *CCou* 4 legis *A Cm1* desperatione *A*, *C a. c.* *A in mg.:* catholicos episcop̄ diuersarum ciuitatiū infamant 5 basilicas *Cγ* uasilica *A* 6 locum *γ* concilii *sc. Antiocheni a. 341* sacerdote *sc. Gregorio* et *del. Cγ* 7 hostis] *add.* et *C Cou* 8 exul] exiit *C Cou* exit *Fab* 9 profugit *Cγ* 10 de] et *ACm1* constantino politano *A* condā (o *ex* u) *A* 11 episcopus *A* *lacunam indicaui; desideratur enim narratio de Paulo* 15 luctūquae *A* est *om.* *C Cou* 16 prophanabat *A* 18 media in *C Cou* 19 et *add. Cou* Gaza *γ* gaia *A* 25 credimus *ACγ*, *corr. Eng* 27 silicet *A* et *om. γ* adulationeque *A* 28 pestiferum *A* 29 eius actus *γ*

scripta a singulis emendicando ecclesias pacificas perturbabat aut
ipse sibi nouas pro sua uoluntate fingebat. nihil tamen hoc ualere
potuit ad iudicium iam dudum a sanctissimis et inlustribus episcopis
consecratum. non enim commendatio eorum, qui nec in concilio iudices
fuerunt nec concilii iudicium habuerunt aliquando nec praesentes,
cum supradictus Athanasius audiretur, fuisse noscuntur, aut ualere
2 illi potuit aut prode esse. denique cum sibi haec in cassum prouenisse
cognosceret, ad Iulium Romam perrexit, sed et ad Italiae quosdam
ipsius partis episcopos. quos seducens per | epistularum falsitatem f. 82r
ab hisdem perfacile in communione receptus est. exinde coepere
illi non tam pro ipso quam pro suis actibus laborare, quod illi
pertemere credendo communicauerunt. etenim si fuerunt illae
litterae aliquorum, non tamen eorum, qui aut iudices fuerant aut
in concilio adsederant. quae quidem etiam si essent aliquorum, temere
illi fidem pro se dicenti habere numquam deberent.

11. Sed et iudices, qui illum digne sententiauerunt, credere
noluerunt (11) ideo, quia et alii quique in praeteritum pro suis
facinoribus detecti sunt, nunc cum Marcello et Athanasio coniuncti
sunt — dicimus autem Asclepan, qui ante decem et septem annos
episcopatus honore discinctus est, deinde Paulum et Lucium et
quotquot talibus coniuncti sunt — circumeuntes simul exteras
regiones persuadebant iudicibus non esse credendum illis, qui in
eos digne sententiam protulerunt, ut hoc genere commercii sibi
2 quondam ad episcopatus reditum procurarent. nec in ipsis locis,
in quibus peccauerant, nec in proximis uel ubi accusatores habebant,
se defendebant, sed iuxta peregrinos et longe a suis regionibus

2 fingebat *om. C* 7 prodesse *Cγ* cassum *γ* casum *AC* *A in mg.*: De sc̄o iulio qui n̄ consensit in damnatione athanasii 8 ad italiam *A* 9 quos *γ* quod *A* 10 iisdem *Cγ* deinde *Cγ* 12 communicauerant *γ* fuerant *γ* 13 eorum *sc. erant* 14 assederant *γ* obsederant *A* 15 *pro uerbis* pro se—sententiaue(runt), *quae in A totam unam lineam explent, tradit* proferunt *C* dicentes $S^1S^2$ *Cou* 16 sed et = *sicut et; cf. supra 8* digne *om. Cγ* 17 noluerunt ideo *Eng* noluerunt Ideo *A* noluerunt. Ideo *Cou* (*a uoce* Ideo *noui capituli 11 initium sumens*) quique (= *et ii, qui*) *Eng* qui quae *A* quique (quinque *uel* quoque *m2*) *C* quique qui *coni. Cou* pretoritum *A*, *corr. Cou* praetorium *C Fab* 18 nunc *sc. nunc autem* 19 dicimus *coni. Cou* decimus *ACFab* Asclepan *Fed* (*cf. p. 61, 29*) Asclepam *Cou* asclepas *ACFab* qui *om. C Fab* 21 quodquot *A* 22 credendunt *A* 23 commercium *A*, *C a. c.* 24 quondam *C* cundam *A* quendam *γ* 26 regionibus suis *Cγ*

positos, ignorantes gestorum fidem, iustam sententiam conabantur
perfringere ad illos referentes actus suos, qui illos per omnia
nesciebant. astute hoc faciunt. scientes enim de iudicibus, de 3
accusatoribus, de testibus multos decessisse post tot tantasque
sententias putauerunt aliud restaurare iudicium uolentes apud
nos causam dicere, qui neque illos excusauimus neque iudicauimus.
qui enim iudicauerunt, iam ad dominum perrexerunt.

12. Uoluerunt autem etiam Orientalibus episcopis et ueniunt
pro iudicibus defensores, pro defensoribus rei, eo tempore cum
eorum defensio non ualebat, maxime cum tunc defendi minime
potuerunt, quando illos accusatores sui faciem ad faciem arguebant.
nouam legem introducere putauerunt, ut Orientales episcopi ab 2
Occidentalibus iudicarentur. et uolebant ecclesiae iudicium per
eos posse constare, qui non tam illorum miserebantur, quam actibus
suis. hoc itaque nefas quoniam numquam recepit ecclesiastica disciplina,
quaesumus, dilectissimi fratres, ut sceleratam perniciem
f. 82ᵛ conatusque mortiferos perditorum nobiscum etiam ipsi | damnetis.

13. Etenim adhuc cum esset episcopus Athanasius, Asclepam
depositum sua sententia ipse damnauit. sed et Marcellus similiter
illi numquam communicauit. Paulus uero Athanasi expositioni
interfuit manuque propria sententiam scribens cum ceteris eum
etiam ipse damnauit. et quamdiu quisque eorum episcopus fuit,
sua iudicia confirmauit. sed cum diuersis ex causis diuersisque 2
temporibus singuli eorum digne de ecclesia suis pro meritis pellerentur,
maiorem concordiam una conspiratione fecerunt donantes
sibi quisque delicta, quae, cum episcopi essent, pro auctoritate
diuina damnarunt.

14. Namque quoniam Athanasius in Italiam et Galliam pergens
sibi iudicium conparauit post mortem aliquorum accusatorum,
testium iudicumque et credidit posse se denuo tempore audiri, quo
eius flagitia uetustate temporis obscurarentur — cui consensum com-

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2 referenti *A*, *C a. c.* 7 perrexere *Cγ* 8 episcopis (*sc. causam dicere; cf. supra 6*)] *suppl.* id imponere *Cou* ut ueniant *Cou* 9 re•i *A* 11 faciaem ad *A* facie ad *Cm2* 18 cum adhuc *γ* 20 depositioni *Cm2 Cou*; *cf. p. 49, 17* exponendis 25 maiorum *A*, *C a. c.* 28 qm̄ *A* quando *C p. c.*, *Fab* 29 morte *A* 30 indicumque *Cγ* iuditiumque *A* co *A* quod *γ* 31 uetustas *γ* obscurarentur *Fed* obscurarunt *A*, (-rant *m2*) *C* obscuraret *γ*

modantes non recte Iulius urbis Romae episcopus, Maximinus
et Ossius ceterique conplures ipsorum concilium apud Serdicam fieri
ex imperatoris benignitate sumserunt —, occurrimus ad Serdicam
2 litteris imperatoris conuenti. quo cum uenissemus, didicimus in
media ecclesia Athanasium, Marcellum, omnes sceleratos concilii
sententia pulsos et merito singulos pro suis facinoribus praedamnatos
cum Ossio et Protogene sedere simul et disputare et — quod
3 est deterius — diuina misteria celebrare. nec confundebatur Protogenes
Serdicae episcopus communicare Marcello haeretico, cuius
et sectam et reprobum sensum in concilio quater sententiis episcoporum
suscribens propria uoce ipse damnauerat. unde manifestum
est, quia sese ipse sua sententia condemnauit, cum se illi communicando
participem fecit.

15. Uerum nos tenentes ecclesiasticae regulae disciplinam et
uolentes miseros in aliquantulum iuuare mandauimus illis, qui
cum Protogene et Ossio fuerunt, ut de suo coetu damnatos excluderent
neque peccatoribus communicarent; deinde una nobiscum
audirent ea, quae a nostris patribus contra ipsos in praeteritum
2 fuerant iudicata. nam liber Marcelli non expectabat accusationem
— per se enim aperte haereticus noscebatur — et, ne falsis suggestionibus
crederent, non eorum quisquam prauissimam mentem propter
locum episcopatus obscurabat. at illi | contra haec resistebant — f. 83r
qua ratione, nescimus — nec se uoluerunt ab ipsorum communione
secernere confirmantes Marcelli haeretici sectam et facinora Athanasi
ceterorumque scelera fidei ecclesiasticae pacique praeponebant.

16. His itaque cognitis nos octoginta episcopi, qui propter
pacem confirmandam ecclesiae ex diuersis longisque prouinciis cum
ingenti exitu et labore ad Serdicam ueneramus, uidentes haec non
sine lacrimis ferebamus. leue enim non erat, quod a se eos dimittere
omnino negabant, quos patres nostri merito suis pro criminibus

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1 maximus *ACγ*, *corr. Fed*; *cf. infra p. 66, l. 30*: Maximinum a Triueris *A in mg.*: Scs iulius urbis rome eps in serdicam synodum iussit fieri  4 co *A*  7 protogenes *A*  8 celibrare *A*  9 sardices *C* Serdices *γ*  10 reprobrum *A*  15 iuuare *sc. asseclas Protogenis et Ossii*  iuuare *Eng* uiuere *A* remotos uiuere *uel* remouere *Cou*  18 patribus nostris *Cγ*  19 fuerant *Cm2γ* fecerant *ACm1*  21 non] cum *uel* nam *Cou*  quisque *susp. Cou*  22 obscurabat *Eng* obscurant *A* occultaret *uel* occultabat *Cou*  illi*** *A*  restitebant *A*  27 longinquisque *Cm2γ*  30 negabat *A*

ante damnarunt. his itaque communicare nefas duximus neque 2
cum profanis uoluimus sancta domini sacramenta miscere seruantes
et tenentes ecclesiasticae ⟨regulae⟩ disciplinam. nam ut non
supradictos Ossium a se Protogenemque dimitterent, conscientia
forte mala, qua sibi eorum unusquisque metuebant, nudari ab
aliquo, quae adpalam fieri magnopere pertimescebant. nec sic in
eos audebat eorum aliquis sententiam dicere, ne et se ipse damnaret,
quod illis contra interdictum communicassent, quibus communicare
nullo genere oporteret.

17. Uerum nos iterum illos atque iterum rogabamus, ne firma
solidaque concuterent, ne subuerterent legem nec iura diuina
turbarent, ne cuncta confunderent atque traditionem ecclesiae ne
quidem in modica parte frustrarent, sed nec nouam sectam inducerent
aut Orientalibus episcopis conciliisque sanctissimis de Occidente
uenientes aliqua in parte praeponerent. at illi contra despicientes 2
haec nobis minabantur et sese Athanasium et ceteros sceleratos
uindicaturos pollicebantur, quasi uero aliud facere aut dicere possent,
qui sceleratos omnes ac perditos in suum consortium receperunt.
praeterea ingenti hoc tumore proponunt audacia potius ac temeritate quam legitima ratione possessi. uidentes enim, quod hi, qui
damnatos recipiunt, in offensam crimenque incurrunt ut uiolatores
caelestium legum, tali auctoritate iudicium constituere conabantur,
ut sese iudices iudicum dicere uellent atque eorum, qui iam cum
f. 83r deo sunt, | si fas est, sententiam refricare. nos uero rogabamus 3
illos per plurimos dies, ut a sese damnatos abicerent et ⟨se⟩
ecclesiae sanctae coniungerent atque patribus uera dicentibus
consensum accommodarent. sed illi se hoc facturos omnino negabant.

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2 prophanis *A* 3 tenentes] *add.* regulam *Cγ* regulae *add. Fed; cf. p. 58, 14* disciplinam *Fed* disciplinae *ACγ* nam *del. Eng* 4 consientia *A* cum scientia *Cm1; uoces* consientia forte *angustius scriptae sunt; scriba uidetur prius lacunam reliquisse eamque postea expleuisse* 5 mala (*sc. erat*)] *add.* impediebatur *Cm2* prohibebantur *Cou* qua *Cou* quā (*forte ex* quō = quoniam *Eng*) *A* sibi *om. Cou* metuebant *Eng* debaebant (aebant *in ras.*) *A* debebat *C* timebat *susp. Cou* ab aliquo quae *coni. Cou* aliquando quae *Eng* alico quā *A* a quoquam *Cm2* 6 ac palam *Cm2* palam *Cou* sic *γ* sit *A* 7 eis *A* audebant *A* 8 quo *ACm1* 13 in $S^2$, *om. ACγ* parte *coni. Cou* pace *A* 15 praeponerent *γ* proponerent *A* 16 et sese *Fed* esse se *A* et se *γ* 17 possent *Cou* possunt *A* possint *Fab* 18 reciperent *C Fab* 19 ingenti *Fed* (*cf. p. 58, 28*) ingente *ACγ* 20 professi *Oberthür* hii *C* ii *γ* 23 iudicum *Cγ* iudicium *A* 25 sese] se *Cγ* se *add. γ*

18. Altercantibus igitur nobis emerserunt quinque episcopi
ex partibus nostris, qui superstites de sexto numero eorum, qui
ad Mareotam directi fuerant, remanserunt. et talem illis optionem
proponunt mittendos esse ex utroque concilio episcopos aliquos
ad loca, in quibus Athanasius scelera flagitiaque commisit, ut sub
testificatione dei cuncta fideliter scriberent et, si falsa inuenta
fuerint, quae concilio nuntiauimus, ipsi damnemur nec imperatoribus
2 nec concilio nec cuiquam episcopo conqueramur. quodsi
uerum constiterit, quod ante diximus, ad numerum nostrum ex
uobis quos elegistis, id est, qui Athanasio post damnationem
communicauerunt, sed et eos, qui Athanasio et Marcello fautores
defensoresque sunt, exponamus nec imperatoribus nec concilio nec
cuiquam episcopo uestrum aliqui conquerantur. hanc optionem
a nostris propositam Ossius et Protogenes omnesque eorum socii
suscipere timuerunt.

19. Inmensa autem confluxerat ad Sardiciam multitudo sceleratorum
omnium ac perditorum aduentantium de Constantinopoli,
de Alexandria. de hinc, qui rei homicidiorum, rei sanguinis, rei
caedis, rei latrociniorum, rei praedarum, rei spoliarum nefandorumque
omnium sacrilegiorum ⟨et⟩ criminum rei, qui altaria confregerunt,
ecclesias incenderunt domosque priuatorum conpilauerunt,
profanatores mysteriorum dei proditoresque sacramentorum Christi,
qui impiam sceleratamque haereticorum doctrinam contra ecclesiae
fidem adserentes sapientissimos presbiteros dei, diacones, sacerdotes
2 atroci caede mactauerunt. et eos omnes secum collectos in
suo conuenticulo habuerunt Ossius et Protogenes. quosque honorantes
nos omnes diacones et sacerdotes dei despiciebant, quia nec
ipsi uolebamus talibus aliquando coniungi. quique uulgo omnibus|que
gentilibus id, quod inter nos fuerat, referebant pro ueris f. 8r

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1 alter cantibus *A* emerserus *A* 2 superstitites *A* 3 remanserant *Cγ* 6 testificationem *AC* 10 delegistis *γ* 12 deponamus *C p. c.; cf. p. 49, 17 et p. 57, 20* 13 aliqui uestrum *Cγ* 16 Sardiciam *C* sarditiam *A* (*cf. p. 48, 9*) Serdicam *Cou* 17 constantinupolim *A* 18 Alexandria. de *ita interpunxit Eng* de hinc *sc. aduenerunt* de hinc *Fed* De hanc (*duae hae uoces tenuissima linea deletae sunt*) *A*, *om. Cγ* 19 spoliorum *γ* 20 sacrilegorum *Eng* et *add. C Cou* 22 prophanatores *A* 23 que *A* haereti quorum *A* doctrina *A* 25 atroci caede mactauerunt *Fed* atrocicae demactauerunt *A* atrociter demactauerunt *Cγ* 26 hossius *A* quosque] eosque *γ* 28 quique] iique *γ* hominibusque *susp. Cou* 29 gentibus *C Fab*

falsa fingentes nec discordiam inter nos ex causa dei ortam, sed
ex humana praesumtione narrabant. diuinis humana miscentes et 3
ecclesiasticis rebus priuatas adiungentes ciuitatis nobis concentum
seditionemque conflarunt dicentes nos grauem schismate ciuitati
importasse iniuriam, nisi illis — quod nefas erat — communicaremus,
et haec frequenter acclamabant. nos enim omnino illis communicare
noluimus, nisi eos, quos damnauimus, proiecissent et dignum honorem
concilio Orientis tribuerent.

20. Quae uero ipsi egerint uel quale concilium habuerint, hinc
addiscere poteritis. nam Protogenes, sicut supra diximus, apud
acta anathematizans Marcellum et Paulum postea eos in communionem
suscepit. Dionisium uero ab Elida prouinciae Acaiae, quem
ipsi exposuerunt, in concilio habuerunt. simul secum et exponentes
et expositi, iudices et rei [et] communicantes mysteria diuina pertractant.
Bassum autem de Diocleciana ciuitate in flagitiis sceleri- 2
busque detectum et merito de Siria deportatum ordinauerunt
episcopum. quique apud ipsos sceleratius uiuens detectus et ab
ipsis damnatus cum ipsis hodie uidetur esse coniunctus. Aetio ⟨uero⟩
Tessalonicensi Protogenes frequenter probra multa criminaque
obiecit, quod diceret illum concubas et habuisse et habere, cui
communicare numquam uoluit. nunc uero in amicitiam receptus,
quasi peiorum consortio expurgatus, apud ipsos habetur ut iustus.
Asclepas autem cum ad Constantinopolim ciuitatem propter Paulum 3
uenisset, post immanitatem rerum atrocitatemque commisit, quae
media in ecclesia Constantinupolitana gesta sunt post mille homicidia,
quae altaria ipsa humano sanguine coinquinauerunt, post
interfectiones fratrum extinctionesque gentilium, hodieque cum
Paulo, cuius causa haec gesta sunt, communicare non cessat,
sed ⟨et⟩ illi, qui per Asclepan Paulo communicant accipientes ab
eodem scripta atque ad illum mittentes.

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4 scihismati *A* 5 iniuria *A* 12 Elida *Fed* (*cf. Studien II 43*) elica *ATC Cou* etica $S^1S^2$ acaie *A* 14 et *del. Cγ* communicante *A* 15 de dioclicianam ciuitatem (*utrumque* m *del.*) *A* 18 Aethio *Cou* et. io *A* et quia Io. *Fab* et quia Ioannes *Labbe* uero *add. Fed* 19 tessalonicensis *C* Thessalonicensis *Fab Labbe* protogenis *A*$S^1S^2$, *corr. Cou* Protogeni *C Fab* proba *A* 20 quod *γ* quo *AC* concubinas *Cou* 22 habetur *γ* haberetur *A* 24 rerum] eorum *Eng* commisit] *praem.* quae *Eng* 25 iesta *A* 26 conguinauerunt *A*, *corr. C* 28 cessat *γ* cessant *AC* 29 et *add. γ* Asclepam *γ*

21. Ex hac igitur coagulatione atque ex perditorum congre-
gatione qua|le potuerit celebrari concilium, in quo flagitia sua f. 84r
non tam puniebant, quam agnoscebant! (21) non enim secundum
nos, qui ecclesiis sanctissimis praesedemus populisque rectores
sumus, donantes et dimittentes, quae ab ipsis nec dimitti
2 umquam possunt nec donari. quique etiam Marcello et Atha-
nasio ceterisque sceleratis flagitia, blasphemia, quae nefas fuerat
dimittere, condonarunt, cum scriptum sit: si peccauerit
homo in hominem, orabunt pro eo ad domi-
num; si autem in deum peccauerit homo,
quis orabit pro eo? nos autem talem con-
3 suetudinem non habemus nec ecclesia dei. sed
nec haec docere aliquos patimur nec nouas traditiones inducere,
ne proditores fidei traditoresque scripturarum diuinarum, quod
nefas est, dicamur, ne a domino et ab hominibus condam-
nemur.

22. Uerum illi supradicti etiam haec aduersus nos machina-
bantur. et quoniam sciebant nos non posse sibi scelestorum bene-
ficio communicare, ex scriptis nos imperatorum terrere putabant,
ut inuitos ad suam communionem traherent, et spectabant diuidi
totius mundi profundam ecclesiae aeternamque pacem propter
Athanasium et Marcellum, per quos nomen domini blasphematur
2 in gentibus. quos oportebat, si in se aliquid timoris dei habuissent,
ne turbor iste, qui per ipsos natus est, permaneret, a sua prauissima
praesumtione uel sero discedere, ne ipsorum causa contra sese
scinderetur ecclesia. aut si in his, qui pro ipsis certantur, metus
dei esset, etiamsi nihil damnabile apud ipsos inueniretur, tamen
uel quod propter ipsos unitas ecclesiae scinditur et propter insanam
rabiem cupiditatemque honoris pax profunda subuertitur, exsecrari
eos ac perhorrere deberent.

8 1 Reg. 2, 25 10 1 Cor. 11, 16 22 cf. Esai. 52, 5

1 hac *γ* ac *A* 2 celebrare *AC* 3 secundum] *add.* eos *Cou* 5 donantes] *praem.* sumus *Cou* 7 blasphemias *Cou* fuerit *Fab* 11 orauit *A* 15 dicamur *Cou* dicere *A*, *fort.* quod nefas est dicere, a domino *etc.* 18 et *γ* ut *A* 19 terrae reputabant *AC* 20 imuitos *A* spectabunt *Fab* 21 profundum *C Fab* 22 per] propter *Cγ* 23 si *C* sci *A* 24 turbo *Cγ* 25 discederent *AC*, *corr. γ* 26 ecclesiam *A* hiis *C* iis *γ* certant *Cγ* 27 nihil] *add.* esse *γ* 28 uel] et *Cou*, *om. C Fab* insanam *C* insaniam (*alt.* i *postea del.*) *A* 29 honorum *C Cou*

23. Cum ita res currere uideremus, ad suam patriam regredi
nostrum unusquisque decreuit placuitque nobis de Serdica scribere
et ea, quae gesta sunt, nuntiare nostramque sententiam declarare.
nos enim Athanasium et Marcellum, qui in dominum impie blasphe- 2
mantes scelerati uixerunt, expositos olim atque damnatos non
possumus iterum in episcopatus honore suscipere. quique cru-
f. 85r cifigentes iterum|filium dei atque illum
denuo publicantes acerbis ictibus confixerunt. alter enim
ipsorum blasphemando in filium dei atque in eius regnum aeterna
morte mortuus est semel; alter in corpus domini ⟨et⟩ misteria
eius profano more atrociter peccans ceteraque flagitia inmaniter
gerens episcoporum sententia eiectus est atque damnatus. quam 3
ob rem, quoniam a parentum traditione discedere non possumus,
quia nec talem auctoritatem sumsit ecclesia nec talem potestatem
a deo accepit, supradictos ad honorem dignitatemque ecclesiae nec
ipsi suscipimus et suscipientes digne damnamus. sed nec alios, qui 4
aut olim aut postea merito damnati sunt, in ecclesia recipimus
adhaerentes legibus dei traditionibusque paternis atque ecclesiasticis
disciplinis, credentes prophetae dicenti: noli transgredi
terminos aeternos, quos posuerunt patres tui.
quare nos numquam fixa solidaque concutimus, sed magis ea, quae
sunt a parentibus constituta, seruamus.

24. Post multa igitur, dilectissimi fratres, haec uobis ex aperto
mandamus, ne quis uestrum ab aliquo circumuentus aliquando
communicet, id est Ossio, Protogeni, Athanasio, Marcello, Asclepae,
Paulo, Iulio, sed nec cuiquam damnatorum de ecclesia sancta
reiectis neque sociis ipsorum, qui illis siue per se siue per scripta
communicant. quare uos nec ad illos scribere umquam debetis nec
ab ipsis scripta suscipere. iam quod superest, oramus uos, dilectis- 2

6 Hebr. 6, 6     10 cf. Rom. 6, 10     19 Prou. 22, 28

2 unusquique *Cou*     5 depositos *Cm2; cf. p. 60, 12*     6 honorem *Cγ*
7 iterum] uerum *C Fab*     8 ictibus confixerunt *Cm2* actibus conflixerunt *ACm1*
9 regno *A*     10 et *add. Cou*     mysteriaque *C p. c.*     11 prophano *A*     flagatia *A*
12 adque *A*     15 at *A*     16 suscipimus *γ* suscepimus *A*     19 noli *γ* nolite *A*
23 *A in mg.:* Iniuste calūnas catholicis epīs infertis id t̄ ossio protogines atanasio marcello ascleple (*alt.* e *ex* o) paulo iulio et caeteris     25 protoiene *A*
asclepe *A*     26 nec *Cou* ne *A*     27 *fort.* reiecto     28 nec uos *γ*

simi fratres, ut unitati ecclesiae consulatis ⟨et⟩ paci perpetuae, sanctos episcopos eligatis, in quibus et fides integra et sancta sit uita, abhorrentes eos, qui pro criminibus suis ab episcopatus honore discincti sunt uoluntque iterum recipere locum, quem digne pro 3 suis facinoribus amiserunt. magis magisque hos execramini, quos post facinus uidetis peiora committere nec dominum audiunt dicentem: peccasti, quiesce. iuuenescunt enim et fortiores de sceleribus efficiuntur et, quanto plus in gurgitem uitiorum mergunt, tanto plus totum orbem subuertunt. seditionibus uacantes bella persecutionesque acerrimas sanctis ecclesiis | ingerunt et *I. 857* tyrannico more populos dei in suum dominium captiuare contendunt.

25. Namque ex his rebus pessimos eorum conatus agnoscite, quando talem mundo tempestatis procellam induxerunt, qua Orientem prope totum Occidentemque turbarent, ut relinquentes singuli ecclesiasticas curas populosque dei deserentes atque ipsam euangelii doctrinam postponentes de longinquo adueniremus, [se] senes aetate graues, corpore debiles, aegritudine infirmes — trahebamurque per diuersa nostrosque aegrotantes in itineribus deserebamus propter perpaucos scelestos olim digne damnatos, primatus ecclesiae contra fas appetentes — geratque curam de nobis imperium atque religiosi imperatores, tribuni et duces dirissima re publica de episcoporum uita statuque exercerentur. sed nec populi silent. omnis etenim fraternitas omnibus in prouinciis suspensa ac sollicita expectat, in quem finem haec malorum procella succedit. cursusque 2 ipse publicus attritus ad nihilum deducitur. et quid pluribus? ortus occasusque mundi propter unum uel duos paucosque sceleratos impie sentientes et turpiter uiuentes funditus uertitur et dura saeuaque tempestate turbatur, in quibus nulla religionis semina resederunt. quae si habuissent, imitarentur prophetam

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7 Eccli. 21, 1

1 haecclesiae *A* et *add.* *γ* pati *Am1* 5 magis *om.* *Cγ* eos *C* execremini *C p. c.* 7 iuuenescunt $S^1S^2$ iubenescunt *A* iubere nesciunt *TC* inhibere nesciunt *Fab* quiescere *uel* inhibere se *uel* se continere nesciunt *Cou* 9 totum *om.* *Cγ* 11 dei] domini *γ* 13 quando] quod *Oberthür* procelle *Am1* qua *Fed* quae *A* ut *Cγ*, *fort.* quae—turbaret 16 se] scilicet *Cm2*, *del.* *γ* 17 infirmi *Cγ* 20 *fort.* gereretque 21 republica *γ* 22 statumque *A* 23 solida *ACm1* 24 succedat *C p. c.*, *γ* 29 seminare sederunt *A*

dicentem: tollite et mittite me in mare et tranquillabit
mare a uobis, quoniam haec tempestas
propter me facta est. sed ideo haec non
imitantur, quia nec iustos sequuntur. ita autem sceleratorum
omnium duces quaerunt ecclesiae principatum quasi aliquod
tyrannidis regnum.

26. Nec hoc propter bonum quoque iustitiae inquirunt. non
enim ecclesiis consulunt, qui leges iuraque diuina ⟨ac⟩ ceterorum
decreta dissoluere perconantur. propterea hanc nouitatem moliebantur
inducere, quam horret uetus consuetudo ecclesiae, ut, in
concilio Orientales episcopi quidquid forte statuissent, ab episcopis
Occidentalibus refricaretur, similiter et, quidquid Occidentalium
partium episcopi, ab Orientalibus solueretur. sed hoc ex illo suo
f. 86r prauissimo sensu tractabant. uerum | omnium conciliorum iuste 2
legitimeque actorum decreta firmanda maiorum nostrorum gesta
consignant. nam in urbe Roma sub Nouato et Sabellio et Ualentino
haereticis factum concilium ab Orientalibus confirmatum est. et
iterum in Oriente, sub Paulo a Samosatis quod statutum est, ab
omnibus est signatum. ob quam rem hortamur uos, dilectissimi 3
fratres, considerantes ordinem ecclesiasticae disciplinae et paci
totius orbis consulentes, corripiatis eos, qui sceleratis communicant,
et malos de ecclesiis radicitus amputetis, ut tempestate ruente
ipsorum causa innatans Christus dominus omnibus imperet uentis
procellisque maritimis discedere et tribuat ecclesiae sanctae pacem
perpetuam et quietam.

27. Nos uero nulli iniuriam fecimus, sed legis praecepta seruamus.
nam iniuriati grauiter et male tractati sumus ab his, qui uolebant
ecclesiae catholicae regulam sua prauitate turbare, sed ante oculos
habentes timorem dei, iudicium Christi uerum et iustum considerantes
nullius personam accepimus. neque alicui pepercimus, quominus
ecclesiasticam disciplinam seruaremus. unde Iulium urbis 2

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1 Ion. 1, 12 23 cf. Matth. 8, 26 etc. 29 cf. Apoc. 16, 7. 19, 2

1 tranquillauit *A* 2 quō *A* quomodo *C* quando *γ* 5 aliquod *C* aliquo *A* 8 ac *add. Eng* et *add. Cou* 12 refricaretur *γ* refrigaretur *A* refragaretur *C* et *om. Cγ* 15 actorum *γ* auctorum *A* 17 haeretis *A* 18 a Samosatis *Fed* Samosatis *S*¹ *Cou* a somos ait *A* asonus ait *TCm1* samosatensi *Cm2* 23 innatans *γ* innatam *A* 25 quietem *Fab* 26 facimus *γ* 27 iis *γ* 30 accipimus *A*, *C a. c.* 31 *A in mg.:* nos magis dānati estis quā iulius uel ceteri catholici

Romae, Ossium et Protogenem et Gaudentium et Maximinum a
Triueris damnauit omne concilium secundum antiquissimam legem
ut auctores communionis Marcelli et Athanasi ceterorumque sceleratorum,
quique etiam homicidiis Pauli Constantinopolitani ⟨et⟩
3 cruentis actibus eius communicauerunt. Protogenem namque esse
anathematizandum una cum Marcello subscribendo frequenter
sententiae in ipsum uel in eius librum inlatae, quique etiam in
Paulum Constantinupolitanum sententiam dederunt et illi postea
4 communicauerunt. Gaudentium autem ut inmemorem decessoris
sui Cyriaci suscribentis sententiis in sceleratos digne inlatis commixtumque
criminibus Pauli, quem etiam impudenter defendebat.
5 Iulium uero urbis Romae ut principem et ducem malorum, qui
primus ianuam communionis sceleratis atque damnatis aperuit
ceterisque aditum fecit ad soluenda iura | diuina defendebatque f. 86$^r$
Athanasium praesumenter atque audaciter, hominem, cuius nec
6 testes nouerat nec accusatores. sed Ossium propter supradictam
causam et propter beatissimae memoriae Marcum, cui graues
semper iniurias irrogauit, sed et quod malos omnes pro criminibus
suis digne damnatos totis uiribus defendebat et quod conuixerit
in Oriente cum sceleratis ac perditis. turpiter namque Paulino
quondam episcopo Daciae indiuiduus amicus fuit, homini, qui
primo maleficus fuerit accusatus et de ecclesia pulsus usque in
hodiernum diem in apostasia permanens cum concubinis publice
et meretricibus fornicetur, cuius maleficiorum libros Machedonius
episcopus atque confessor a Mobso combussit. sed ⟨et⟩ Eustasio
et Quimatio adhaerebat pessime et carus fuit, de quorum
uita infami ac turpi dicendum nihil est; exitus enim illorum eos
omnibus declarauit. his itaque ac talibus iunctus ab initio Ossius,
sceleratos semper fouens, contra ecclesiam ueniebat et inimicis
7 dei semper ferebat auxilium. Maximinum uero a Triueris, propter

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4 et *add.* γ 6 anathematizantem *A*, (-zandum *uel* -zatum *m2*) *C* anathematizatum γ 7 sentiae *A*, *corr.* *C* 9 decessori *A* 10 cum mixtumque *A* 15 audatiter *A* audacter *Cou* 19 quot *A* 20 ac *C* a *A* 22 maleficiis (-cus *p. c.*) *C* de maleficiis *Cou* 24 formicetur *A* 25 Mobso (= Mopsuestia)] Mopso γ et *add.* γ 26 Cimatio *Cou* de γ ad *A* 27 uita infami ac *C p. c.* uitam infamias *A*, *C a. c.* uitae infamia γ 29 sceleratos *C* sceratos *A* sceleratis γ fauens γ 30 ausilium *A* uero γ uerum *AC* triberis *A*

quod collegas nostros episcopos, quos ad Gallias miseramus, noluerit suscipere et quoniam Paulo Constantinupolitano nefario homini ac perdito primus ipse communicauit et quod ipse tantae cladis causa fuit, ut Paulus ad Constantinupolim ciuitatem reuocaretur, propter quem homicidia multa facta sunt. causa ergo homicidiorum tantorum ipse fuit, qui Paulum olim damnatum ad Constantinupolim reuocauit.

28. Propter has igitur causas iustum duxit concilium, ut Iulium urbis Romae et Ossium ceterosque supra memoratos discingeret atque damnaret. quae cum ita sint, custodire uos ab ipsis et abstinere debetis, dilectissimi fratres, nec eos aliquando ad communionem uestram ammittere, sed nec ipsorum litteras accipere nec
ad illos litteras dominicas dare. et quoniam catholicam et apostolicam 2
fidem uoluerunt infringere hi, qui cum Ossio erant, inducentes nouam | sectam Iudeo couniti Marcelli, mixtam Sabellio et Paulo, iudaizantem, necessario ordinauimus catholicae ecclesiae fidem, quam negauerunt supradicti, qui cum Ossio sunt, et Marcelli haeretici induxerunt. consequens est, ut acceptis litteris nostris singuli 3
consensum huic sententiae commodantes decreta nostra propria subscriptione signetis.

1 colleges *A* colligens (-egas *m2*) *C* 4 constantinupulim *A* ciuitate *A* 5 quam *C* quod *γ* igitur *γ* 6 constantinupoli *A* 10 adque *A* 12 admittere *Cγ* 14 hi *Eng* hii *A* ii *γ* inducentesque *γ* 15 Iudeo] in deo *C a. c., Fab* iudaeicae *susp. Eng* couniti *Fed* croniti *AS*$^1$*CFab* uniti *Cou Eng* concreti *Hardouin* mixtam *Fed* mixta *ACFab* iuxta *susp. Cou* Sabellium et Paulum iudaizantem *susp. Cou* 16 iudaizantem *Cou* iuda artem *AS* inde artem *Fab* inde autem *Hardouin* 17 Marcello *Cou in textu* haeretici (*subaudi* fidem) *AC* haeresim *coni. Cou* 19 commodantens *A*

## 2.

**Symbolum.**

Est autem fides nostra talis:

21 *Auctores, qui eliderunt symbolum secundum Collect. Antiar., u. Studien I 33*

Fides secundum Orientis synodum.

Sancta synodus in Serdica congregata ex diuersis prouinciis Orientalium partium Thebaida, Aegypto, Palestina, Arabia, Phoenice, Syria Coele, Mesopotamia, Cilicia, Cappadocia, Ponto, Paphlagonia, Galatia, Bithynia, Hellesponto, Asia, Phrygiis duabus, Pisidia, Cycladum insularum, Pamphylia, Caria, Lydia, Europa,

*Hilarius de synodis 34 (ed. Coustant) 3 sqq. eandem fere seriem prouinciarum u. apud Uigilium Taps. c. Eutych. 5 (LXII 136 M); uberiora u. Studien II 95 sqq.*

*Symbolum Sardicense exceptis paucis additis idem est atque Antiochenum IV a. 341, quod traditur graece apud Athanas. de syn. 25 (p = cod. Parisinus graec. 474 s. XI; s = cod. Basileensis graec. A. III. 4 s. XIV; Mav = ed. 1777, Socrat. hist. eccl. II 18 (ed. Hussey), Niceph. Call. hist. eccl. IX 10 (ed. Fronton du Duc 1630).*

Sancta synodus congregata est Sardicae ex diuersis prouinciis de partibus Orientis, Thebaidis, Egypti, Palaestinae, Phoenices, Syriae Coeles, Mesopotamiae, Ciliciae, Cappadociae, Ponti, Paphlagoniae, Galatiae, Phrygiae, Bithyniae, Elisponti, Asiae, Pisidiae, Insularum, Pamphyliae, Cariae, Lydiae, Europae, Thraciae,

2 *Uersio latina cod. Ueronensis LX (=W), de qua u. Studien I 21 et Praef. II A 3; editus est textus etiam a fratribus Ballerini in ʻLeonis Magni opera omniaʻ III 615—616* 3 ex *ex* et *Wm2* 5 coeles (irie *add. m2*) *W* 7 pephlagoniae *W* 8 elisponto *W* 10 came *W*

Σύνοδος, ἡ ἐν Σαρδικῇ συνηθροίσθη ἐξ ἐπαρχιῶν διαφόρων ἐκ τῶν τόπων τῆς Ἀνατολῆς, Θηβαΐδος, Αἰγύπτου, Παλαιστίνης, Φοινίκης, Συρίας Κοίλης, Μεσοποταμίας, Κιλικίας, Καππαδοκίας, Πόντου, Παφλαγονίας, Γαλατίας, Βιθυνίας, Ἑλλησπόντου, Ἀσίας, Πισιδίας, Φρυγίας, τῶν Νήσων, Παμφυλίας, Καρίας, Λυδίας,

11 *Uersio syriaca symboli habetur in cod. Parisino syr. 62 (= r), ed. F. Schulthess (Abhdl. d. kgl. Ges. d. Wiss. zu Göttingen 1908); cf. Studien I 22. ad commodiorem usum damus uersionem graecam*

(29) Credimus ⟨in⟩ unum deum patrem omnipotentem, institutorem et creatorem omnium, ex quo omnis creatura in caelo et in terra nominatur. et in unum genitum filium eius dominum nostrum 2 Iesum Christum, qui ante aeuum ex patre generatus est, [et] ex deo

2 cf. Eph. 3, 15

1 in *add. Cou* 2 omnis creatura] *cf.* omnia *cod. W* 3 unum genitum *AC Fab* unigenitum *Cou* 4 et *del. Cou*

Thracia, Emimonto, Mysia, Pannoniis duabus, hanc exposuimus fidem.

Credimus in unum deum patrem omnipotentem, creatorem et factorem uniuersorum, ex quo omnis paternitas in caelis et in terra nominatur. 2 credimus et in unigenitum eius filium dominum nostrum Iesum Christum, qui ante omnia saecula ex patre genitus est, deum ex deo,

*Hilar. de syn. 34*

Hemimonti, Pannoniae, Moesiae, Daciae, hanc exposuerunt fidem.

Credimus in unum deum patrem omnipotentem, creatorem omnium et factorem, ex quo omnia in caelo et in terra nominantur. et in unicum 2 filium eius dominum nostrum Iesum Christum ante omnia saecula, ex patre natum, deum de deo, lumen

*Cod. W* 5 hemimontis *W*

*Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, κτίστην καὶ ποιητὴν τῶν πάντων, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται. 2 καὶ εἰς τὸν μονογενῆ αὐτοῦ υἱόν, τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, τὸν πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς γεννηθέντα, θεὸν ἐκ θεοῦ,*

*Antioch. IV* 21 *πάντων] ὄντων s* 22 *οὐρανῷ Nic τὰ ἐπὶ τῆς γῆς Antioch. V a. 345, quod accepit symbolum Sardicense, apud Athan. de syn. 26* 25 *τῶν om. p*

*Εὐρώπης, Θρᾴκης, Ἡμιμόντου, Παννονίας, Μυσίας, Δακίας, τήνδε τὴν πίστιν ἔθηκαν.*

*Ἡ ἔκθεσις τῆς πίστεως.*

*Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, κτίστην καὶ ποιητὴν ἁπάντων, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται. καὶ εἰς τὸν 2 υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, ὃς πρὸ πάντων τῶν αἰώνων ἐκ τοῦ πατρὸς ἐγεννήθη, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, δι' ὃν*

*Cod. r* 15 *Ἡμιμόντου Schulthess πόντου r* 16 *Μυσίας Fed ἀμυσίας r* 23 *accuratius τὸν μόνον* deus, ex luce lux, per quem facta sunt omnia, quae in caelis et quae in terra, uisibilia et inuisibilia, sermo qui sit et sapientia, uirtus et uita et lux uera, qui in nouissimis temporibus propter nos induerit hominem et natus sit de sancta uirgine Maria et crucifixus et mortuus et sepultus sit. tertia die surrexit a mortuis et adsumptus in caelum sedet in dextera patris, uenturus in fine mundi

3 uirtus] *praem.* et *Cou* 4 uirgene *A* 5 resurrexit *C Cou*

lumen ex lumine, per quem facta sunt omnia, quae in caelis et quae in terra, uisibilia et inuisibilia: qui est uerbum et sapientia et uirtus et uita et lumen uerum, et qui in nouissimis diebus propter nos incarnatus est et natus ex sancta uirgine, qui crucifixus est et mortuus et sepultus. et surrexit ex mortuis tertia die et receptus in caelo est et sedet in

*Hilar. de syn. 34*

de lumine, per quem omnia et propter quem omnia facta sunt in caelo et in terra, uisibilia et inuisibilia, uerbum, sapientia et potestas, lumen uerum sempiternum in omnibus, qui nouissimis temporibus propter nos homo factus est et creatus ex sancta uirgine, crucifixus et mortuus et sepultus. et resurrexit a mortuis tertio die, receptum in caelis, sedentem ad dexteram patris et

*Cod. W* 15 rusurrexit *W*

*φῶς ἐκ φωτός, δι' οὗ ἐγένετο τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, λόγον ὄντα καὶ σοφίαν καὶ δύναμιν καὶ ζωὴν καὶ φῶς ἀληθινόν, τὸν ἐπ' ἐσχάτων τῶν ἡμερῶν δι' ἡμᾶς ἐνανθρωπήσαντα καὶ γεννηθέντα ἐκ τῆς ἁγίας παρθένου, τὸν σταυρωθέντα καὶ ἀποθανόντα καὶ ταφέντα καὶ ἀναστάντα ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀναληφθέντα εἰς οὐρανὸν καὶ καθεσθέντα ἐν δεξιᾷ τοῦ πατρὸς καὶ ἐρχό-*

*Antioch. IV* 20 *pr.* τὰ] *add.* τε *Socr Nic* 22 ἐσχάτου *Nic* 26 *alt.* καὶ *om. Socr.* 27 νεκρῶν] *praem.* τῶν *Antioch. V* ἀνεληλυθότα εἰς τοὺς οὐρανοὺς *Socr Nic* 28 καθεζομένου *s* 29 ἐκ δεξιῶν *Antioch. V*

*καὶ δι' οὗ πάντα ἐγένετο ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, ὅς ἐστιν λόγος καὶ σοφία καὶ δύναμις καὶ ζωὴ καὶ φῶς τὸ ἀληθινὸν τὸ ἀΐδιον ἐν πᾶσιν, ὅς ἐπ' ἐσχάτου τῶν ἡμερῶν δι' ἡμᾶς ἐνηνθρώπησε καὶ ἐγεννήθη ἐκ τῆς παρθένου τῆς ἁγίας, ὅς ἐσταυρώθη καὶ ἀπέθανε καὶ ἐτάφη καὶ ἀνέστη ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ καὶ ἀνελήφθη εἰς οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ πατρὸς καὶ ἔστιν ἐρχόμενος ἐν συν-*

*Cod. r* 22 *syriace habentur sententiae relatiuae, ubi textus graecus utitur participiis*

iudicare uiuos et mortuos et reddere unicuique secundum opera
sua, cuius regnum incessabile permanet in aeterna saecula. est enim
sedens in dextera patris, non solum in isto saeculo, sed et in futuro.
credimus in spiritum sanctum, hoc est in paraclitum, quem promittens 3
apostolis post adsumtionem suam in caelum misit

2 incessabilis *A*  4 parachitum *A*  promittens *Cou* mittens *AC*

dextera patris, uenturus iudicare
uiuos et mortuos et reddere unicuique
secundum opera eius, cuius
regnum sine cessatione permanet in
inmensa saecula. sedet enim in dextera
patris non solum in hoc saeculo,
3 sed et in futuro. credimus et in
spiritum sanctum, hoc est paracletum,
quem promittens apostolis post
reditum in caelos misit docere eos

*Hilar. de syn. 34*

uenientem in fine saeculi iudicare
uiuos et mortuos et reddere unicuique
secundum facta sua, cuius imperium
sempiternum manebit in aeterna
saecula, sedens semper ad dexteram
patris, non solum in hoc saeculo,
sed etiam in futuro. credimus et 3
in unum spiritum sanctum dei, hoc est
paracletum, quem pollicitus apostolis
post in caelum ascensionem misit do-

*Cod. W*  6 finem *W*

*μενον ἐπὶ συντελείᾳ τοῦ αἰῶνος κρῖναι
ζῶντας καὶ νεκροὺς καὶ ἀποδοῦναι
ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, οὗ
ἡ βασιλεία ἀκατάλυτος οὖσα διαμενεῖ
εἰς τοὺς ἀπείρους αἰῶνας. ἔσται γὰρ
καθεζόμενος ἐν δεξιᾷ τοῦ πατρός, οὐ
μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν
3 τῷ μέλλοντι. καὶ εἰς τὸ ἅγιον πνεῦμα,
τουτέστι τὸν παράκλητον, ὅπερ ἐπαγγειλάμενος
τοῖς ἀποστόλοις μετὰ τὴν
εἰς οὐρανοὺς αὐτοῦ ἄνοδον ἀπέστειλε*

*Antioch. IV*  16 τῶν αἰώνων *Socr Nic*  19 ἀκατάλυτος] ἀκατάπαυστος *Socr Nic Antioch. V*  διαμένει *p s Mau Nic*  20 καθέζεται γὰρ *Antioch. V*  23 καὶ εἰς] *praem.* πιστεύομεν *Antioch. V*  τὸ πνεῦμα τὸ ἅγιον *Socr Nic*  26 οὐρανὸν *Antioch. V*  αὐτοῦ *om. Antioch. V*

*τελείᾳ τῶν αἰώνων κρῖναι ζῶντας
καὶ νεκροὺς καὶ ἀποδοῦναι ἑκάστῳ
κατὰ τὰ ἔργα αὐτοῦ, οὗ ἡ βασιλεία
ἄνευ συντελείας διαμένει εἰς αἰῶνας
ἄνευ τέλους. κάθηται γὰρ ἐκ δεξιῶν
τοῦ πατρὸς ἀεὶ οὐ μόνον ἐν τῷ αἰῶνι
τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι.
πιστεύομεν καὶ εἰς τὸ πνεῦμα τὸ ἅγιον 3
τοῦ θεοῦ, τουτέστι τὸν παράκλητον,
τοῦτον δή, ὅν, ὡς ἐπηγγείλατο ὁ Χριστὸς
τοῖς ἑαυτοῦ μαθηταῖς, μετὰ τὴν*

*Cod. r*

docere illos et instruere de omnibus, per quem sanctificantur animae in ipsum fideliter credentes. credimus et in sanctam ecclesiam, in remissam peccatorum, in carnis resurrectionem, in uitam aeternam. 4 illos uero, qui dicunt ex ‘id, quod non fuit‘ filium aut ex alia substantia et non ex deo aut qui dicunt fuisse aliquando tempus uel saeculum, quando non fuit filius, haereticos damnat sancta et catholica ecclesia. similiter et illos, qui dicunt tres esse deos

1 docere *Cou* docens *AC* instruere *Cou* intruens *A* instruens *C* sanctificatur *A* 3 remissam *Eng* remissa *A* remissionem *Cγ* 4 filium] filius dei *γ* 5 qui *C* quid *A* 6 filios *A*

ac memorari omnia, per quem et sanctificantur sincere in eum credentium animae. 4 eos autem, qui dicunt de non exstantibus esse filium dei uel ex alia substantia et non ex deo et quod erat aliquando tempus aut saeculum, quando non erat, alienos nouit sancta et catholica ecclesia. similiter et eos, qui dicunt tres esse deos uel

*Hilar. de syn. 34*

cere eos et monere omnia, per quem et sanctificantur et uiuunt religiosorum animae in eum credentes. 4 dicentes autem ex nihilo esse filium uel ex alia substantia spiritum et non ex deo et ‘erat aliquando tempus‘ uel ‘saeculum‘, ‘quando non erat‘, alienos nouit sancta et catholica ecclesia. similiter etiam dicentes tres esse deos uel

*Cod. W* 9 uiunt *W* 10 seum *W*

*διδάξαι αὐτοὺς καὶ ὑπομνῆσαι πάντα, δι᾽οὗ καὶ ἁγιασθήσονται αἱ τῶν εἰλικρινῶς εἰς αὐτὸν πεπιστευκότων ψυχαί. 4 τοὺς δὲ λέγοντας ἐξ οὐκ ὄντων τὸν υἱὸν ἢ ἐξ ἑτέρας ὑποστάσεως καὶ μὴ ἐκ τοῦ θεοῦ καὶ ‘ἦν ποτε χρόνος, ὅτε οὐκ ἦν’, ἀλλοτρίους οἶδεν ἡ καθολικὴ ἐκκλησία. ὁμοίως καὶ τοὺς λέγοντας τρεῖς εἶναι*

*Antioch. IV* 17 *αὐτοὺς om. Socr Nic* 20 *οὐκόντων p* 22 *τοῦ om. s Nic καὶ ὅτι ἦν χρόνος ποτὲ (ποτε χρόνος Nic) Antioch. V Nic* 23 *ἢ αἰών, ὅτε μή Antioch. V* 24 *καθολικὴ] add. καὶ ἁγία Antioch. V* 25 sqq. *addidimus ex symbolo Antiocheno V a. 345 (Athan. de syn. 26)*

*ἄνοδον αὐτοῦ εἰς τοὺς οὐρανοὺς ἐξαπέστειλεν τοῦ διδάξαι αὐτοὺς καὶ ὑπομνῆσαι αὐτοὺς πάντα, δι᾽οὗ ἁγιάζονται καὶ ἁγιάζουσιν τὰς ψυχὰς τῶν ἀληθινῶν τῶν ἀληθῶς εἰς αὐτὸν πιστευόντων. 4 τοὺς δὲ λέγοντας, ὅτι ἐξ οὐκ ὄντων ἐστὶν ὁ υἱὸς τοῦ θεοῦ ἢ ἐξ ἑτέρας ὑποστάσεως τὸ πνεῦμα καὶ μὴ ἐκ τοῦ θεοῦ ἢ ὅτι ἦν ποτε χρόνος ἢ αἰών, ὅτε οὐκ ἦν, ἀλλοτρίους οἶδεν ἡ ἁγία καὶ καθολικὴ ἐκκλησία.*

*Cod. r* 24 *τὸ πνεῦμα] syr. habetur nota accus.*

aut Christum non esse deum aut ante aeuum non fuisse Christum neque filium dei aut ipsum patrem et filium et spiritum sanctum aut non natum filium aut non sententia neque uoluntate deum patrem genuisse filium, hos omnes anathematizat et execratur sancta et catholica ecclesia.

1 aeuum *Fed* ea unum *A* saecula *Cou*  2 ipsum *sc. esse*

Christum non esse deum et ante saecula neque Christum neque filium eum esse dei uel eum ipsum esse patrem et filium et sanctum spiritum uel innascibilem filium uel quod neque consilio neque uoluntate pater genuerit filium, anathematizat sancta et catholica ecclesia.

*Hilar. de syn. 34*

Christum non esse deum siue spiritum non esse dei uel ante saecula nec Christum nec filium et nec spiritum dei esse uel eundem patrem et filium et spiritum sanctum uel non natum filium uel natum spiritum aut ‘uoluntate’ uel ‘arbitrio’ ‘pater genuit filium’, ‘fecit’ siue ‘creauit’ uel ‘demonstrauit’, sed ‘secundum intellectum omnia scientem, uerbum dei’, hos omnes anathematizat sancta catholica ecclesia.

*Cod. W*  11 *desideratur* non *ante* uoluntate, *sed cf. cod. r*  13 demonstrabit *W*  14 intellectum *rep. W*  15 omniam *W*

*θεοὺς ἢ τὸν Χριστὸν μὴ εἶναι θεὸν ἢ πρὸ τῶν αἰώνων μήτε Χριστὸν μήτε υἱὸν αὐτὸν εἶναι θεοῦ ἢ τὸν αὐτὸν εἶναι πατέρα καὶ υἱὸν ἢ ἅγιον πνεῦμα ἢ ἀγέννητον υἱὸν ἢ ὅτι οὐ βουλήσει οὐδὲ θελήσει ἐγέννησε ὁ πατὴρ τὸν υἱόν, ἀναθεματίζει ἡ ἁγία καὶ καθολικὴ ἐκκλησία.*

*Antioch. V*  25 *καὶ om. p*

*τοὺς δὲ λέγοντας, ὅτι τρεῖς εἰσι θεοὶ ἢ ὅτι ὁ Χριστὸς οὐκ ἔστι θεὸς ἢ ὅτι τὸ πνεῦμα οὐκ ἔστι θεοῦ ἢ ὅτι πρὸ αἰώνων οὐδὲ ὁ Χριστὸς καὶ ὁ υἱὸς οὐδὲ τὸ πνεῦμα τοῦ θεοῦ ἐστιν ἢ ὅτι ὁ αὐτὸς ὁ πατὴρ καὶ ὁ υἱὸς καὶ τὸ πνεῦμα τὸ ἅγιον ἢ ἀγέννητον τὸν υἱὸν ἢ γεννητὸν τὸ πνεῦμα ἢ ὅτι βουλῇ ἢ θελήματι ὁ πατὴρ ἐγέννησε τὸν υἱὸν ἢ ὅτι ἐποίησεν ἢ ὅτι ἔκτισεν ἢ ὅτι προεχείρισεν ἢ ὅτι γνώμῃ γέγονεν ὁ λόγος τοῦ θεοῦ, ὃς πάντα οἶδε ὁμοῦ σὺν τῷ πατρί, καὶ τούτους πάντας ἀναθεματίζει ἡ ἁγία καθολικὴ ἐκκλησία.*

*Cod. r*  23 *ὁ αὐτὸς*] *syr. habetur nota accus.*

**Subscriptiones.**

### 3.

[Opto uos in domino bene ualere].

(1) | Stephanus episcopus Antiochiae prouinciae Siriae Coelae, opto uos in domino bene ualere. f. 87r

(2) Olympius episcopus Doliceus, opto uos in domino bene ualere.

(3) Gerontius episcopus Raphaniae ⟨, opto uos in domino bene ualere⟩.

(4) Menofantus episcopus ab Epheso, opto uos in domino bene ualere.

(5) Paulus episcopus, opto uos in domino bene ualere.

(6) Eulalius episcopus ab Amasias, opto uos in domino bene ualere.

(7) Machedonius episcopus a Mopsuestia, opto uos in domino bene ualere.

(8) Thelafius episcopus a Calchedonia, opto uos in domino bene ualere.

(9) Acacius episcopus a Caesarea, opto uos in domino bene ualere.

(10) Theodorus episcopus ab Heraclia, opto uos in domino bene ualere.

(11) Quintianus episcopus a Gaza, opto uos in domino bene ualere.

(12) Marcus episcopus ab Aretusa, opto uos in domino bene ualere.

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2 *Formula* opto uos *etc. hoc loco in A per errorem posita est; uidetur librarius notam marginalem, quae in archetypo ad l. 6, ubi post Gerontii episcopi nomen salutandi formula omissa erat, pertinebat, falso loco inseruisse; in sequentibus subscriptionibus uoces* episcopus *et* domino *semper ita abbreuiatae sunt:* episc̄, dn̄o*; de singulis nominibus et episcoporum et sedium episcopalium u. Studien II 70—92; ibidem p. 92 sq. u. de numero episcoporum et p. 94—97 de prouinciis, ex quibus episcopi conuenerant. ex editoribus praeter Fabrum et Coustantium collati sunt imprimis editores collectionum canonum, sc. Binius I 452, Ed. regia III 99 sq., Labbe-Cossart II 710—712, Hardouin I 681—684, Coleti II 742 sq., Mansi III 138 sq. et praeter hos Baronius ad a. 347 n. XCV et Le Quien, Oriens christianus (Parisiis 1740), quorum coniecturas alicuius momenti inseruimus apparatui critico* 3 *lectoris commoditati consulentes singulis episcoporum nominibus numeros continuos uncis rotundis inclusos addidimus* sirae *A* Coelae *Eng* Coeles *Cou cett. edd.* cylae *A* 6 Raphaniae *Hardouin Coleti Le Quien II 921* lamphaniae *ACγ* 6—7 *n. 3 et 4 in A coniuncti sunt sub una formula* opto uos *etc. de formula post Gerontii nomen omissa et l. 2 falso addita cf. notam ad l. 2* 9 ab Amasias (*Helenoponti*)] *Fed* ab amatias (*ex genet.* Ἀμασίας) *A* ab Amantia (*Epiri nouae*) *Cγ Hardouin Le Quien II 250 Mansi* 10 Mopsuestia $S^2$ *Cou Le Quien II 889* ab marguetias *A* 12 Calchedonia (*fort.* Calchida) = *Chalcis* (*Chalcida, Calcida*) *ad Belum Syriae; cf. Studien II 72 sq.* 14 cęssarea *A* 15 Heraclia *C* heradia *A* 17 Gaza *Cou Hardouin Coleti Le Quien III 605* taxae *A* Taxe *C Fab* 18 aretus *ACm1*

(13) Cyrotus episcopus a Roso, opto uos in domino bene ualere.

(14) Eugeus episcopus a Lisinia, opto uos in domino bene ualere.

(15) Antonius episcopus a Zeumate, opto uos in domino bene ualere.

(16) Antonius episcopus a Docimio, opto uos in domino bene ualere.

(17) Dianius episcopus a Caesarea, opto uos in domino bene ualere.

(18) Uitalis episcopus a Tyro, opto uos in domino bene ualere.

(19) Eudoxius episcopus a Germanicia, opto uos in domino bene ualere.

(20) Dionisius epicopus ab Alexandria prouinciae ⟨Ciliciae⟩, opto uos in domino bene ualere.

(21) Machedonius episcopus a Birito, opto uos in domino bene ualere.

(22) Eusebius episcopus ab Dorilaio, opto uos in domino bene ualere.

(23) Basilius episcopus ab Anquira, opto uos in domino bene ualere.

(24) Prohaeresius episcopus a Sinopa, opto uos in domino bene ualere.

(25) Eustatius episcopus ab Epiphania, opto uos in domino bene ualere.

(26) Pancratius episcopus a Parnaso, opto uos in domino bene ualere.

(27) Eusebius episcopus a Pergamo, opto uos in domino bene ualere.

(28) Sabinianus episcopus a † Chadimena, opto uos in domino bene ualere.

(29) Bitinicus episcopus a Zelon, opto uos in domino bene ualere.

f. 88r (30) | Dominius episcopus a † Polidiane, opto uos in domino bene ualere.

1 Roso *Hardouin* roeo *ACγ* Rhodo (*Ciliciae*) *Coleti Mansi* 2 Eugenius *Le Quien I 1029* Lysinia *Le Quien I 1029* lisicia *A* Larissa *Hardouin Coleti Mansi* 4 Docimio *Fed* docimo *ACγ* 5 Dianius *Hardouin* (*cf. Διάνιος in Basil. M. ep. 51 [PG XXXII 389 M]*) Dianaeus *Cou* dion *A* 7 Eudoxius *Cou Hardouin* eudosius *A* Germanicia *Cou Hardouin* germaniae *A* Germania *C Fab* 9 Ciliciae *add. Fed; cf. Studien II 75* 11 Birito (*Βηρυτοῦ*) *Fed* uirito *AS$^2$Cou* Beryto *Cm2 Hardouin Coleti Mansi* 12 euseuius *A* ab Dorilaio *Fed* ab dorlaiu *A* ab Dorylaeo *Hardouin* a Dorlani *γ* 15 eustacius *A* 17 Parnaso *Cou Hardouin* pernaso *AC Fab* 19 euseuius *A* 21 Chadimena (*Phrygiae*) *Fed* (*cf. Studien II 77 sq.*) chatimera *AC Fab Binius Ed. regia Baronius Labbe* Cathimera *Cou* Immeria (*Osrhoenes*) *Hardouin* 23 a Zelon *ex genet. Ζηλῶν* 24 Polidiane (*Phoenices*) *Fed* (*cf. Georg. Cypr. 982 ἡ κώμη Πολιτιανή sub ἐπαρχία Φοινίκης Παραλίας et Studien II 78*) palladianu *A* Palladiano *Cγ cett. edd.*

(31) Pison episcopus a Trocnada, opto uos in domino bene ualere.
(32) Cartherius episcopus ab Aspona, opto uos in domino bene ualere.
(33) Filetus episcopus a Iuliopoli, opto uos in domino bene ualere.
(34) Squirius episcopus a Mareota, opto uos in domino bene ualere.
(35) Filetus episcopus a Cratia, opto uos in domino bene ualere.
(36) Timasarcus episcopus, opto uos in domino bene ualere.
(37) Eusebius episcopus a Magnesia, opto uos in domino bene ualere.
(38) Quirius episcopus a Filadelfia, opto uos in domino bene ualere.
(39) Pison episcopus ab Adanis, opto uos in domino bene ualere.
(40) Thimotheus episcopus, opto uos in domino bene ualere.
(41) Eudemon episcopus a Thaneos, opto uos in domino bene ualere.
(42) Callinicus episcopus a Pelusio, opto uos in domino bene ualere.
(43) Eusebius episcopus a Pergamo, opto uos in domino bene ualere.
(44) Leucadas episcopus ab Ilio, opto uos in domino bene ualere.
(45) Niconius episcopus a Troados, opto uos in domino bene ualere.
(46) Adamantius episcopus a Cio, opto uos in domino bene ualere.
(47) Edesius episcopus a Coo, opto uos in domino bene ualere.
(48) Theodulus episcopus a Neocaesarea, opto uos in domino bene ualere.
(49) Sion episcopus, opto uos in domino bene ualere.

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1 Pison *γ* pyson *A* Trocnada (*Galatiae*) *Fed* (*cf. Basilius Notit. 277 ὁ Τροκνάδων et Studien II 79*) troada *ACγ* (*sed cf. infra n. 45* Niconius ep. a Troados) Tenedo *Hardouin Coleti Mansi* 3 ab Heliopoli *Hardouin Coleti Mansi* 4 Squirius *Fed* (*cf. in Studien II 79—81 uarias formas Ἰσχυρᾶς, Ἰσχυρίων,* Scyrus, Scyras, Squiras) quirius *A*, *sed* Quirius *deriuatur a Κύριος et est nomen diuersum; cf. infra n. 38* Quirius ep. a Filadelfia Mareota *γ* marcota *A* 7 euseuius $AS^2$ Magnesia *Hardouin Mansi* magnenia $AS^2$ Magnienia *Cou* 8 Cyriacus *Le Quien I 868* 9 ab Adanis *uel* a Varnis *Cou* a uanis *A* a Batnis *Hardouin Coleti Mansi* 11 a Thaneos *ex genet. Τάνεως* (*Aegypti, cf. Εὐδαίμων ἐν Τάνει in Breuiario Melitiano PG XXV 376 M et Studien II 82*) 12 Callinicus *Hardouin* callenicus *ACγ* Pelusio *Fab Hardouin* pelosio *AC* 13 euseuius *A; cum occurrat iam n. 27* Eusebius ep. a Pergamo, *idem episcopus hoc loco repetitur uel* Pergamum *in n. 43 intellegendum est oppidum Thraciae; cf. Studien II 83* a Pergamo *C* a pergamum (*forte ex genet. Περγάμου*) *A* 14 Leucadius *Le Quien I 775* 15 Niconius *Le Quien I 777* noconius *ACγ* a Troados] a troadas (*ex genet. Τρῳάδος*) *ATC* a Troade *Cou Hardouin Mansi* 17 eddesius *A* 18 Theodulus *Hardouin* theodolus *ACγ* Neocaesarea *Binius et plerique edd.* neocaesarioso *ATC*

(50) Theogenes episcopus a Licia, opto uos in domino bene ualere.
(51) Florentius episcopus ab Ancyra, opto uos in domino bene ualere.
(52) Isaac episcopus a Leto, opto uos in domino bene ualere.
(53) Eudemon episcopus, suscripsi pro ipso, opto uos in domino bene ualere.
(54) Agapius episcopus a Theno, opto uos in domino bene ualere.
(55) Bassus episcopus a Carpatho, opto uos in domino bene ualere.
(56) Narcissus episcopus ab Irenopoli, opto uos in domino bene ualere.
(57) Ambracius episcopus a Mileto, opto uos in domino bene ualere.
(58) Lucius episcopus ab Antinoo, opto uos in domino bene ualere.
(59) Nonnius episcopus a Laudocia, opto uos in domino bene ualere.
f. 88$^{r}$ (60) | Pantagatus episcopus ab Attalias, opto uos in domino bene ualere.
(61) Flaccus episcopus ab Ieropoli, opto uos in domino bene ualere.
(62) Sisinnius episcopus a Perge, opto uos in domino bene ualere.
(63) Diogenes episcopus, opto uos in domino bene ualere.
(64) Cresconius episcopus, opto uos in domino bene ualere.
(65) Nestorius episcopus, opto uos in domino bene ualere.
(66) Ammonius episcopus, opto uos in domino bene ualere.
(67) Eugenius episcopus, opto uos in domino bene ualere.

1 Licia (*Pisidiae*) *Fed* lizia *ACγ* Bizya *Hardouin Coleti* Byzia *Mansi* 2 Ancyra *Hardouin Le Quien I 799* ancar̀a *A*$S^2$*Cγ* Ancyra = *Ancyra Ferrea* (*Lydiae*); *cf. Studien II 85* 4 Leto *Cou* lueto *A*; *cf. Ἰσαὰκ ἐν Λητοῦς in Breuiario Melitiano* (*PG XXV 376 M*). *Letus fuit oppidum Aegypti mediae*; *cf. Studien II 85 sq.* 5 suscripso *A*, *Eudemon forte subscripsit pro* Isaac *absente* 7 Theno (*insula Cycladum*) *Fed* (*cf. Studien II 86 sq.*) thenco *A*$S^2$ therinco $S^1$ Theriaco *C* Therico *Fab* Therito *Hardouin Coleti Mansi* 8 Carpatho (*insula Cycladum*) *Hardouin Coleti Mansi* car *A*; *syllabae* -pathae (-patae) *forte exciderunt propter sequens* opto; *cf. Studien II 87 sq.* 10 Irenopoli *uel* Neronopoli *Cou* anapoli *A* Amphipoli *Le Quien II 83* 12 Ambracius *Le Quien I 919* embracius *ACγ cett. edd.* a Mileto $S^2$*Cou Hardouin* ami lecto (i *del.*) *A* ab Lecto *Tm1C* ab Nilecto *Tm2* 13 ab Antinoo *Hardouin Coleti Mansi* ab babtino *ACγ*; *cf. Λούκιος ἐν Ἀντινόου in Breuiario Melitiano* (*PG XXV 376 M*) 15 ab Attalias] a gallias (*ex genet.* Ἀτταλίας) *A* ab Attalia *Hardouin Coleti Mansi* a Gallia *Binius Ed. regia* a Gallatia *Cou* 18 Sisinnius *Cou* sysimius *A* 22 Ammonius *Fed* emmonius *ACν*

(68) Antonius episcopus a Bosra, opto uos in domino bene ualere.
(69) Demofilus episcopus a Beroe, opto uos in domino bene ualere.
(70) Euticius episcopus a Filippopoli, opto uos in domino bene ualere.
(71) Seuerus episcopus a Gabula, opto uos in domino bene ualere.
(72) Thimotheus episcopus ab Ancialo, opto uos in domino bene ualere.
(73) Ualens episcopus a Mursa, opto uos in domino bene ualere.

EXPLICIT DECRETUM SYNODI ORIENTALIUM APUD SERDICAM EPISCOPORUM A PARTE ARRIANORUM, QUOD MISERUNT AD AFRICAM.

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1 Bosra (= *Bostra Arabiae*) *Fed* gusra *AT* Gusia *Cγ* 2 Demofilus *γ* demofilius *AC* 4 Gabula (*Syriae*) *Fed* cabula *AC edd.* Gabala *Le Quien II 797* 5 Ancialo (*Rhodopes*) *Fed* (*cf.* Ancialis *in Itin. Antonini 229, 2*) Anchialo *Hardouin* ancylu *A* ancylo *S²C* anquilo *Fab* Anchilo *Cou* 9 quod *Cγ* QUEM *A*

## V.

### 1.

**Epistula syn. Ariminensis et gesta Nicaena (359).**

**Cou VIII**

**Epist. ipsa.**

Beatissimo et gloriosissimo Augusto Constantio synodus Ariminensis.

1. Iubente deo et praecepto pietatis tuae credimus fuisse dispositum, ut ad Ariminensium locum ex diuersis prouinciis Occidentalium episcopi ueniremus, ut fides claresceret omnibus ec-

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12 *Ediderunt epistulam secundum Fab uel Cou Hardouin I 715—718, Coleti II 905 sq., Mansi III 305—308* 13 Sequitur epistola Ariminensis concilii ad Constantium imperatorem, ubi episcopi praeuaricati sunt a fide uera *praem. Cγ; C sumpsit uerba ex subscriptione et ex titulo subsequentis documenti* august**o *A* 15 lubente *T Fab* et] ex *γ* praecepto] patre coepto *A. Ca.c.* 17 ueneremus *A*

*ΑΝΤΙΓΡΑΦΟΝ ΕΠΙΣΤΟΛΗΣ ΠΑΡΑ ΤΗΣ ΣΥΝΟΔΟΥ ΠΡΟΣ ΤΟΝ ΑΥΓΟΥΣΤΟΝ ΚΩΝΣΤΑΝΤΙΟΝ.*

1. *Ἔκ τε τῆς τοῦ θεοῦ κελεύσεως καὶ τοῦ τῆς σῆς εὐσεβείας προστάγματος τὰ πάλαι δογματισθέντα γεγενῆσθαι πιστεύομεν. εἰς γὰρ Ἀρίμηνον ἐκ πασῶν τῶν πρὸς Δύσιν πόλεων εἰς τὸ αὐτὸ πάντες οἱ ἐπίσκοποι συνήλθομεν, ἵνα καὶ*

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18 *Graece traduntur hae litterae apud Athanas. de syn. 10 (p = cod. Parisinus graec. 474 s. XI; s = cod. Basileensis graec. A. III. 4 s. XIV; Mau*

clesiis catholicis et haeretici noscerentur. dum enim omnes, qui recte sapimus, contractaremus, placuit fidem ab antiquitate perseuerantem, quam praedicauerunt prophetae, euangelia et apostoli per ipsum deum et dominum nostrum Iesum Christum, saluatorem imperii tui et largitorem salutis tuae, ⟨ut⟩, quam semper obtinuimus, teneamus. nefas enim 2 duximus sanctorum aliquid mutilare et eorum, qui in f. 89r Nicheno tractatu consederant una cum gloriosae memoriae |

1 dum *Cγ* diu *A* 2 fidem *Eng* quidem *A* quidem ⟨ut fidem⟩ *γ; cf. textum graecum et Cass:* statutam fidem antiquitus permanere 3 praedicauerunt prophetae *Eng* perphetas *A* per prophetas *Cγ* 4 apostoli *Eng* apostolos *ACγ* 6 ⟨ut⟩, quam *Eng* suscepimus quam *uel* susceptam *Cou* quam *del. Hardouin* 7 scōrum *A* (sanctorum = *sancitorum*) et *sc.* sancitorum

*ἡ πίστις τῆς καθολικῆς ἐκκλησίας γνωρισθῇ καὶ οἱ τἀναντία φρονοῦντες ἔκδηλοι γένωνται. ὡς γὰρ ἐπὶ πλεῖστον διασκοποῦντες εὑρήκαμεν, ἀρεστὸν ἐφάνη τὴν πίστιν τὴν ἐκ παλαιοῦ διαμένουσαν, ἣν καὶ οἱ προφῆται καὶ τὰ εὐαγγέλια καὶ οἱ ἀπόστολοι διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐκήρυξαν, τοῦ καὶ τῆς σῆς βασιλείας φρουροῦ καὶ τῆς σῆς ῥώσεως προστάτου, ἵνα ταύτην κατασχόντες φυλάξωμεν καὶ φυλάττοντες μέχρι τέλους διατηρήσωμεν. ἄτοπον γὰρ καὶ ἀθέμιτον ἐφάνη τῶν ὀρθῶς καὶ* 2 *δικαίως ὡρισμένων τι μεταλλάσσειν καὶ τῶν ἐν Νικαίᾳ κοινῇ μετὰ τοῦ ἐνδοξοτάτου Κωνσταντίνου τοῦ σοῦ πατρὸς καὶ βασιλέως ἐσκεμμένων· ὧν ἡ*

*= ed. 1777), Socrat. hist. eccl. II 37 (ed. Hussey), Sozomen. hist. eccl. IV 18 (ed. Hussey), Theodoret. hist. eccl. II 19 (ed. Parmentier), Niceph. Call. hist. eccl. IX 40 (ed. Fronton du Duc). damus textum secundum Athanasium; uersionem ex graeco latinam secundum Theodoretum praebet Cassiodorus hist. trip. V 21 (uariantes u. apud Parmentier)* *titulum om. Soz* ἐπιστολὴ τῆς ἐν Ἀριμίνῳ συνόδου πρὸς τὸν βασιλέα Κωνστάντιον *Socr* ἐπιστολὴ γραφεῖσα Κωνσταντίῳ βασιλεῖ παρὰ τῆς ἐν Ἀριμήνῳ συναθροισθείσης συνόδου *Theod* ἐπιστολὴ τῆς ἐν Ἀριμήνῳ συνόδου Κωνσταντίῳ πεμφθεῖσα τῷ βασιλεῖ *Nic* 20 τά τε ἐκ τῆς *Soz* τε *om. Theod* (*rLv*), *Cass* εὐλαβείασ *s* 21 τὰ πάλαι *om. Soz* γενέσθαι *Soz* Ἀρίμινον *Mau* 22 εἰς] ἐπὶ *Soz* ταυτὸ *Nic* οἱ *om. Socr Nic*

9 τἀναντία *p* τὰ ἐναντία *Soz* 10 ἄριστον *Theod Cass* 11 ἔκπαλαι *Socr Theod Nic* 12 διὰ *om. Soz* διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου *Theod* 13 φρουροῦ] ἐφόρου *Soz* 14 κατέχοντες *Theod* φυλάττωμεν *Soz* καὶ φυλάττοντες *om. Soz* 15 διατηρῶμεν *Socr Nic* διατηροῦντες *Soz* ἐφάνη καὶ ἀθέμιτον *Theod* (*A*) τῶν] τὸν *p* 16 τί *p* μεταλλάξαι *Theod* 17 ἐνδοξοτάτου σου πατρὸς καὶ βασιλέως Κωνσταντίνου *Socr Nic*

(68) Antonius episcopus a Bosra, opto uos in domino bene ualere.
(69) Demofilus episcopus a Beroe, opto uos in domino bene ualere.
(70) Euticius episcopus a Filippopoli, opto uos in domino bene ualere.
(71) Seuerus episcopus a Gabula, opto uos in domino bene ualere.
(72) Thimotheus episcopus ab Ancialo, opto uos in domino bene ualere.
(73) Ualens episcopus a Mursa, opto uos in domino bene ualere.

EXPLICIT DECRETUM SYNODI ORIENTALIUM APUD SERDICAM EPISCOPORUM A PARTE ARRIANORUM, QUOD MISERUNT AD AFRICAM.

1 Bosra (= *Bostra Arabiae*) *Fed* gusra *AT* Gusia *Cγ* 2 Demofilus *γ* demofilius *AC* 4 Gabula (*Syriae*) *Fed* cabula *AC edd.* Gabala *Le Quien II 797* 5 Ancialo (*Rhodopes*) *Fed* (*cf.* Ancialis *in Itin. Antonini 229, 2*) Anchialo *Hardouin* ancylu *A* ancylo *S²C* anquilo *Fab* Anchilo *Cou* 9 quod *Cγ* QUEM *A*

**Epistula syn. Ariminensis et gesta Nicaena (359).**

## V.

### 1.

**Cou VIII**

**Epist. ipsa.**

Beatissimo et gloriosissimo Augusto Constantio synodus Ariminensis.

1. Iubente deo et praecepto pietatis tuae credimus fuisse dispositum, ut ad Ariminensium locum ex diuersis prouinciis Occidentalium episcopi ueniremus, ut fides claresceret omnibus ec-

12 *Ediderunt epistulam secundum Fab uel Cou Hardouin I 715—718, Coleti II 905 sq., Mansi III 305—308* 13 Sequitur epistola Ariminensis concilii ad Constantium imperatorem, ubi episcopi praeuaricati sunt a fide uera *praem. Cγ; C sumpsit uerba ex subscriptione et ex titulo subsequentis documenti* august**o *A* 15 Iubente *T Fab* et] ex *γ* praecepto] patre coepto *A. Ca.c.* 17 ueneremus *A*

*ΑΝΤΙΓΡΑΦΟΝ ΕΠΙΣΤΟΛΗΣ ΠΑΡΑ ΤΗΣ ΣΥΝΟΔΟΥ ΠΡΟΣ ΤΟΝ ΑΥΓΟΥΣΤΟΝ ΚΩΝΣΤΑΝΤΙΟΝ.*

1. *Ἔκ τε τῆς τοῦ θεοῦ κελεύσεως καὶ τοῦ τῆς σῆς εὐσεβείας προστάγματος τὰ πάλαι δογματισθέντα γεγενῆσθαι πιστεύομεν. εἰς γὰρ Ἀρίμηνον ἐκ πασῶν τῶν πρὸς Δύσιν πόλεων εἰς τὸ αὐτὸ πάντες οἱ ἐπίσκοποι συνήλθομεν, ἵνα καὶ*

18 *Graece traduntur hae litterae apud Athanas. de syn. 10 (p = cod. Parisinus graec. 474 s. XI; s = cod. Basileensis graec. A. III. 4 s. XIV; Mau*

clesiis catholicis et haeretici noscerentur. dum enim omnes,
qui recte sapimus, contractaremus, placuit fidem ab antiquitate
perseuerantem, quam praedicauerunt prophetae, euangelia et
apostoli per ipsum deum et dominum nostrum Iesum
Christum, saluatorem imperii tui et largitorem salutis tuae,
⟨ut⟩, quam semper obtinuimus, teneamus. nefas enim 2
duximus sanctorum aliquid mutilare et eorum, qui in
f. 89r Nicheno tractatu consederant una cum gloriosae memoriae|

1 dum *Cγ* diu *A* 2 fidem *Eng* quidem *A* quidem ⟨ut fidem⟩ *γ; cf. textum graecum et Cass:* statutam fidem antiquitus permanere 3 praedicauerunt prophetae *Eng* perphetas *A* per prophetas *Cγ* 4 apostoli *Eng* apostolos *ACγ* 6 ⟨ut⟩, quam *Eng* suscepimus quam *uel* susceptam *Cou* quam *del. Hardouin* 7 scōrum *A* (sanctorum = *sancitorum*) et *sc.* sancitorum

*ἡ πίστις τῆς καθολικῆς ἐκκλησίας γνωρισθῇ καὶ οἱ τἀναντία φρονοῦντες
ἔκδηλοι γένωνται. ὡς γὰρ ἐπὶ πλεῖστον διασκοποῦντες εὑρήκαμεν, ἀρεστὸν
ἐφάνη τὴν πίστιν τὴν ἐκ παλαιοῦ διαμένουσαν, ἣν καὶ οἱ προφῆται καὶ
τὰ εὐαγγέλια καὶ οἱ ἀπόστολοι διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
ἐκήρυξαν, τοῦ καὶ τῆς σῆς βασιλείας φρουροῦ καὶ τῆς σῆς ῥώσεως
προστάτου, ἵνα ταύτην κατασχόντες φυλάξωμεν καὶ φυλάττοντες μέχρι
τέλους διατηρήσωμεν. ἄτοπον γὰρ καὶ ἀθέμιτον ἐφάνη τῶν ὀρθῶς καὶ* 2
*δικαίως ὡρισμένων τι μεταλλάσσειν καὶ τῶν ἐν Νικαίᾳ κοινῇ μετὰ τοῦ
ἐνδοξοτάτου Κωνσταντίνου τοῦ σοῦ πατρὸς καὶ βασιλέως ἐσκεμμένων· ὧν ἡ*

= *ed. 1777). Socrat. hist. eccl. II 37 (ed. Hussey), Sozomen. hist. eccl. IV 18 (ed. Hussey), Theodoret. hist. eccl. II 19 (ed. Parmentier), Niceph. Call. hist. eccl. IX 40 (ed. Fronton du Duc). damus textum secundum Athanasium; uersionem ex graeco latinam secundum Theodoretum praebet Cassiodorus hist. trip. V 21 (uariantes u. apud Parmentier)* *titulum om. Soz* ἐπιστολὴ τῆς ἐν Ἀριμίνῳ συνόδου πρὸς τὸν βασιλέα Κωνστάντιον *Socr* ἐπιστολὴ γραφεῖσα Κωνσταντίῳ βασιλεῖ παρὰ τῆς ἐν Ἀριμήνῳ συναθροισθείσης συνόδου *Theod* ἐπιστολὴ τῆς ἐν Ἀριμήνῳ συνόδου Κωνσταντίῳ πεμφθεῖσα τῷ βασιλεῖ *Nic* 20 τά τε ἐκ τῆς *Soz* τε *om. Theod (rLv), Cass* εὐλαβείασ *s* 21 τὰ πάλαι *om. Soz* γενέσθαι *Soz* Ἀρίμινον *Mau* 22 εἰς] ἐπὶ *Soz* ταυτὸ *Nic* οἱ *om. Socr Nic*

9 τἀναντία *p* τὰ ἐναντία *Soz* 10 ἄριστον *Theod Cass* 11 ἔκπαλαι *Socr Theod Nic* 12 διὰ *om. Soz* διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου *Theod* 13 φρουροῦ] ἐφόρου *Soz* 14 κατέχοντες *Theod* φυλάττωμεν *Soz* καὶ φυλάττοντες *om. Soz* 15 διατηρῶμεν *Socr Nic* διατηροῦντες *Soz* ἐφάνη καὶ ἀθέμιτον *Theod (A)* τῶν] τὸν *p* 16 τί *p* μεταλλάξαι *Theod* 17 ἐνδοξοτάτου σου πατρὸς καὶ βασιλέως Κωνσταντίνου *Socr Nic*

Constantino patre pietatis tuae; qui tractatus manifestatus est et insinuatus mentibus populorum et contra haeresim Arrianam tunc positus inuenitur, ⟨at non solum ipsa, sed etiam reliquae⟩ haereses inde sunt expugnatae. a quo si aliquid demtum fuerit, uenenis haereticorum aditus panditur.

2. Ideo Ursatius et Ualens in suspicionem eiusdem haereseos Arrianae uenerunt aliquando et suspensi erant a communione et rogauerunt ueniam, sicut eorum continent scripta, quam meruerant tunc temporis a concilio Mediolanensi assistentibus etiam legatis

2 arranam *Am1*  3 tunc] ita *susp. Cou*  inuenitur—haereses] sed uniuersae haereses *susp. Eng*  ut (at *Fed*) non solum ipsa, sed etiam reliquae *suppl. Ualesius in editione Socratis ex textu graeco*  4 sint *γ Ualesius*  expurgatae *T Fab*  5 pandetur *Eng*  6 ideo *γ* adeo *A*  7 arrane *A*  erant *γ* erunt *ACm1* fuerunt *Cm2*  8 quameruerant *A* quia meruerant *Cm1*

διδασκαλία καὶ τὸ φρόνημα διῆλθέ τε καὶ ἐκηρύχθη εἰς πάσας ἀνθρώπων ἀκοάς τε καὶ διανοίας, ἥτις ἀντίπαλος μόνη καὶ ὀλετὴρ τῆς Ἀρείου αἱρέσεως ὑπῆρξε, δι' ἧς οὐ μόνον αὕτη, ἀλλὰ καὶ αἱ λοιπαὶ αἱρέσεις καθῃρέθησαν, ἐν ᾗ ὄντως καὶ τὸ προσθεῖναί τι σφαλερὸν καὶ τὸ ἀφελέσθαι τι ἐπικίνδυνον ὑπάρχει· ὡς, εἴπερ τι θάτερον γένοιτο, ἔσται τοῖς ἐχθροῖς ἄδεια τοῦ ποιεῖν, ἅπερ βούλονται.

2. Ὅθεν Οὐρσάκιός τε καὶ Οὐάλης, ἐπειδὴ ἔκπαλαι μέτοιχοί τε καὶ σύμφωνοι τοῦ Ἀρειανοῦ δόγματος ἦσαν καθεστηκότες, καὶ τῆς ἡμετέρας κοινωνίας χωρισθέντες ἀπεφάνθησαν. ἧς ἵνα μετάσχωσιν, ἐφ' οἷς ἑαυτοῖς συνεγνώκεισαν πλημμελήσαντες, μετανοίας τε καὶ συγγνώμης ἠξίουν τυχεῖν, ὡς καὶ τὰ ἔγγραφα τὰ ὑπ' ἐκείνων γεγενημένα μαρτυρεῖ, δι' ὧν ἁπάντων φειδὼ γεγένηται καὶ τῶν ἐγκλημάτων συγγνώμη. ἦν δὲ ὁ καιρός, καθ' ὃν ταῦτα ἐπράττετο, ὅτε ἐν Μεδιολάνῳ τὸ συνέδριον τῆς συνόδου συνεκροτεῖτο, συμπαρόντων δὲ καὶ τῶν πρε-

10 διδασκαλία] *add.* τε *Socr*  διῆλθεν τε *p*  11 μόνη] μένει *Soz*  12 αὐτὴ *Socr, Theod* (*rB*$^2$*L*), *Nic* illa *Cass*  αἱρέσεις] πᾶσαι *Soz*  13 *pr.* τὸ *om. Soz* ἀσφαλέσθαι *p*  *alt.* τι *om. Socr Theod Nic*  14 τι] καὶ *Socr Nic*, *om. Theod* θά*τερον *p*  γένηται *Soz*  ἀ*δεια *p*  τοῦ *om. Socr Soz Nic*  15 βούλοιντο *Socr Nic*  16 ἐπειδὴ] *add.* καὶ *Nic*  ἔκπαλαι *om. Theod* πάλαι *Soz*  σύμφρονες *Socr Nic* σύμβουλοι *Soz*  17 Ἀρειανικοῦ *Socr, Theod* (*r* ἀρείου *z* ἀρριανοῦ *T*) Ἀρειανείου *Nic* Ἀρείου *Soz* (*B*)  καὶ *om. Theod*  18 ἑαυτοὺς *Nic*  19 ὡς *om. Theod* (*praeter R et B*$^2$) et rescripta eorum ita se habere testantur *Cass*  ἀντίγραφα *Theod* rescripta *Cass*  20 ὑπὲρ *Nic*  φειδῶ (*accentus ex parte eras.*) *p, s*
21 ὁ *om. Soz*

Romanae ecclesiae. Constantino praesente in hoc cum magno 2
examine fuisset conscriptum, quod tenens baptizatus ad quietem
dei commigrauit, nefas putamus inde aliquid mutilare et tot
sanctos et confessores et successores martirum ipsius tractatus
conscriptores in aliquo remouere, cum et ipsi praeteritorum catholicorum
secundum scripturas cuncta seruarunt. ⟨quorum fides⟩ mansit
usque in haec tempora, quibus pietas tua ⟨a⟩ deo patre per deum
et dominum nostrum Iesum Christum regendi orbis accepit
⟨facultatem⟩. * * * * * * * * * * * * * * * * * * * * * * * * * 3

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1 hoc *sc. concilio Nicaeno; cf. p. 79, 8* 3 militare *Fab* 5 conscribtores (*alt.* o *ex* e) *A* conscriptas res *Cm1* praeteritorum catholicae ecclesiae scriptorum *susp. Cou* 6 scribturas *A* cunctas *CFab* seruauerunt *CFab* seruauerint *Cou* quorum fides *add. Cou* mansit usque *coni. Cou* mansisseque *A* 7 a *add. Cm2* 9 facultatem *add. Fe1* potestatem *add. Cou* 9—82, 1 *lacunam indicaui, cf. textum graecum; Ualesius ita suppleuit:* uerum miseri homines et infelici sensu praediti iterum ausu temerario se praecones impiae doctrinae renuntiarunt et

σβυτέρων τῆς τῶν Ῥωμαίων ἐκκλησίας — ἐγνωκότες δὲ ἅμα καὶ τὸν μετὰ τελευτὴν
ἄξιον μνήμης Κωνσταντῖνον μετὰ πάσης ἀκριβείας καὶ ἐξετάσεως τὴν συγγρα-
φεῖσαν πίστιν ἐκτεθεικότα. ἐπειδὴ δὲ ὡς ἐξ ἀνθρώπων ἐγένετο βαπτισθεὶς καὶ 2
πρὸς τὴν ὀφειλομένην εἰρήνην ἀνεχώρησεν, ἄτοπον εἶναι μετ' ἐκεῖνόν τι καινο-
τομεῖν καὶ τοσούτους ἁγίους ὁμολογητάς, μάρτυρας, τοὺς καὶ τοῦδε τοῦ δόγμα-
τος συγγραφεῖς τε καὶ εὑρετὰς ὑπεριδεῖν, οἵτινες κατὰ τὸν παλαιὸν τῆς ἐκκλη-
σίας θεσμὸν ἅπαντα φρονοῦντες διαμεμενήκασιν. ὧν ὁ θεὸς τὴν πίστιν καὶ
εἰς τοὺς σοὺς χρόνους τῆς βασιλείας μετέδωκε διὰ τοῦ δεσπότου ἡμῶν
Ἰησοῦ Χριστοῦ, δι' οὗ σοι καὶ τὸ βασιλεύειν οὕτως ὑπῆρξεν ὡς καὶ
τῆς καθ' ἡμᾶς οἰκουμένης κρατεῖν. πάλιν γοῦν οἱ ἐλεεινοὶ καὶ οἰκτροὶ τῷ 3
φρονήματι ἀθεμίτῳ τολμήματι τῆς δυσσεβοῦς φρονήσεως κήρυκας ἑαυ-
τοὺς ἀνήγγειλαν καὶ ἐπιχειροῦσιν ἀνατρέπειν πᾶν ἀληθείας σύνταγμα. ὡς

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10 τῶν *om. Nic* δὲ *om. Soz Nic* 12 ἐκτεθηκότεσ *p* 13 ἄτοπον ἐνομίσαμεν *Theod* (*H*) incongruum esse iudicamus *Cass* ἐκεῖνο (ν *add.*) *s, Mau* 14 μάρτυρας] *praem.* καὶ *Socr Soz Theod Nic* τοὺς] *add.* δὲ *Soz* τοῦδε *om. Soz Nic* 15 συγγραφέας *Soz Nic* ἐφευρετὰς *Theod* (εὐεργέτασ *A*) παριδεῖν *Theod* despicere *Cass* τῆς] *add.* καθολικῆς *Socr Soz* 16 θεσμὸν] *add.* τῆς καθολικῆς *Nic* ἅπαντες *Nic; cf.* per omnia sapuisse *Cass* 17 μεταδέδωκε *Soz* καὶ διὰ *Theod* (*praeter HT*) δεσπότου] κυρίου *Socr* 18 οὕτως *om. Nic* 19 οἱ *om. Soz Nic* 20 τολμήματι] φρονήματι *p* κήρυκας] *add.* τε *Soz Nic* 21 πᾶν] *add.* τὸ τῆς *Socr*

. . . . . . . . . . . . . . . . . . . . . . . . tunc etiam conabantur
conuellere, quod fuerat positum ratione. et cum pietatis tuae litterae
iusserunt tractari de fide, offerebatur nobis a supradictis turbatoribus
ecclesiarum adsociato Germinio et Gaio nouum nescio quid considerandum, ⟨quod⟩ multa peruersae doctrinae continebat. at uero cum
uideretur displicere, quod offerebant publice in concilio, putauerunt
aliter esse conscribendum. equidem haec breui tempore saepe mutasse manifestum est. et ne frequentius ecclesiae perturbentur,
4 placuit statuta uetera rata et inmutabilia seruari. ad instru-

1 nunc *Ualesius* 2 et] etenim *Cou* 3 offerebantur *A* 4 considerandum *γ* consideratum *A* ⟨quod⟩ consideratum *Eng* 5 quod *add. Cγ, om. Eng* at uero *Cou* adeo *A Fab* 7 tempore] *noli addere* eos, *cf. p. 86, 15* 8 ecclesiae frequentius *Cγ* 9 statuta *Fed* istatuta *A* instituta *Cγ* rata et inmutabilia *Fed* rata atque inuiolabilia *Ualesius* rationabilia *AC* instruendam *Cm2* struendam *A*

γὰρ κατὰ τὸ σὸν πρόσταγμα τὸ συνέδριον τῆς συνόδου συνεκροτεῖτο, κἀκεῖνοι
τῆς ἰδίας ἀπάτης ἐγύμνουν τὴν σκέψιν. ἐπειρῶντο γὰρ πανουργίᾳ τινὶ καὶ
ταραχῇ προσφέροντές τι καινοτομεῖν, τῆς τοιαύτης ἑταιρίας τοὺς συναλισκομένους εὑρόντες Γερμήνιον, Αὐξέντιον καὶ Γάϊον, τοὺς τὴν ἔριν καὶ διχοστασίαν ἐμποιοῦντας. ὧν ἡ διδασκαλία μία μὲν οὖσα πᾶν πλῆθος βλασφημιῶν
ὑπερβέβηκεν. ὡς δὲ συνεῖδον οὐχὶ τῆς τοιαύτης προαιρέσεως ὄντας οὔτε
ὁμογνωμονοῦντας, ἐφ' οἷς κακῶς ἐφρόνουν, εἰς τὸ συμβούλιον ἡμῶν
μετήγαγον ἑαυτούς, ὡς δοκεῖν ἕτερόν τι γράφειν. ἦν δὲ ὁ καιρὸς βραχὺς
ὁ καὶ τὰς γνώμας αὐτῶν ἐξελέγχων. ἵνα οὖν μὴ τοῖς αὐτοῖς ἀεὶ τὰ τῆς
ἐκκλησίας περιπίπτῃ καὶ ταραχὴ καὶ θόρυβος καλινδούμενος ἅπαντα
συγχέῃ, βέβαιον ἐφάνη τὰ πάλαι ὡρισμένα ἔννομα καὶ ἀμετακίνητα
διαφυλάττειν, τοὺς δὲ προειρημένους τῆς ἡμετέρας κοινωνίας ἀποκεχω-
4 ρίσθαι. δι' ἣν αἰτίαν τοὺς ἀναδιδάξοντας πρέσβεις πρὸς τὴν σὴν ἐπιεί-

10 *all.* τὸ *om. s Theod* συνεκρότητο *s* συγκεκρότητο *p* κακεῖνοι *p* 12 προ•φέροντεσ *p* ἑτεροίας *Socr* τοὺς *om. Mau Theod* 13 Γερμίνιον *Mau Nic* Γερμάνιεν *Socr*, (*add.* τινα καὶ) *Theod* Germanium *Cass* ἔριν] αἵρεσιν *Theod Cass* 14 μία μὲν οὖσα] διαμένουσα *Theod* (*ALT* μένουσα *r*) una quidem existens *Cass* μένουσα *Soz* (*H* μὴ μένουσα *B*, *u. Parmentier*) μὴ μένουσα *Nic* 15 τοιαύτης] αὐτῆς *Socr*, *Soz* (*B*). *Theod* (τοιαύτης $B^3$), *Nic* αἱρέσεως *Soz Nic* suae uoluntatis *Cass* οὐθ' *Soz Nic* 17 ἕτερον] *om. Theod*, aliud *Cass* τι *om. Socr* 18 ἵν' *Soz Theod Nic* μὴ οὖν *Socr* ἀεὶ *om. Soz Nic* 19 κυλινδούμενος *Socr Soz* ἅπαντας *Soz*, *Theod* (*s*), *Nic* 20 συνέχῃ *Soz Nic* διωρισμένα *s* ἔννομα] *om. Soz Nic* ἔμμονα *Socr* 21 φυλάττειν *Soz Nic* τῆς] *praem.* ἀπὸ *Socr* 22 ἣν *p* ἀναδιδάξαντασ *p a.c.*, *s*, *Theod* (*Gz*)

endam igitur tuam clementiam ⟨legatos nostros misimus, ut sententiam concilii per litteras nostras nuntiarent⟩, quibus hoc ipsum solum mandauimus, ut non aliter legationem perferrent, quam ⟨ut⟩ statuta uetera permanerent firmissima, ut et sapientia tua cognosceret non hoc, quod promiserant supradicti Ualens, Ursacius, Germinius et Gaius, si ⟨aliquid rectorum⟩ sublatum fuisset, pacem posse compleri. magis enim turbatio cunctis regionibus et ecclesiae Romanae inmissa est.

f. 89$^{v}$ 3. Ob quam rem tuam rogamus clementiam, ut pla|cidis auribus et sereno uultu uniuersos legatos nostros et respicias et audias neue aliquid permittat clementia tua iniuria ueterum conuelli, sed manere ea, quae a maioribus nostris accepimus, quos fuisse et prudentes et sine spiritu sancto dei non egisse confidimus, quia ista

1—2 legatos—nuntiarent *add. Fed ex textu graeco; Ualesius suppleuerat:* legatos nostros direximus concilii sententiam per litteras nostras nuntiaturos 3 mandauimus *Ualesius* mandamus *ACγ* ut *add. Fed* 4 ut et *γ* utut *A* 5 hoc = *eo* *post* hoc *suppl.* quod a ueteribus statutum est *Cou* Ualens] *add.* et *Cγ* 6 aliquid rectorum *add. Fed* 8 est] erit *Eng* 9 rogamus *Cou* rogantes *AC Fab* 10 sereni *A* ne uel *Fab* 11 aliquid *om. TC Fab* iniuriam *A* iura *Fab* uetera *Fab*

κειαν ἀπεστάλκαμεν, τὴν γνώμην τοῦ συνεδρίου διὰ τῆς ἐπιστολῆς μηνύσοντας· τοῖς δὲ πρέσβεσι πρό γε πάντων τοῦτο παρεκελευσάμεθα τὸ τὴν ἀλήθειαν πιστώσασθαι ἐκ τῶν πάλαι ἀρχαίων καὶ δικαίων ὁρμωμένους. οἳ καὶ τὴν σὴν ἀναδιδάξουσιν ὁσιότητα, ὅτι οὐχ, ὥσπερ ἔφησαν Οὐρσάκιός τε καὶ Οὐάλης, ἔσται εἰρήνη, εἴπερ τι τῶν δικαίων ἀνατραπείη. πῶς γὰρ εἰρήνην οἷόν τε ἄγειν τοὺς τὴν εἰρήνην καταλύοντας; μᾶλλον γὰρ ἔρις καὶ ταραχὴ ἐκ τούτων σὺν ταῖς λοιπαῖς πόλεσι καὶ τῇ τῶν Ῥωμαίων ἐκκλησίᾳ γενήσεται.

3. Διὸ δὴ ἱκετεύομεν τὴν σὴν ἐπιείκειαν, ἵνα προσηνέσιν ἀκοαῖς καὶ γαληναίῳ βλέμματι τοὺς ἡμετέρους πρέσβεις ἀθρήσειας μήτε πρὸς ὕβριν τῶν τετελευτηκότων καινόν τι μεταλλάττειν ἐπιτρέψειας, ἀλλ᾽ ἐάσῃς ἐμμένειν ἡμᾶς τοῖς παρὰ τῶν προγόνων ὁρισθεῖσί τε καὶ νενομοθετημένοις. οὓς ἅπαντα μετὰ ἀγχινοίας τε καὶ φρονήσεως καὶ πνεύματος ἁγίου πεποιηκέναι φήσαιμεν ἄν.

15 δὲ] *γε Socr* 16 καὶ δικαίων] *δικαίως Soz Nic* *ὡρισμένων Soz Nic* 17 ὁσιότητα] *ἀθεότητα p m1* *ὁσιότητα ἀναδιδάξουσιν Theod* *ἔφησεν Theod* ait *Cass* *τε om. Mau Soz Nic* 18 *εἰπέρ τι p* 20 *τῶν om. Theod* *γενήσηται s* 21 δὴ] *add. καὶ Socr* *γαληνιαίῳ Soz Nic γαληνῷ Theod (r T γαληνίῳ zA$^{c}$)* 22 τοὺς ἡμετ. πρέσβεις] *τὰ τῆς ἡμετέρας πρεσβείας Socr* *μηδὲ Soz, Theod* (*r B$^{s}$ υ*), *Nic* 23 *ἀλλὰ Nic* *ἐάσεισ Theod (ANGLRT)* *ἡμᾶς ἐμμένειν Socr* 24 *ὁρισθείσι p* *νεμομοθετημένοισ p a. c.* *ἅπαντας Socr*

nouitate non solum fideles populi perturbati sunt, uerum etiam et
2 infideles ad credulitatem uetantur accedere. oramus etiam, ut prae-
cipias tot episcopos, qui Arimino detinentur, inter quos plurimi,
qui aetate et paupertate defecti sunt, ad suam prouinciam remeare,
ne destituti sine episcopis laborent populi ecclesiarum. hoc etiam fre-
quentius postulamus, ut nihil innouetur, nihil minuatur, sed maneant
incorrupta, quae patris sanctae pietatis tuae temporibus et tuis
religiosis saeculis permanserunt. nec iam nos fatigari aut conuelli
a sedibus nostris tua sancta prudentia permittat, sed ut quieti
⟨cum populis suis episcopi⟩ uacent semper postulationibus, quas

1 et *om.* γ  3 plurimi] *add.* sunt *Cou*  5 sine] suis γ; *cf. textum graecum et Cass:* ne desolatae sublatis principibus—ecclesiae  8 fatigare *A*  9 ut *om. Cou*  10 cum populis suis episcopi *add. Cou ex textu graeco*

τὰ γὰρ νῦν παρ' ἐκείνων καινοτομούμενα τοῖς μὲν πιστεύσασιν ἀπιστίαν ἐμποι-
2 εῖ, τοῖς δὲ ἀπιστοῦσιν ὠμότητα. ἱκετεύομεν δὲ ἔτι, ἵνα κελεύσῃς τοὺς ἐπι-
σκόπους τοὺς ἐν ταῖς ἀλλοδαπαῖς διατρίβοντας, οὓς καὶ τὸ τῆς ἡλικίας
ἐπίπονον καὶ τὸ τῆς πενίας ἐνδεὲς τρύχει, τὴν εἰς τὰ οἰκεῖα ἀνακομιδὴν ῥᾳδίαν
ποιήσασθαι, ἵνα μὴ ἔρημοι τῶν ἐπισκόπων ἀφωρισμένων αἱ ἐκκλησίαι δια-
μένωσιν. ἔτι δὲ πρὸς ἅπασι καὶ τοῦτο δεόμεθα, ἵνα μηδὲν μήτε ἐλλείπῃ τῶν
προϋπαρξάντων μήτε πλεονάζοι, ἀλλὰ πάντα ἄῤῥηκτα διαμείνῃ ἐκ τῆς τοῦ
σοῦ πατρὸς εὐσεβείας καὶ εἰς τὸν νῦν χρόνον διαφυλαττόμενα, μήτε
λοιπὸν ἡμᾶς μοχθεῖν καὶ τῶν οἰκείων παροικήσεων ἀλλοτρίους ἐπι-
τρέψειας γίνεσθαι· ἀλλ' ἵνα οἱ ἐπίσκοποι σὺν τοῖς ἰδίοις λαοῖς μετ' εἰρήνης
εἰς εὐχάς τε καὶ λατρείας σχολὴν ἄγοιεν, ἱκετεύοντες ὑπὲρ τῆς σῆς βασιλείας

11 πιστεύουσιν *Soz Nic*  ἐνεποίει *Soz* ἐποίει *Nic*  12 ἀπιστήσασιν *Socr* credentibus quidem incredulitatem inferunt, non credentibus uero credulitatem (*P edd.* crudelitatem *L*) *Cass; Parmentier, qui supponit textum Hilarii esse uersionem ex graeco, putat* uocem ὠμότητα *ab interprete graeco male usurpari pro* σκληροκαρδίαν *uel* σκληρότητα (*cf. Marc. 16, 14, Rom. 2, 5*) *eique in textu archetypi latini respondisse uocem* duritiam; *melius Ualesius ad Socr. II 37: 'Graecus interpres pro* credulitatem *legit* crudelitatem'; *Epiphanius autem mutauit iterum sensum*  ἔτι *om. Theod*  τοὺς *om. Mau Theod* ἐπισκόπους *om. Theod*  13 ταῖς *om. Soz Theod Nic*  15 ἀφορισμένων *p* ἀφῃρημένων *Socr* (*M, om. cett. codd.*), *Theod*  16 μηδὲν] *om. Socr* μηδὲ *Mau* μήτε *om. Nic*  ἐλλείπῃ] *add.* τι *Socr Theod Nic*  17 πλεονάζῃ *Socr Soz Theod Nic*  διαμένῃ *Socr Soz Nic* διαμένοι *Theod*  19 τῶν οἰκείων] ἐκτὸς τῶν ἰδίων *Socr* τῶν ἰδίων *Soz, Theod* (τῶν οἰκείων $B^1$ *T*)  παροικιῶν *Socr Theod* ἀλλοτρίους *om. Socr*  20 γενέσθαι *Socr Soz Theod Nic*  τῷ ἰδίῳ λαῷ *Soz Theod Nic*  21 εἰς εὐωχίας *Soz Nic* εὐχαῖς *Theod*  λατρείαις *Theod*  ἄγοιεν] ἄγιεν *p*  βασιλείας] *add.* τε *Theod*  σωτηρίας καὶ βασιλείας *Socr Soz Nic*

habent semper et pro salute tua et pro regno tuo et pro pace, quam tibi diuinitas meritis tuis profundam et perpetuam largiatur. legati autem nostri et suscriptiones et nomina episco- 3 porum uel legatorum perferent, sicut idem alia scriptura instruit tuam sanctam religiosamque prudentiam.

2 meritis] *praem.* pro *γ* 4 iidem *Ualesius* scriptura = *libellus; cf. Studien I 75* instruent *Ualesius* 5 *in A falso sequens textus narratiuus cum epistula coniunctus est, cf. notam ad l. 18*

*καὶ σωτηρίας καὶ εἰρήνης, ἣν ἡ θειότης σοι εἰς τὸ διηνεκὲς χαρίζεται. οἱ δὲ* 3 *ἡμέτεροι πρέσβεις τάς τε ὑπογραφὰς καὶ τὰς τῶν ἐπισκόπων προσηγορίας κομίζουσιν, οἵτινες καὶ ἐξ αὐτῶν τῶν θείων γραφῶν τὴν σὴν ἀναδιδάξουσιν ὁσιότητα.*

6 *εἰς τὸ διηνεκές σοι Theod* 7 *τε om. Socr Soz Theod* 8 *γραμμάτων Soz Nic* *ὁσιότητα ἀναδιδάξουσιν Theod* 9 *ὁσιότητα*] *θειότητα Socr Soz θεότητα Nic*

**Textus narratiuus.**

## 2.

(4) Cum hac epistula integrae fidei suscribentes episcopi catholici miserunt decem legatos ad imperatorem. nihilominus et pars haereticorum misit ex suo corpore decem legatos, qui, ubi uenerunt ad imperatorem, suscepti sunt, ita ut legati catholicorum non susciperentur; atque longa dilatione fatigati et minis imperatoris perterriti damnauerunt integram fidem, quam antea defendebant, et susceperunt perfidiam, quam ante damnauerunt. haec ita esse ex subiectis inuenies.

**Gesta Nicaena.**

## 3.

### GESTA, UBI PRAEUARICATI SUNT EPISCOPI LEGATI A FIDE UERA, INCIPIUNT.

Eusebio et Ypatio conss VI. Idus Octobris.

f. 96r 1 (5). |Cum consedissent episcopi mansionis Nicheae, quae

11 haec *A* 16 damnauerint *γ* 17 susceperint *γ* hoc *γ* 18 EXPLICIT (*add.* epistola *C*) AD CONSTANTIUM IMP *add. AC* 19 *Ediderunt gesta secundum Fab uel Cou Baronius ad a. 359 n. XXXIII, Binius I 479, Ed. regia III 199, Labbe-Cossart II 802 sq., Hardouin I 719 sq., Coleti II 913 sq., Mansi 314 sq.* 21 INCIPIT *A* 22 euseuio *A* 23 episc *A* mansioni *susp. Cou* Nicheae *i. e. Thraciae*] Nicaeae *Cou*

antehac Ustodizo uocabatur, in prouincia Tracia, Restutus, Gregorius, Honoratus, Arthemius, Yginus, Iustinus, Priscus, Primus, Taurinus, Lucius, Mustacius, Urbanus, Honoratus, Solutor,
2 Restutus episcopus Carthaginis dixit: 'Scit prudentia uestra, consacerdotes sanctissimi, quod, cum Arimino de fide tractatus haberetur, contentio sic discidium fecerat, ut de sacerdotibus dei diabolo inmittente discordia fieret, atque exinde factum fuerat, ut in fratres nostros ego Restutus et pars episcoporum, quae sequebatur, Ursacium, Ualentem, Germinium et Gaium quasi in auctores mali intellectus sententiam promeremus, id est, ut a nostra communione segregarentur.

2 (6). Sed quia in comminus positi uniuersa tractauimus et uniuersa discussimus inuenimusque, quod nulli displicere debeat, id est fidem in his catholicam iuxta professionem suam, cui et nos subscripsimus omnes, neque umquam haereticos fuisse et ideo, quia pacis concordia apud deum res est maxima, placuit, ut communi consensu nostro omnia, quae apud Ariminum tractata sunt, in irritum deducantur et communio eorum deo fauente integra conueniret nec quisquam in discidio remaneat, quod eos aut
2 maculare possit aut debeat. et ideo, ut dixi, quia praesentes sumus, unusquisque debet dicere, an rectum sit, quod prosecutus sum, et manu sua suscribere'. ab uniuersis episcopis dictum est 'placet' et suscripserunt.

**Textus narratiuus.**

## 4.

(7). Quae sit autem fidei confessio, cui postea subscripserunt, quam etiam Ualens secum in Ariminum pertulit, ex infra scripto recognosces. EXPLICIT.

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1 Restitutus γ  2 Athenius *T*γ Athemius *C*  4 Restitutus γ charthaginis *A*  5 quod γ quae *A*  Arimino *Eng* (*cf. p. 84, 3*) ariminū *A* Arimini *Cm2* apud Ariminum γ  6 inmittente diabolo γ  7 fuerit γ  8 Restitutus γ  9 autores *A*  15 unquam *C*γ numquam *A*  16 communi γ communia *A*  19 neque *C Cou*  discidio *Fed* discidium *A* dissidium *Fab* dissidio *Cou*  20 aut *Cm2*γ ut *A*  praesentis *A*  21 rectum *coni. Cou* dictum *A*  24 *textus narratiuus in A falso cum documento praecedente scriptura continua coniunctus est*  26 pertullit *A*  scripto recognosces (-is *C Fab*) *C* γ scribtore cognoscis *A*

## VI.

Epistula syn. Ariminensis (Arianorum) ad Constantium (359).

Cou IX

## INCIPIT EXEMPLUM FIDEI EPISTULAE MISSAE AD CONSTANTIUM IMPERATOREM A PERFIDIS EPISCOPIS.

f. $90^r$ | Domino merito gloriosissimo ac uictoriosissimo Augusto Constantio synodus Ariminensis Orientalibus consentiens [id est Migdonius, Megasius, Ualens, Epictetus et ceteri, qui haeresi consenserunt].

1. Inlustrati pietatis tuae scriptis maximas deo rettulimus
et referimus gratias, quod nos beaueris intimans nobis illa,
quae cum discursione pietatis tuae facere deberemus, ne quis
'usiae' uel 'omousii' nomina ecclesiae dei ignota aliquando
nominet, quod scandalum inter fratres facere solet. plurimum gra-
tulati sumus, quia id, quod tenebamus, recognouimus. o nos beatos, 2
quibus occurrit tanta felicitas, ut cognitione tuae pietatis ceteri,
qui haec nomina pro deo et dei filio adsumere solent, modum acce-
perint reuicti! nos igitur reddentes obsequium clementiae tuae, quod
coram ueritatis status eluxit, quae, quia nesciat uinci, et obtinuit
uictoriam, ut indignum deo nomen, quod nusquam in legibus
sanctis scriptum est, iam a nullo dicatur.

2. Unde oramus pietatem tuam, quoniam in eo loco, ubi syn-
odus gesta est, unde responsum per nostros legatos dedimus, adhuc
detinemur, iubeat nos, qui integram cum Orientalibus doctrinam
retinemus, iam ad nostras plebes dimitti, ut ex hac parte appareant
amatores ueritatis, qui deo non mutant nomen, nec cum eis, qui
peruersa doctrina infecti sunt, diutius nos, qui ueritatem
catholicam tenemus, detineamur. unde impense oramus, domine, pie- 2
tatem tuam ante deum patrem et dominum Iesum Christum deum

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1 *Ediderunt epistulam secundum Fab uel Cou Baronius ad a. 359 n. XXXIV sq., Binius I 480, Ed. regia III 200 sq., Labbe-Cossart II 803 sq., Hardouin I 719—722, Coleti II 914—916, Mansi III 315 sq.* 4 ac *om. Cγ* AUGS *A* 5 synhodus *A* 5—6 *uoces* id—consenserunt *addita esse uidentur ab auctore textus narratiui; cf. Studien I 77* migdonius *A, sed infra p. 174, 5 dicitur* magdonius 6 epitectus *A* 10 nomina *C* nomen *A*$S^2$ 13 filecitas *A* ceteri *Cou* ceteris *A* 15 reddentes *per anacoluthon pro* reddimus 16 eduxit *C* quae quia *uel* quae quoniam (*ex* quō) *Fed* quaeque *A* quae quod *γ*, *fort.* quaeque nesciuit 19 uby *A* synhodus *A* 20 didimus *A* 21 cum] in *γ* 22 retinemus *Cm2γ* detenemus *A* detinemus *Cm1* 25 impensi *A*

et dei filium, facias nos, qui suscripsimus sanae doctrinae recedentes ab 'usiae' nomine te imperante, ⟨et⟩ iubeas nos ad nostras plebes dimitti; ut laetetur ecclesia, quae immutare nomina dei et filii eius non ammittit in totum, imperio tuae uirtutis et gloriae, cui tantum diuinitas contulit, ut apparente dictionis sacrilegio iam 'usiae' et 'omousii' nomina recedant, quae in diuinis scripturis de deo et dei filio non inueniuntur scripta.

3. Subueni, pie imperator, dei summi cultoribus, subueni eis,
| qui per Christum dei filium deum patrem omnipotentem orant; *f. 91*$^r$
subueni eis, qui iudicio tuo deuotas offerunt aures, qui nesciunt colere
nisi deum patrem per dominum nostrum Iesum Christum gloriae
eius filium. et praecipe, domine imperator, ad nostras nos plebes
remeare datis litteris ad u. c. praefectum praetorii Taurum, quia
et nos in praedicatione nominis dei Orientalibus et tuae dispositioni
2 plenum reddimus obsequium. in hac re, in qua semper tenuimus,
iam ad nostras plebes redire debemus. de hac autem re ad coepiscopos nostros Orientales litteras dedimus, ut sciant hoc semper tenuisse et in fide catholica cum ipsis permanere. diuina pietas gloriosissimum te semper et ubique per omnia faciat uindicem, domine piissime imperator. EXPLICIT.

11 cf. Hebr. 1, 3

2 nomine *C* nomen *A* et *suppl. Cou* iubeas *A p. c.* iube *A a. c.* 4 admittit *Cm2y* 5 apparente dictionis sacrilegio *Eng* apparet dicationis sacrilegis *A* abolitis (*uel* ablegatis) dictionibus sacrilegis *Cou*, *fort.* apertis dictionibus sacrilegis 10 deuotos *T* aures] omnes *T* 12 praecipe *Cou* praecipuę *A* 13 ūc *A*$S^1S^2$ hunc *TC* perfectum *T* 15 reddidimus *Cou* in hac re $S^2$,*C p. c.* inhaere *A* inhere *T*,*C a. c.* 16 hac] ac *A* archiepiscopos *TCFab* episcopos *Cou* 17 semper] *suppl.* nos *Cou*, *cf. p. 82, 7* 18 diuina $S^2$*Cou* diuini *A* dei uiui *Eng* domini *CFab* 19 te gloriosissimum *C Cou* uindicem] uictorem *susp. Cou*

## VII.

Epistula Liberii ad Constantium (353/4).
Cou V

### INCIPIT EPISTULA LEGATORUM MISSA AD CONSTANTIUM IMPERATOREM A LIBERIO EPISCOPO URBIS ROMAE PER LUCIFERUM EPISCOPUM.

Gloriosissimo Constantio Augusto Liberius episcopus.

1. Obsecro, tranquillissime imperator, ut mihi benignas aures
clementia tua tribuat, quo possit mansuetudini tuae mentis meae
propositum apparere. de Christiano enim imperatore et sanctae
memoriae filio Constantini hoc ipsud sine cunctatione mereor impetrare;
sed in eo me laborare intellego, quia repetita satisfactione
placabilem etiam circa reos animum tuum in gratiam meam reuocare
non possum. sermo enim pietatis tuae iam dudum ad populum 2
missus me quidem, quem patienter omnia ferre necesse est, plurimum
lacerat, sed animum tuum, qui lenitati semper uacat, qui numquam,
ut scriptum est, in occasum diei iracundiam seruat, retinere circa
me indignationem miraculo mihi est. ego enim, religiosissime imperator,
tecum ueram pacem requiro, quae non sit uerbis conposita
interna dispositione fallaciae, sed praeceptis euangeliorum rationabiliter
confirmata. non Athanasi tantum negotium, sed multa 3
91r alia in medium | uenerunt, propter quae concilium fieri mansue-

15 cf. Eph. 4, 26

*U* = cod. Uaticanus Regin. 133 s. IX.
*G* = cod. Parisinus S. Genouefae 1351 s. XV.
*Til* = ed. I. Tilii, Parisiis 1568.
*Bar* = ed. Baronii ad a. 354 n. II sqq. (secundum *Til*).
*Lat* = coniecturae Latini Latinii in eius 'Bibliotheca' (Romae 1727) 157 sqq.
*Har* = ed. Hartel 1886 (CSEL XIV).

1 *Epistula inuenitur etiam in U et G, apud Tilium et Hartel, qui paucis exceptis lectiones cod. U secuti sunt, in appendice ad opera Luciferi Caloritani; de reliquis editoribus u. Studien I 33* 2—4 *om. UG* 3 LIUERIO *A* 5 liuerius *A* 6 opto *UG* 7 quo] quos *G* possim *UG* mansuetudinis *A* mansuetudins *U* 8 aperire *UG* etenim *UG* 9 ipsum *UG* merear *Har* 10 quia] qui *UG* repetit a *G* 11 reos *UGCm2* eos *ACm1* 13 omnia patienter *G* fer | .e *U* 14 semper uacat] . . . . . . . . *U* uabat *A* 15 retine *U* 16 est mihi *G* 17 ueruis *A* 19 conformata *susp. Lat* athanasii *UG* 20 uenerant *U* quae *om. G*

tudinem tuam fueram deprecatus, ut, ante omnia — quod specialiter optat mentis tuae erga deum sincera deuotio — cum fidei causa, in qua prima nobis spes est ad deum, diligenter fuisset tractata, negotia eorum, qui nostram circa deum obseruantiam mirari debent, possent finiri. et dignum fuerat dei cultore, dignum imperio tuo, quod Christi pietate regitur et augetur, specialiter hoc ipsum pro reuerentia sanctae religionis, cui prudenter intentus es, clementiam tuam nobis ad haec inpetranda praestare.

2. Sed multi ecclesiae membra lacerare festinant, qui confinxerunt
me litteras subpressisse, ne crimina eius, quem dicebantur
condemnasse, apud omnes paterent, quasi illas litteras episcoporum
Orientalium et Aegyptiorum, quibus in omnibus eadem ⟨in⟩
2 Athanasium crimina continebantur. at satis omnibus clarum est nec
quisquam negat nos Orientalium litteras intimasse, legisse ecclesiae,
legisse concilio atque haec etiam Orientalibus respondisse. quis
fidem et sententiam non commodauimus nostram, quod eodem
tempore octoginta episcoporum Aegyptiorum de Athanasio sententia
repugnabat, quam similiter recitauimus atque insinuauimus episcopis
3 Italis. unde contra diuinam legem uisum est etiam, cum
episcoporum numerus pro Athanasio maior existeret, in parte
aliqua commodare consensum. haec scripta, si deo fidem debet
Eusebius, qui missus fuerat, festinans ad Africam nobis reliquit.
quae tamen postea omnia scripta, ne ad inpetrandum forte concilium
deessent, Uincentius, qui cum ceteris missus fuerat,
Arelatum pertulit.

3. Uidet igitur prudentia tua nihil in animum meum introisse, quod deo seruientibus non dignum fuerat cogitare. testis autem

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3 fuisse *A* negotia *Har* (*cf. p. 89, 19* Athanasi negotium) ne *ACm1* nec *UGCm2 Til Bar* technae *uel* tunc *uel* dehinc *sc.* eorum causae *susp. Cou* 4 obseruantia *A* 5 cultori *A* 6 regetur *A* 9 confinxerunt *UGC* confixerunt *A* 11 quasi (= *scilicet*)] *ATCm1Har* quas *UGCm2* per *Lat* quas illas litteras? episcoporum *Cou* 12 *alt.* in] *UGCm2*, *om. A* 13 at] ad *U* ut *ACm1* 14 legisse] legis *G* 15 atquę *A* adque ad *UG* quis (= quibus *Lat Har*) *G* qui *AU*, *C p. c.*, *Til Bar* cui *C a. c.*, *Fab* quia iis *susp. Cou* 16 sententiam *UG Cou* scientiam *ATC Fab* eo *Fab* 17 LXXV *UG Til Har* septuaginta quinque *Bar* sententiam *A* 18 episcopi tales *ACm1* 21 consensum] co . . . *U* 22 eusebius *G* euseuius *A* theosebius *UCm2* 22—24 festinans—fuerat *rep. U* 23 quae tamen] q . . . *U* 24 ceteris] *add.* legatus *UG* 25—27 Arelatum—dignum *om. G* pertullit *A* peruenit *Bar* 26 in *om. U* 27 testi *A*

mihi est deus, testis est tota cum suis membris ecclesia me fide et
metu in deum meum cuncta mundana, ita ut euangelica et apostolica
ratio praecepit, calcare atque calcasse. non furore temerario,
f. 92r sed constituto | atque obseruato iure diuino atque in alio ministerio
ecclesiasticus uiuens nihil per iactantiam, nihil per gloriae cupiditatem,
quod ad legem pertinebat, impleui. ad istud officium 2
— testis est mihi deus meus — inuitus accessi; in quo cupio quidem
sine offensa dei, quamdiu in saeculo fuero, permanere. et numquam
mea statuta, sed apostolica ut essent semper firmata et
custodita, perfeci. secutus morem ordinemque maiorum nihil addi
episcopatui urbis Romae, nihil minui passus sum. et illam fidem
seruans, quae per successionem tantorum episcoporum cucurrit,
ex quibus plures martyres extiterunt, inlibatam custodiri semper
exopto.

4. Denique iam me aperire causam pietati tuae sollicitudo ecclesiastica
atque ipsa deuotio persuadet. significant Orientales
paci se nostrae uelle coniungi. quae est pax, clementissime imperator,
cum sint ex partibus ipsis quattuor episcopi Demofilus,
Macedonius, Eudoxius, Martyrius, qui ante annos octo, cum apud
Mediolanium Arri hereticam sententiam noluissent damnare, de
concilio animis iratis exierunt? horum si fas est sententiis, quale
sit aut quid periculi habeat, commodare consensum, aequitas et clementia
tua poterit aestimare. non est nouum, quod nunc subtiliter 2
et sub occasione nominis Athanasi adtestantur. manent litterae
Alexandri episcopi olim ad Siluestrum sanctae memoriae destinatae,
quibus significauit ante ordinationem Athanasi undecim tam pres-

24 cf. epist. Liberii *Me frater* (VIII 1350 M)

1 est (esto *Ua.c.*) mihi *UG* 2 metum *ACm1* meum] me *UG* 3 praecipit *G Bar Har* adque *A* 4 *pr.* atque] adque *A* ministerio] mysterio *A,C a.c.* 5 ecclesiasticus *UGCm2 Til Bar* ecclesiastico *Cou Har* ecclesiasticis *A* cupiditate *A* 6 *alt.* ad] *praem.* atque *UG* et *Cm2γ* 10 addidi *UG* 11 sum *om. G* 12 seruens *A* succurrit *A, C a.c.* 15 me aperire] perire mea *U* aperire meam *Lat Har* 16 ipsam *G* significans orientalē *A* 17 paci se] pacis et *U* paci *γ* 19 machedonius *A* 20 Mediolanum *Til Barγ* Arrii *Har* arii *UGγ* here . . . m *U* sententiam haereticam *Cγ* uoluissent *UTil* damnari *susp. Har* 21 iratis . . . mis *U* 22 quid periculi habeat] qd (i *s.* q) . . . . . . *U* quales sint aut quidquid habeant *susp. Har* commodare] . . . re *U* 23 stimare *U* nunc] nō *U* 24 adtentatur *Cm2γ* adtemptatur *UG* 26 significauit *Cou* significant *AUG Til Har* athanasii *UG*

byteros quam etiam diacones, quod Arri heresem sequerentur, ecclesia eiecisse. ex quibus nunc quidam extra ecclesiam catholicam foris positi dicuntur sibi conciliabula inuenisse, quibus adseueratur etiam Georgius in Alexandria per litteras communicare. quae ergo potest pax esse, tranquillissime imperator, si exhibitis episcopi, ut nunc per Italiam factum est, cogantur talium sententiis obedire?

5. Accipe aliud, quia tranquillitas tua patienter admittit.
manent legatorum litterae, qui ad clementiam tuam fuerant desti-
nati, quae nuper uenerunt. quibus significant | propter turbationem f. 92r
quidem omnium ecclesiarum se quidem ante succumbere sententiis
Orientalium uoluisse, proposuisse tamen conditionem, ut, si idem
Arrii haeresem condemnassent, hoc genere inclinati eorum senten-
2 tiis obedirent. placitum, ut ipsi significant, scriptura teste fir-
matur, itur in concilium, accipiunt cum deliberatione responsa Arri
doctrinam se damnare non posse, Athanasium, ⟨quod solum exige-
bant, communione esse priuandum⟩. hinc iam clementia tua hoc
quoque consideret, recte catholicae religionis iure seruato an
hominis causa debeat diligenter excusseque tractari.

6. Unde iterum atque iterum mansuetudinem tuam et animum tuum deo deuotum rogamus per eius uirtutem, qui se, in defensione tua quantus sit, uniuersis mortalibus adprobauit, ut habens ante oculos eius beneficia, qui imperium tuum in omnibus regit, haec in coetu episcoporum diligenter facias omni cum consideratione tractari, ut pacatis per te deo fauente temporibus, tranquillitate

24 cf. epist. Liberii *Me frater* (VIII 1350 M)

1 diaconis *G* Arrii *Har* arii *UGγ* 2 ecclesia] ecclesiā *A*, *praem.* se *UG edd.* de *Cm2* 4 alexandriam *A* 5 pax potest *Cγ* exhibitis episcopi *Cm2γ Har* exhibitis (exibitis *A*) episcopis *ATCm1* exhibiti ep̄i *UG* 9 quae *G* destinatae *G* 10 turbaę$^{t}$ionem *U* turbatione *A* 12 conditione *A* iidem *γ* 13 arii *UGγ* haeresim *A* heresem *U*; *cf. supra l. 1* se (essent *Har*) inclinati (inclinando *Cm2*) eorum s. oboedire *UGCm2* 15 consilium *UG* Arrii *Har* arii *UGγ* 16—17 ⟨quod—priuandum⟩ *UGCm2*, *om. ACm1* 17 communionē *U* 19 excussoque *A* 20 adque *A* mansuaet . . . . | tuum *U* et] *om. U* atque *γ* 21 deuotum] deditum *UG* rogo *UG* uirtute . . . | in *U* 22 sit *γ Har* sis *AUTilBar* ad . . . . . | habens *U* 23 tuum . . . . . | regit *U* 24 facit . . . . . | sideratione *U* facito *Lat Har* 25 tractari] testari *UGTil* fauen . . . . . | tranquillitate *U*

tua consentiente, sic omnia discutiantur, ut, quae iudicio sacerdotum dei confirmata constiterunt omnes in expositionem fidei, quae inter tantos episcopos apud Nicheam praesente sanctae memoriae patre tuo confirmata est, uniuersos consensisse, cum exemplo possint in posterum custodiri, ut ipse saluator, qui desuper mentis tuae propositum intuetur, in tanta rerum expeditione laetetur causam fidei et pacis etiam rei publicae necessitatibus non inmerito praeposuisse. ad exorandum igitur mansuetudinem tuam, 2 ut beniuolo animo allegationes nostras audire digneris, fratrem et coepiscopum meum sanctum uirum Luciferum cum Pancracio presbytero et Hilario diacono placuit proficisci. quos credimus de clementia tua ad pacem omnium ecclesiarum catholicarum non difficulter posse concilium impetrare. dei omnipotentis clementia te nobis custodiat, clementissime ⟨ac religiosissime⟩ Auguste. EXPLICIT.

## VIII.

**Epistula Constantii ad syn. Ariminensem (359).**

INCIPIT EXEMPLUM EPISTULAE CONSTANTII IMPERATORIS AD EPISCOPOS ITALOS, QUI IN ARIMINENSI CONCILIO CONUENERUNT.

f. 93r |Uictor Constantius Maximus triumphator semper Augustus episcopis. **Cou VII 1—2**

1. Continent priora statuta, uenerabiles, sanctimoniam legis rebus ecclesiasticis niti. satis superque perspeximus litteris ad nostram prudentiam datis isdem oportere operam dare, cum profecto et episcoporum id officio congruat et salus omnium longe la-

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1 discutiantur *Cm2γ* discucientur *A* disc . . . . . *U* quae] *add.* fuerint *UG* 2 confirmata] *add.* cum *UG plerique edd.* constiterunt *Eng* consisterunt *A* constiterint *Cm2* constituerint *UG Til* constiterit *Bar Cou Har* expositione *UG* 3 nitiam *U* Niciam *Har* 5 posint *A* possent *UG* 6 laetetur] *add.* te *UG* 8 proposuisse *ACm1* *A in mg.:* Lucifer ēps pancracius prb̄ hilarius dic̄ legaci directi sunt 10 prancatio *UG* conpresbitero meo *U* 11 hilaro *A* quod *G* 12 catholicorum *A* 13 consilium *UG* 14 te nobis] tenebis *A* ac religiosissime] *UG Cm2 edd., om. ACm1* 16 *Ediderunt epistulam secundum Fab uel Cou Baronius ad a. 359 n. XII Binius I 477, Ed. regia III 190 sq., Labbe-Cossart II 793 sq., Hardouin I 71, sq., Coleti II 896 sq., Mansi III 297* 17 CONSTANTINI *ACm1* 18 ARIMINSII *A* conuenerant *TC Cou* 19 constantinus *ACm1* 20 episcopus *A* 21 statuta *Fed* istatuta *A* instituta *Cγ* 22 ecclesiastici *A* perpeximus *A* 23 nostram *Cγ* uestram *AS*$^2$ iisdem *γ* com *A* profeto *A*

teque populorum hoc fundamine roboretur. sed res admonuit statuta
rursus existere. non enim aliquis definita geminari superfluum
iudicabit, cum crebra consueuerit admonitio augere cumulum diligentiae.
2 his ita se habentibus de fide atque unitate tractari debere
cognoscat sinceritas uestra et operam dari, ut ecclesiasticis rebus
ordo conpetens praebeatur. discurret namque cunctorum prosperitas
ubique populorum et concordia fida seruabitur, cum penitus
amputatis de huiusmodi quaestionibus cunctis sectanda commouerit.

2. Res ista non debet intentionem animi longius propagare; non
enim de Orientalibus episcopis in concilio uestro patitur ratio aliquid
definiri. proinde super his tantum, quae ad uos pertinere cognoscit
grauitas uestra, tractare debebitis et conpletis celeriter uniuersis
consentiente consensu decem mittere ad comitatum meum, ut prudentiae
uestrae prioribus litteris intimauimus. praedicti enim
poterunt omnibus, quae eisdem Orientales proposuerint, respondere
uel tractare de fide, ut exitu competenti omnis quaestio terminetur
2 et ambiguitas sopiatur. quae cum ita sint, aduersus Orientales
nihil statuere uos oportet. aut si aliquid uolueritis contra eosdem
praedictis absentibus definire, id quod fuerit usurpatum, inrito
euanescet effectu. non enim ullas uires habere poterit definitio,
cui nostra statuta testantur iam nunc robor et copiam denegari.
quae cum ita sint, moderatione religionis uenerabiles antistitibus
consentanea debetis ueneranda perficere, ut id, quod religio
postulat, explicetur et, quod audiri prohibet ratio, nullus usurpet.
diuinitas uos seruet per multos annos, parentes. | EXPLICIT. DATUM f. 93$^{r}$
V. KAŁ. IUNIAS EUSEBIO ET YPATIO CO$\overline{\text{NS}}$S.

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1 statuta *Fed* istatuta *A* instituta *Cγ* 2 non enim] noenim *A* geminari] examinari *susp. Cou* 3 iudicabit *Cγ* iudicauit *A* crebra $S^1S^2$ *Cou* creba (a *eras.*) *A* rebus *C Fab* 5 dare *Cou* 6 discurret *γ* discurrit *A* 7 seruauitur *A* 8 de *Fed* de rebus *Cou* ne *AT* nec *Fab* de huiusmodi *idem quod* de talibus rebus cunctis *Cγ* cuncti *A* sectanda *Cou* sectando *A* commouerit (*sc. sinceritas uestra*)] commonuerit *Cou* 9 ista *γ* ita *A* debet] *add.* ita *γ* longius *om. C Fab* 10 aliquit *A* 11 uos] hos *ACm1* 12 debetis *Cou* 19 praedictis *Cγ* praeditis *A* fuerit (t *eras.*) *A* 20 euanescet *γ* euanescit *A* effectū *A* ullas *ex* illas *Cm1* illa *Cm2γ* 21 robur *Cm2γ* copiam *Cou* cupiā *A* 22 uenerabilibus *γ* 24 audere *susp. Cou* ratio] *C in mg., om. Cou* 25 parentur *A* DATUR V (*sic, non* VI) KAŁ (K *ex* R) *etc. A* datum VI. kal. *C* K. (= *carissimi*) datum VI. kal. *γ*

**Ex actis syn. Ariminensis (359).**

**Cou VII 3—4**

**Definitio homousianorum.**

## IX.

### 1.

INCIPIT DEFINITIO HABITA AB OMNIBUS CATHOLICIS EPISCOPIS, PRIUSQUAM PER TERRENAM POTESTATEM TERRITI HERETICORUM CONSORTIO SOCIARENTUR IN CONCILIO ARIMINENSI.

(3) Sic credimus placere omnibus posse catholicis a symbolo
accepto recedere nos non oportere, quod in collatione apud omnes
integrum recognouimus, nec a fide recessuros, quam per prophetas
a deo patre per Christum dominum nostrum docente spiritu
sancto et in euangeliis et in apostolis omnibus suscepimus, et per
traditionem patrum secundum successionem apostolorum usque
ad tractatum apud Nicheam habitum contra heresim, quae tunc
temporis exurrexerat, posita nunc usque permanet. quibus om- 2
nibus nec addendum aliquid credimus nec minui posse manifestum

2 *Ediderunt definitionem secundum Fab uel Cou Baronius ad a. 359 n. XVI sq., Binius I 478, Ed. regia III 192, Labbe-Cossart II 795, Hardouin I 711 sq., Coleti II 897 sq., Mansi III 298 sq.* 3 DEFINITIO] *add.* catholica *γ* 4 TERRAE NAM *A* 7 nos recedere *Cγ* 10 *tert.* et] ut *ACm1γ* 11 traditione *A* 13 positā *ACm1* positum *γ*

#### INCIPIT PRAEFATIO.

Placitum est in concilio habito, in quo credimus posse placere omnibus
catholicis, [ut] a symbolo accepto recedi omnino non debere, quod in conlatione
aput omnes integrum recognouimus, nec a fide nos recessuros, quam per pro-
phetas a domino deo patre per Christum dominum nostrum docente spiritu
sancto in euangelio et apostolis omnibus suscepimus per traditionem patrum
secundum successionem apostolorum, quae aput Niciam tractata [sunt]
contra hereses, quae eo tempore surrexerunt, proposita est ⟨et⟩ nunc usque per-
manet. quibus a nobis omnibus nec addendum aliquid credimus nec minuere
posse manifestum est. placuit ergo nihil nouum fieri, 'substantiae' quoque, quod 2

*J* = Cod. Bodleianus e Mus. 101 s. VII (f. $62^{v}$).
*Ius* = G. Voellus et H. Iustellus, Biblioth. iuris can. I (1661) 304.

17 ut] *J Ius, del. Eng* symbolo *Fed* sinodo *J Ius* 18 quam *Fed* quae *J Ius* 19 nostrum] n̄ *J, om. Ius* 21 successionem *Fed* traditionem *J* sunt *del. Fed* ⟨in⟩ tractatu contra—proposita nunc *Eng* 22 proposita *Fed* praepositum *J Ius* et *add. Fed* 24 nihi *J* fieri nouum *Ius* substantia *J* quoque *om. Ius*

est. placet ergo nihil nouum fieri, 'substantiae' quoque nomen et rem, a multis sanctis scripturis insinuatum mentibus nostris, optinere debere sui firmitatem. quam rem cum suo nomine ecclesia catholica cum doctrina deifica semper confiteri et profiteri consueuit.

2 insinuatam *γ*

Graeci dicunt 'usiam', nomen quidem in multis sanctis scripturis insinuatum mentibus nostris obtinere sui debere ⟨firmitatem⟩ * * * * * * * * * * * *

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6 scribturis *J* 7 firmitatem *add. Fed*

**Textus narratiuus.**

## 2.

Huic definitioni omnes in unum catholici conspirantes suscripserunt. (4) eodem in concilio postquam statutum est nihil debere paternam minui traditionem, etiam, qui contra hanc ueniebant, omnium in unum conspirantium spiritali uoce sunt damnati. cuius tractatus hoc est exemplum.

**Damnatio haereticorum.**

## 3.

EUSEBIO ET YPATIO CON̄S̄S̄.
XII. KAŁ. AUGUST̄.

Cum apud locum Ariminensem episcoporum synodus fuisset collecta et tractatum fuisset de fide et sedisset animo, quid agi deberet, Grecianus episcopus a Calle dixit: | 'Quantum decuit, fratres carissimi, f. 9r
catholica synodus patientiam habuit e piam ecclesia totiens ⟨se⟩

9 *In A textus narratiuus falso scriptura continua cum* Definitione *coniunctus est* 15 *Ediderunt damnationem secundum Fab uel Cou Baronius ad a. 359 n. XVII. Hardouin I 711—714, Coleti II 898 sq., Mansi III 299* 16 EUSEUIO *A* 18 collecta *Cγ* collectus *A* 20 decuit (*προσῆκον*) *Cou* dicunt *ATC Fab* 21 piam] *add.* se *Cou* pia—totiens exhibuit (*sc.* patientiam) *Eng* ecclesia *Cou* ecclesiam *AC Fab* se *add. Fed*

### *ΑΠΟΦΑΣΙΣ ΤΗΣ ΣΥΝΟΔΟΥ.*

*Ἕως προσῆκον ἦν καὶ δυνατόν, ἀδελφοὶ τιμιώτατοι, ἡ καθολικὴ σύνοδος καὶ ἡ ἁγία ἐκκλησία τῇ ἰδίᾳ ὑπομονῇ καὶ ἀνεξικακίᾳ ἤνεγκεν οὐκ ἀγεννῶς*

22 *Textus graecus traditur apud Athanas. de syn. 11 (p = cod. Parisinus graecus 474 s. XI; s = cod. Basileensis graec. A. III. 4 s. XIV; Mau = ed. 1777*
24 ἀγενῶς *s*

exhibuit iuxta Ursacium et Ualentem, Germinium, Gaium, qui
totiens mutando, quod crediderant, omnes ecclesias turbauerunt
et nunc conantur hereticum animum suum inserere animis Christianis.
subuertere enim uolunt tractatum habitum apud Nicheam,
qui positus est contra Arrianam heresim et ceteras. adtulerunt
nobis praeterea conscriptam fidem a se, quam recipere nos non
licebat. iam quidem heretici antehac nobis pronuntiati sunt et 2
multis diebus est conprobatum. quos et ad nostram communionem
non admisimus uoce nostra damnantes eos praesentes. nunc iterum
quid uobis placet, iterum dicite, ut singulorum suscriptione firmetur‘.
uniuersi episcopi dixerunt: ‘Placet, ut heretici suprascripti
damnentur, quo possit ecclesia fide inconcussa, quae uere catholica
est, in pace perpetua permanere‘. EXPLICIT.

1 iuxta] erga *Cou* 6 a se fidem *Cy* 7 ante ac *A* pronuntiati *Cy* pronuntiate *A* 11 suprascripti] $\overline{ss}$ *AC*

*Οὐρσάκιον καὶ Οὐάλην καὶ Γάϊον καὶ Γερμίνιον καὶ Αὐξέντιον· οἵτινες ἄλλοτε
ἄλλα φρονοῦντες πάσας τὰς ἐκκλησίας συνετάραξαν, οἳ καὶ νῦν ἐπιχειρῆσαι
τετολμήκασιν τὸν αἱρετικὸν λογισμὸν τῇ τῶν ὀρθοδόξων πίστει συνάψαι καὶ
διαλῦσαι τὴν ἐν Νικαίᾳ σύνοδον, ἥτις ἀντίμαχος ὑπάρχει τῇ τῶν Ἀρριανῶν
αἱρέσει, ἔξωθεν ἰδίαν τινὰ καὶ ἀλλοτριωτάτην τῆς ἁγιωτάτης ἐκκλησίας
συγγραφεῖσαν πίστιν προσφέροντες, ἥντινα ἡμᾶς δέξασθαι ἀθέμιτον ἡγησάμεθα.
ἔκπαλαι γὰρ οὗτοι αἱρετικοὶ ὄντες καὶ τἀναντία φρονοῦντες καὶ 2
νῦν ἀπεδείχθησαν. οὓς πρὸς τὴν ἡμετέραν κοινωνίαν συνελθεῖν οὐκ ἐπιτρέπομεν
τῇ ἰδίᾳ φωνῇ παρόντας αὐτοὺς κατακρίνοντες καὶ καθαιροῦντες. νῦν τοίνυν,
ὅπερ δοκεῖ, ἀποφήνασθε, ἵνα ἑνὸς ἑκάστου ἡ γνῶσις ἐκ τῆς ὑπογραφῆς εἴη
βέβαιος. ὁμοθυμαδὸν οἱ ἐπίσκοποι φάσκομεν· ‘Οἱ προειρημένοι ἐχθροὶ καθαιρεθῶσιν,
ἵνα ἡ καθολικὴ πίστις ἐν εἰρήνῃ διαμείνῃ’.*

14 *γερμήνιον ps* 17 *πύνοδον p a. c.* 20 *τἀγαντία p* 21 *ἐπιτρέπο•μεν p* 22 *κατακρίνοντες Mau κατακρίναντες ps*

## SERIES B.

Praefatio.

### I.

Cou I

1. Sancto spiritu plenus Paulus apostolus ad Corinthios ita lo-
quitur: manet autem fides, spes, caritas. magnum con-
summandae ueritatis sacramentum ita triplici humani sensus affecti-
one conplectitur. reliquarum autem rerum siue officia siue dona, in
quibus nunc pro parte uersamur, abolenda significat, cum aduentu
domini nostri Iesu Christi caelestis concilii perfectio inueniatur.
corruptione enim nostra in aeternitatis gloriam transformata hoc,
quod nunc esse aliquid creditur, non erit, quando tribui coeperit,
2 quod, cum est, semper aeternum est. uerum fidei, spei, caritatis hoc
meritum est, ut mortis debito corporibus dissolutis semper maneant
nec umquam desinant et, cum omnia in homine | pro parte sint, f. 94r
haec tamen sola perfecta sint. nam siue prophetiae abo-
lebuntur siue linguae cessabunt siue scien-
tia destruetur, tria illa superiora perfectionem inmutabilem
consequuntur et nihil aut extrinsecus mutuabuntur aut ultra, quam
optinent, uberius adquirent. cum enim prophetias et linguas et scien-
tiam ueritas absoluta depellit, fidem, spem, caritatem, capessendae
aeternitatis traduces et patronos, ipsa, sicuti erunt, aeternitas ad-

4 I Cor. 13, 13    7 cf. I Cor. 13, 10    14 I Cor. 13, 8

1 SERIES B] *cf. p. 43, 1 not.*    3 *praem. titulum* INCIPIT LIBER SECONDUS (SC̄I *C p. c.* SANCTI *Fab*, *C add.* sc̄i. sic in Indice *in mg.; uoces* Liber sc̄i hilarii pictauiensis episcopi *reuera habentur in indice cod. A; Cou praem.:* FRAGMENTA EX LIBRO SANCTI) HILARII PICTAUIENSIS PROUINCIAE AQUITANIAE, IN QUO SUNT OMNIA, QUAE (quaeue *C*) OSTENDUNT (qua ratione *add. Fed in Studien I 127*, quando *add. Savio in Punti controversi della questione del papa Liberio [1911] 91*) UEL QUOMODO, QUIBUSNAM (QUIBUSDAM *A*) CAUSIS, quibus instantibus sub imperatore constantio factum est ariminense concilium contra formellam nicheni (nechenū *A*) tractatus, qua uniuersae hereses conpressae (compressae *coni. Cou* conpraehensae *AC*, *u. Studien I 128*) erant, scī hilari (s. hil. *om. Cm1γ*) *ATCγ; de origine huius tituli u. Studien I 128*    4 manent *Cm2*    charitas magnum cons. uer. sacramentum. ita *Fab*    consumande *A*    5 ita] quo *Cm2*    triplicem *Fab*    affectione *Cou* affeccionē *A* affectionem *C Fab*    6 conpletitur *A*    9 corruptionē *A*    nostram *A*    10 aliquid esse *C Cou*    11 uerum *γ* utrū *A*    charitatis *C* caritas *A*    12 debito] merito *Cm1*    13 pro *γ* prae *A*    14 prophetiae *C* prophetia *A*    17 mutabuntur *γ*    18 obtinent *γ* optinunt *A* obtinuit *TC*    19 capessenda *A*    20 traduces et *Cm2* traduceret *ACm1*    sicuti ipsa *Cγ*

prehendet. et singularum quidem rerum idem beatus apostolus 3
merita exigui honoris sui ⟨ui⟩ distinxit, ut intellegi promtum esset
ceteris profectu augumenti caelestis abolendis non exiguo honoris
sui fructu tria haec sola esse, quae maneant quidem.

2. Igitur deus iustitiae praemiis muneratur creditus ab ignorante,
quod deus sit. atque ob id Abraham fides prima iustificat
et Cananae filiam silentio dominum temtantis matris fides saluat
et credentibus in nomine eius potestas in Iohanne tribuitur, ut ex
deo nati sint. magnum est fidei meritum et perfecta credentibus
deo beatitudo, per quam genitis in corpore, ⟨in⟩ iniquitate, in aegritudine
et iustitia et sanitas et ortus ex deo est. spes uero amoeni- 2
tatem uitae mundialis et bona saeculi quiescentis in his, quae a deo disposita
confidit, exsuperat praesentium damno futurorum lucra meritura;
quam dominus tali praemio muneratur: omnis, qui reliquerit
domum uel fratres uel sorores aut
matrem aut filios aut agrum propter nomen
meum, centumplum accipiet et uitam aeternam
possidebit. egregia uirtutum dei testis fiducia expectationis
suae, praesentia quaeque ut nulla et incerta despiciens, futura
uero ut aeterna et praesentia adprehendens! sed quamquam man- 3
surae fidei, spei, caritati parem gloriam idem apostolus tribuat et
aequaliter inuiolabiles eas esse significet, caritatem tamen praestare
ceteris superioribus indicat. per hanc enim quodam uinculo
deo suscepti amoris adnectimur fitque indiuidua ab eo uoluntas
nostra semel nomini eius caritate pietatis infusa, a qua non gladius,
f. 95$^r$ non | fames, non nuditas separabit, per quam ira, aemulatio, am-

5 cf. Hebr. 11, 6 6 cf. Rom. 4, 3. 9 7 cf. Matth. 9, 20—22. 15, 22—28 8 cf. Ioh. 1, 12 14 Matth. 19, 29 21 cf. I Cor. 13, 13 25 cf. Rom. 8, 35

1 apostulus *A* 2 merita] *add.* ratione *Cou* ui *add. Eng* 3 profectu *$S^1$Cou* profecia *A* prophetia *TCFab* augmenti *Cγ* 4 fructũ *A* esse *γ* esset *A* essent *C* quidem] quandoquidem *Cm2* eadem *susp. Cou* 5 praeuius numeratur *$S^1$Cou* primus numeratur *C a. c., Fab* creditus *C* credimus *A* 6 adq. obit *A* 7 Chananaeae *γ* temptantis *Cm2* temtante *A* fidesaluat *A* 10 corporis *Cm2* *alt.* in *praem. Cou* 11 sanctitas *Cm1* hortus *A* 12 mundialis *γ* mundi aliis *C* mundialiis *A* bona *γ* bonã *A* quiescens *coni. Cou* disposi•ta *A* 14 praemi•o *A* 16 matrem *Cγ* matres *A* filius *A* 17 centuplum *Cγ* 18 possedebit *A* 19 quequae *A* 20 sed *γ* et *A* 21 caritatis *A* tribuet *ACm1* 22 caritate *A* 23 indicat *C Cou* iudicat *AFab* 26 separauit *A Cm1*

bitio, iniquitas, luxus, cupiditas conprimuntur. atque idcirco, cum maneat fides, spes, caritas, maior horum est caritas, per quam admixtos insecabili in dei nomine affectu nulla uis saecularium motuum aut dissoluit aut diuidit.

3. Et huic tantae, tam graui apostolicae auctoritati ego quoque
inter ceteros, si quid mihi post eos loci est, testimonium reddo per
hanc caritatem repositam nobis ante tempora saecularia in caeli
2 spem adsumtis. et nomini dei ac domini Iesu Christi adhaereo
iniquorum societatem et infidelium consortium respuens, cum quo
florere bonis saeculi, otio domestico frui, commodis omnibus redundare,
familiaritate regia gloriari et esse falso episcopi nomine, singulis
uniuersisque et publice et priuatim in ecclesiae dominatu grauem
effici par ut ceteris potestas dabatur, si modo ueritatem euangelicam
falsitate corrumperem, conscientiae reatum blandimento ignorantiae
consolarer, iudicii corruptelam excusatione alieni arbitrii defenderem,
hereseos piaculo non fide mea, quae utique esset obnoxia,
sed simplicitate ignorantium non tenerer, probitatem sub difficultate
publicae intellegentiae mentirer. haec enim ⟨in⟩ simplicitate
3 cordis per fidem et spem Christi caritas manens non tulit. et
cum ab apostolo accepissem: non enim accepimus
spiritum formidinis, et cum de domino dicente didicissemus:
omnis, qui confitebitur me coram
[cum] hominibus, et ego confitebor eum coram
patre meo, qui est in caelis, et per eundem
dictum esset: beati, qui persecutionem patiuntur
propter iustitiam, quoniam ipsorum
est regnum caelorum; beati estis, cum uos
maledicent et persequentur et dicent omne
malum aduersum uos propter iustitiam; gaudete
et exultate, quoniam merces uestra co-

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2 cf. I Cor. 13, 13 20 cf. Rom. 8, 15. II Tim. 1, 7 22 Matth. 10, 32 25 Matth. 5, 10—12

3 motū *A* 5 auctoritatis *A* 7 caelis *ACm1* 8 adsumsit *ACm1* 10 bonis saeculi *coni. Cou* nobis seculi *ACm1* nobis in saeculo *Cm2* 14 falsitatem *A* 16 fidē meā *ACm1* esset *γ* esse *A* 17 difficultatē *ACm1* 18 in *add. Cou* simplicitate *Cou* simplicitatē *ATC* 21 cum de domino *Cou* com dn̄o de *A* de *om. C* 23 cum *del. Cγ* 28 persequentur *C* persecuntur *A*

piosa est in caelo, non potui praeferre ambitiosam in reatus silentio conscientiam iniuriosae pro dei confessione tolerantiae.

4. Proferre igitur in conscientiam publicam opus temto graue et multiplex, diabolica fraude perplexum, hereticorum parte subtile, .95r dissimulatione mul|torum ac metu praeiudicatum, locorum, in quibus gesta res est nosque agimus, disparatione peregrinum, tempore antiquum, silentio nouum, pridem simulata rerum pace praeteritum, proxime impia fallacissimorum hominum calliditate renouatum hocque, quo etiam in Romani imperii negotiis quies carpitur, rex angitur, palatium feruet, episcopi circumcursant, officiales magistri uolitant, aduersus apostolicos uiros officiorum omnium festinatione turbatur. ita ubique agitur, trepidatur, instatur, ut plane iniquitatem huius adsertionis optinendi labor et cura prodiderit. enimuero 2
uersari in sermone hominum iam diu memini quosdam sacerdotum dei idcirco exulare, quod in Athanasium sententiam non ferunt, et hic error prope omnium mentes occupauit, ut sub nomine eius non satis unicuique eorum dignam causam suscepti exilii arbitrentur.

5. Praetermitto autem, licet potissima regi sit deferenda reuerentia — quia enim a deo regnum est —, non tamen aequanimiter iudicium eius episcopalibus arbitriis admitti, quia Caesaris Caesari, deo autem reddenda, quae dei sunt. taceo imperatoris sublata causae cognitione iudicium, non queror extorqueri de absente sententiam, quamuis apostolo dicente: ubi fides est, ibi et libertas est pati istud simplicitas sacerdotalis non debeat; sed haec, non quia contemnenda sunt, uerum quia his grauiora sint subiecta, praetereo. quamquam enim 2
ex his, quibusque in terris gesta sint, cognosci potuerit longe

3 sq. cf. Phoebad. c. Arrianos 1    21 cf. Luc. 20, 25    24 cf. II Cor. 3, 17

1 perferre *Fab*    ambitiosam *Cou* ambiciosa *ATC* ambitioso *Fab*    reatu *CFab*    5 metum *ACm1*    6 disparatione *Cm2* desperatione *ACm1γ*    8 callidatate *A*    9 hocque, quo *γ* hoc quod qui *ACm1* hoc quo *uel* hoc quia *Cm2* (renouatum.) hoc quoque *Eng*    11 omnium *γ* nominū *A*    13 labore *ACm1*    19 *A in mg.:* Idō sacerdotes dī exulauant qd̄ sēm athasiū noleuant damnare    referenda *γ*    20 ei *A*    24 sententia *ACm1*    28 ex his quibusque *Cou* (*sed susp.* ex his, quae quibusque) ex his quibusue *AC* ex aliquibus quae *Duchesne et Wilmart* (*Rev. Bénéd.* XXV [*1908*] *228*)    quibusque = *quibuscunque*    in terris] Biterris *Duchesne et Wilmart l. c.*

aliud agi, quam existimabatur, tamen propensiore cura rem omnem
hoc uolumine placuit exponere. raptim enim tunc haec per nos
ingerebantur, corruptio euangeliorum, deprauatio fidei et simulata
3 Christi nominis blasphema confessio. et necesse fuit in eo sermone
omnia esse praepropera, inconposita, confusa, quia, quanto nos
inpensiore cura audientiam quaereremus, tanto illi pertinaciore
studio audientiae contrairent.

6. Incipiam igitur ab his, quae proxime gesta sunt, id est ex
eo tempore, quo primum in Arelatensi oppido frater et comminister
| meus Paulinus, ecclesiae Triuerorum episcopus, eorum se perditioni
simulationique non miscuit. et qualis fuit illa sententia, exponam,
a qua referens uoluntatem indignus ecclesiae ab episcopis, dignus
2 exilio a rege est iudicatus. atque hoc ita fieri non rerum ordo, sed
ratio ex praesentibus petita demonstrat, ut ex his primum confessio
potius fidei quam fauor in hominem intellegatur, ex quibus in eum,
qui adsensus his non est, coepit iniuria.

7. Atque hoc etiam non inutiliter admonebo, ut ad omne hoc
uolumen diligens intentio adhibeatur. omnia enim sunt et separanda
temporibus et distinguenda iudiciis et secernenda personis
et uerborum diiudicanda uirtutibus, ne forte tot epistulis, tot
synodis tunc frequenter ingestis pernicioso ante finem fastidio expleatur.
2 agitur autem in his, quae cognitio dei expetenda sit, quae
spes aeternitatis, in quo perfecta ueritas statu haereat. et cum tam
grauis rei negotium tractetur, oportet et unumquemque his modo
curam cognoscendis rebus inpendere, ut iudicio deinceps proprio
consistens opinionem non sequatur alienam. EXPLICIT.

2—7 cf. Hilar. c. Constant. 2  3 sq. cf. ep. synodi Sardicensis *Benignifica* 3 (infra p. 183, 10. 11. 15)

1 curarem *ACm1*  2 raptim *Cm2* raptum *A*  5 quia γ quae *A*  6 inpensiore cura γ inpensiores curae *A*  pertinatiores *A, Ca.c.*  8 ex *om. Cγ*  9 quo γ quod *A*  10 Treuirorum γ  *A in mg.:* Incipo narrare que iesta sunt de sco paulino epo  11 illi *Fab*  ecclesia *Eng*  15 fauor in hominem *Cou* pauor in homine *ACFab*  hominem *sc. Athanasium*  16 coepit iniuria *Fed* coepit iniuriā *A* cepit iniuriam $S^1$*Cγ*  19 distingenda *A*  21 ingestis *Eng* (*cf. l. 3*) ingentis *A* iniectis *Cγ*  22 expectanda *Fab*  25 cognoscendis *Cγ* cognoscentis *A*

# II.

## 1.

Fragmentum apologeticum defendens Athanasium.

Cou II

Epist. syn. Sardicensis Occidentalium (343/4).

### INCIPIT EXEMPLUM EPISTULAE SYNODI SARDICENSIS AD UNIUERSAS ECCLESIAS.

1. Multa quidem et frequenter ausi sunt Arriani heretici aduersus seruos dei, qui fidem rectam et catolicam custodiunt. adul-

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2 *Ediderunt epistulam secundum textum Coll. Antiar. Par. Labbe-Cossart II 679—684, Hardouin I 661—667, Coleti II 711—716, Mansi III 69—74; de reliquis editoribus u. Praef. II A 4 et Studien I 33* 6 adulteri|nā *A*

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Sancta synodus secundum dei gratiam aput Sardicam collecta ex Roma, Hispaniis, Galliis, Italia, Campania, Calabria, Africa, Sardinia, Pannonia, Moesia, Dacia, Dardania, altera Dacia, Macedonia, Thessalia, Achaia, Epiro, Thracia, Europe, Palestina, Arabia, ubique episcopis conministris catholicae et apostolicae ecclesiae, dilectissimis fratribus.

1. Multa quidem et saepius ausi sunt Arriani aduersus seruos dei fidem seruantes rectam. adulterinam enim submittentes doctrinam orthodoxos perse-

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*W* = cod. Ueronensis LX s. VII.
*Bal* = ed. Ballerini (S. Leonis Opera III 598 sqq.).

7 *Textus cod. W translatus est ex textu graeco (cf. Praef. II A 3 et Studien I 21), qui differebat quidem a textibus Athanasii et Theodoreti, sed textui Theodoreti ualde similis erat* sardacam *W* *de prouinciis, ex quibus episcopi conuenerant, u. Studien II 64 sqq.* 8 italię *W* campanię *W* calabrię *W* 9 epero *W* 10 Europe *falso pro* Rodope (*cf. Bal et Studien II 66 sqq.*) arbia *W* ubique] *praem.* uniuersis *Bal, sed cf. textum graec.* 12 multam *W*

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*Ἡ ἁγία σύνοδος ἡ κατὰ θεοῦ χάριν ἐν Σαρδικῇ συναχθεῖσα τοῖς ἁπανταχοῦ ἐπισκόποις καὶ συλλειτουργοῖς τῆς καθολικῆς ἐκκλησίας ἀγαπητοῖς ἀδελφοῖς ἐν κυρίῳ χαίρειν.*

1. *Πολλὰ μὲν καὶ πολλάκις ἐτόλμησαν οἱ Ἀρειομανῖται κατὰ τῶν δούλων τοῦ θεοῦ τῶν τὴν πίστιν φυλαττόντων τὴν ὀρθήν. νόθον γὰρ ὑπο-*

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14 *Epistula traditur graece ab Athanas. apol. c. Arian. 44—49 (p = cod. Parisinus graecus 474 s. XI; s = cod. Basileensis graecus Α. III. 4 s. XIV; Mau = ed. a. 1777) et a Theodoreto hist. eccl. II 8 (ed. Parmentier); argumentum narrat Sozom. hist. eccl. III 12; uersio latina Theodoreti habetur apud Cassiodor. hist. trip. IV 24 (uariantes apud Parmentier). repraesentamus textum graecum secundum Athanasium* συναχθεῖσα ἐν σαρδικῇ *s* συναχθεῖσα] *add.* ἀπό τε Ῥώμης καὶ Σπανίων καὶ Γαλλίων, Ἰταλίας, Καμπανίας, Καλαβρίας, Ἀφρικῆς, Σαρδανίας, Παννονίας, Μυσίας, Δακίας, Δαρδανίας, ἄλλης

terinam ⟨namque⟩ doctrinam inserentes orthodoxos persequi
temtauerunt. in tantum autem nunc exsurrexerunt contra
fidem, ⟨ut⟩ non religiosam pietatem id clementissimorum imperatorum
2 lateret. denique gratia dei iuuante etiam ipsi clementissimi
imperatores congregauerunt ex diuersis prouinciis et ciuitatibus
ipsam synodum sanctam in Serdicensium ciuitatem ⟨et⟩
fieri permiserunt, ut omnis quidem dissensio amputaretur, iniqua
autem doctrina penitus expulsa pietas sola, quae est in Christo
hominibus, custodiretur. uenerunt enim ab Oriente episcopi

1 namque *add. Cm2γ* enim *add. Eng; cf. infra W et textum graecum* ordoxos *A* 3 ut *add. Cm2γ* id] *Fed* in *A*, *om. γ* 4 latere *A Cm1* gratia dei iuuante (adiuuante *γ*) *Cm2γ* gratiam adiubentes *A* 6 sanctam] *add.* et *Cm2γ* ciuitate *Cm2γ* et *add. Eng* 7 iniqua *Cm2* inquā *A* 9 hominibus *A Fab* ab omnibus *Cm2 Cou*

qui temptauerunt. in tantum enim insurrexerunt aduersus fidem, ut etiam
2 bonitatem piissimorum imperatorum non lateat. igitur gratia dei subueniente
ipsi piissimi imperatores congregauerunt nos ex diuersis prouinciis et ciuitatibus
et sanctam hanc synodum aput Sardicam fieri permiserunt, ut omnis discordia
pertollatur, tota uero mala fide expulsa in Christo religio sola aput omnes seruetur.

12 ex *Bal* exaud *W* 14 pertollator *W* religioso sola *W*

*βάλλοντες διδασκαλίαν τοὺς ὀρθοδόξους ἐλαύνειν ἐπειράθησαν. τοσοῦτον
δὲ λοιπὸν κατεπανέστησαν κατὰ τῆς πίστεως, ὡς μηδὲ τὴν εὐσέβειαν τῶν εὐλαβεστάτων
2 βασιλέων λαθεῖν. τοιγαροῦν τῆς χάριτος τοῦ θεοῦ συνεργούσης καὶ αὐτοὶ
οἱ εὐσεβέστατοι βασιλεῖς συνήγαγον ἡμᾶς ἐκ διαφόρων ἐπαρχιῶν καὶ πόλεων
καὶ τὴν ἁγίαν ταύτην σύνοδον ἐν τῇ Σερδῶν πόλει γενέσθαι δεδώκασιν, ἵνα
πᾶσα μὲν διχόνοια περιαιρεθῇ, πάσης δὲ κακοπιστίας ἐξελαθείσης ἡ εἰς
Χριστὸν εὐσέβεια μόνη παρὰ πάντων φυλάττηται. ἦλθον γὰρ καὶ οἱ ἀπὸ τῆς*

*Δακίας, Μακεδονίας, Θεσσαλίας, Ἀχαΐας, Ἠπείρων, Θρᾴκης, Ῥοδόπης, Ἀσίας, Καρίας, Βιθυνίας, Ἑλλησπόντου, Φρυγίας, Πισιδίας, Καππαδοκίας, Πόντου, Κιλικίας, Φρυγίας ἄλλης, Παμφυλίας, Λυδίας, νήσων Κυκλάδων, Αἰγύπτου, Θηβαΐδος, Λιβύης, Γαλατίας, Παλαιστίνης, Ἀραβίας Theod* . *πανταχοῦ Theod* 15 *καθολικῆς*] *add. καὶ ἀποστολικῆς Theod* 17 *ἀρειομανῖται p οἱ Ἀρ. ἐτόλμησαν Theod (A), Cass* 18 *νόθην s*

16 *μὴ δέ p* *εὐσέβειαν*] *ἀκοὴν Theod* auditus *Cass* *εὐλαβεστάτων*] *εὐσεβεστάτων p θεοφιλεστάτων Theod* 18 *εὐσεβέστατοι*] *θεοφιλέστατοι Theod (A)* 19 *Σαρδῶν Mau* *ἐπὶ τὴν Σαρδέων* (*σαρδικησίων B* Sardicensium *Cass*) *πόλιν Theod* 20 *ἐξελασθείσησ* (*σ prius est postea eras.*) *p* *εἰς*] *add. τὸν Theod* 21 *παρὰ πᾶσι Theod* apud omnes *Cass* *καὶ οἱ om. Theod Cass*

cohortatione excitati piissimorum imperatorum maxime propter f.96$^{r}$ id, quod frequenter|in murmuratione fuit, id est ⟨de⟩ dilectissimis fratribus nostris et coepiscopis Athanasio, episcopo Alexandriae, et Marcello, episcopo Ancyro-Galatiae. arbitramur autem etiam ad uos ipsos peruenisse eorum calumnias et aures uestras temtasse eos commouere non dubitamus, ut aduersum innocentes quidem, quae dicunt, credatis, sceleratae autem heresis suae suspicionem tegant. sed non diutius haec illis facere permissum est; est enim gubernator ecclesiarum dominus, qui pro ecclesiis et pro omnibus nobis mortem sustinuit et

2 de *add. Cm2*  4 acyrogalat$^{i}$ae (*Ἀγκυρογαλατίας*) *A* Ancyrae Galatiae *Cm2*  arbitramus *A*  6 dubitamus *Cm2* dubitauimus *Aγ* dubitabimus *Cm1*  8 heresis *Fed* hereses *A* haereseos *γ*

uenerunt enim et de Oriente episcopi cohortati et ipsi a religiosissimis imperatoribus praecipue ob ea, quae rumigerabantur frequenter ⟨de⟩ dilectissimis fratribus nostris et conministris Athanasio, episcopo Alexandriae, et Marcello, episcopo Ancyrae Galatiae, et Asclepa. forte enim ad uos peruenerunt de his accusationes, forte et uestras aures temptauerunt mouere, ut ea, quae aduersus innocentes dicunt maledici, credantur ac suae molestissimae heresis suspectionem abscondant. sed non diu haec perpetrare permissi sunt; est enim, qui praestat patrocinium ecclesiis dominus, qui pro his et nobis omnibus mortem sustinuit

12 de *add. Bal*  14 Asclepa *Bal* apa *W*  peruenere *Bal*  16 credantur *Bal* creantur *W*  ac *Fed* hęc *W* et *Bal*  molestissimae] scelestissimae *coni. Bal*  suspicionem *Bal*

*Ἑῴας ἐπίσκοποι προτραπέντες καὶ αὐτοὶ παρὰ τῶν εὐσεβεστάτων βασιλέων, μάλιστα δι' ἅπερ ἐθρύλουν πολλάκις περὶ τῶν ἀγαπητῶν ἀδελφῶν ἡμῶν καὶ συλλειτουργῶν Ἀθανασίου, ἐπισκόπου τῆς Ἀλεξανδρείας, καὶ Μαρκέλλου, ἐπισκόπου τῆς Ἀγκυρογαλατίας. ἴσως γὰρ καὶ εἰς ὑμᾶς ἔφθασαν αὐτῶν αἱ διαβολαὶ καὶ ἴσως καὶ τὰς ὑμετέρας ἀκοὰς ἐπεχείρησαν παρασαλεῦσαι, ἵνα κατὰ μὲν τῶν ἀθώων, ἃ λέγουσι, πιστεύσητε, τὴν δὲ τῆς μοχθηρᾶς αὐτῶν αἱρέσεως ὑπόνοιαν ἐπικρύψωσιν. ἀλλ' οὐκ ἐπὶ πολὺ ταῦτα ποιεῖν συνεχωρήθησαν. ἔστι γὰρ ὁ προϊστάμενος τῶν ἐκκλησιῶν κύριος, ὁ ὑπὲρ*

19 *ἑώας ps*  20 *ὅπερ Theod*  *ἐθρύλλουν Mau*  21 *Ἀθανασίου] add. τοῦ Theod*  *Μαρκέλλου] add. τοῦ Theod*  22 *Ἀγκυρογαλατίας] add. καὶ Ἀσκληπᾶ τοῦ Γάζης Theod*  *ὑμᾶς] add. αὐτοὺς Theod Cass*  23 *αὐτῶν om. Theod Cass*  *διαβολ . . s*  *pr. καὶ om. p*  *καὶ ἴσως] ὡς Theod*  *ἡμετέρας Theod Cass*  24 *πιστεύσηται p πιστεύηται Theod*  25 *οὐκ (οὐ in ras.) p*

propter eas ecclesias ascensum in caelos omnibus nobis tribuit.

2. Olim quidem scribentibus Eusebio, Mari, Theodoro, Diognito, Ursatio et Ualente Iulio consacerdoti nostro, Romanae ecclesiae episcopo, aduersum praedictos coepiscopos nostros — dicimus autem Athanasium et Marcellum — scripserunt et ex aliis locis ⟨episcopi⟩, ut ⟨testificarentur innocentiam Athanasii co⟩episcopi nostri; quae autem ab Eusebio facta sunt, nihil aliud quam falsitatis

1 nobis] bonis *Cm1*   2 euseuio *A*   Mari *Fed* mario *Aγ*   theodoro (*pr.* o *ex* u, *tert.* o *in ras.*) *A*   Diognitus = *Theognitus* (*infra p. 111, 6*), *Theogenes* (*W*), *Θεογόνιος* (*Athan. et Theod.*), *Θεόγνις* (*Socr. h. e. I 8*); *fuit episcopus Nicaeae Bithyniae*   Theognio *Cm2*   5 scripserunt et *Eng* et scr. *Cou* ut scr. *A*   6 ⟨episcopi, contestantes (*uel* ut ⟨contestarentur⟩ *Cou*, ut ⟨testificarentur⟩ *Fed*) innocentiam Athanasii co⟩episcopi *Cou* ut episcopi *AC*

et propter eas ascensum ad caelos nobis omnibus dedit.

2. Olim itaque scribentibus Eusebio, Mari, Theodoro, Theogene, Ursacio, Ualente, Minophanto et Stephano Iulio consacerdoti, Romanae ecclesiae episcopo, aduersus praedictos conministros nostros, hoc est Athanasium episcopum Alexandriae et Marcellum episcopum Ancyrae Galatiae nec non etiam Asclepam episcopum Gazae, scripserunt et de aliis partibus episcopi adhibentes quidem testimonium sinceritati conministri nostri Athanasii, facta autem Eusebii et

8 propter eas *Bal* propterea *W*; *cf. Theod*   9 olim *Bal* ol *W*   Mari—Theogene (*cf. p. 111, 15*)] maritheo dorotheo *W*   10 minophanto *ex Μηνοφάντῳ*   comsacerdoti *W*   romana *W*   11 ho *Wm1*   13 adibentes *W*

τούτων καὶ πάντων ἡμῶν θάνατον ὑπομείνας καὶ δι᾽ ἑαυτοῦ τὴν εἰς οὐρανὸν ἄνοδον πᾶσιν ἡμῖν δεδωκώς.

2. Πάλαι μὲν οὖν γραψάντων τῶν περὶ Εὐσέβιον Ἰουλίῳ τῷ συλλειτουργῷ ἡμῶν, τῷ τῆς Ῥωμαίων ἐκκλησίας ἐπισκόπῳ, κατὰ τῶν προειρημένων συλλειτουργῶν ἡμῶν — λέγομεν δὴ Ἀθανασίου καὶ Μαρκέλλου καὶ Ἀσκληπᾶ — ἔγραψαν καὶ οἱ ἀπὸ τῶν ἄλλων μερῶν ἐπίσκοποι, μαρτυροῦντες μὲν τῇ καθαρότητι τοῦ συλλειτουργοῦ ἡμῶν Ἀθανασίου, τὰ δὲ παρὰ τῶν περὶ Εὐσέβιον

15 πάντων] *praem.* ὑπὲρ *Theod*   δι᾽ αὐτὰς *Theod* propter eas *Cass*   δι᾽ αὐτῶν *coni. Jülicher apud Parmentier*   οὐρανοὺς *Theod Cass*   17 ἔγραψαν οἱ περὶ Εὐσέβιον καὶ Μάριν καὶ Θεόδωρον καὶ Θεογόνιον καὶ Οὐρσάκιον καὶ Οὐάλεντα καὶ Μηνόφαντον καὶ Στέφανον Ἰουλίῳ *etc. Theod*   18 τῷ *om. Theod*   19 Ἀθανασίου] *add.* τοῦ ἐπισκόπου Ἀλεξανδρείας *Theod*   Μαρκέλλου] *add.* τοῦ ἐπισκόπου Ἀγκυρογαλατίας *Theod*   Ἀσκληπᾶ] *add.* τοῦ Γάζης *Theod*   20 ἔγραψαν] *add.* δὲ *Theod*   τῇ] *praem.* ἐπὶ *Theod*

et mendacii fuisse plena. nam etsi ex eo, quod uocati sunt a Iulio 2
episcopo, carissimo fratre nostro, noluerunt, claruit noluisse eos
uenire ex ipsis litteris, quibus eorum mendacia detecta sunt;
uenissent enim, si habuissent fiduciam eorum, quae gesserunt
aduersus coepiscopos nostros, licet etiam ex his, quae fecerunt
in isto sancto et magno concilio, manifestiora falsitatis suae commenta prodiderunt. uenerunt enim et ad Sardicensium ciuitatem 3
et uidentes Athanasium et Marcellum, Asclepium et alios
timuerunt uenire ad iudicium. et non semel neque iterum, sed

1 et mendacii *γ* et mendaciis *C* emendatiis *A* plena] plenā *A*, *add.* affirmantes *Cm2* etsi *γ* si *A* ex *del. Eng* quod *Cm2* quo *ACm1γ* 2 noluerunt, claruit *Eng* noluerunt ⟨uenire⟩, claruit *Fed* claruit noluerunt *A* claruit *Cγ* 3 uenisse *Cγ* littereris *A* 5 licet] tamen *Cou* his] ipsis *γ* 8 Asclepam *Cγ*

eius sociorum nihil aliud nisi mendaciis et calumniis plena. et licet ex eo, quod 2
uocati sunt a dilecto nostro et [ad] consacerdote Iulio, noluerunt occurrere et ex
his, quae scripta sunt ab eodem Iulio, manifestata sit ipsorum calumnia — uenissent enim, si confidissent operibus suis et factis aduersus fratres nostros et conministros —, tamen ex his, quae fecerunt in hac sancta et magna synodo, manifestiorem suam factionem demonstrauerunt. occurrentes etenim aput Sardicam 3
ac uidentes fratres nostros Athanasium, Marcellum et Asclepium timuerunt ad
iudicium uenire et non solum semel et bis, sed saepius uocati non responderunt

10 mendaciis *Bal* mendacium *W* plenam *W* 11 delicto *W* ad *del. Bal* noluerint *Bal* 12 his *Bal* is *W* manifestata *Bal* manifestat *W*, *fort.* manifesta 14 manifestiore *W* 17 solum *om. Bal*

γενόμενα μηδὲν ἕτερον ἢ ψεύδη καὶ συκοφαντίας εἶναι μεστά. καὶ εἰ καὶ τὰ μά- 2
λιστα ἐκ τοῦ κληθέντας αὐτοὺς παρὰ τοῦ ἀγαπητοῦ ἡμῶν καὶ συλλειτουργοῦ
Ἰουλίου μὴ ἀπαντῆσαι καὶ ἐκ τῶν γραφέντων παρὰ τοῦ αὐτοῦ Ἰουλίου
φανερὰ τούτων ἡ συκοφαντία πέφηνεν — ἦλθον γὰρ ἄν, εἴπερ ἐθάρρουν οἷς
ἔπραξαν καὶ πεποιήκασι κατὰ τῶν συλλειτουργῶν ἡμῶν —, ὅμως καὶ ἐξ
ὧν πεποιήκασιν ἐν ταύτῃ τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, φανερωτέραν τὴν
ἑαυτῶν συσκευὴν ἀπέδειξαν. ἀπαντήσαντες γὰρ εἰς τὴν Σερδῶν πόλιν, ἰδόντες 3
τοὺς ἀδελφοὺς ἡμῶν Ἀθανάσιον καὶ Μάρκελλον καὶ Ἀσκληπᾶν καὶ τοὺς
ἄλλους, ἐφοβήθησαν εἰς κρίσιν ἐλθεῖν. καὶ οὐχ ἅπαξ οὐδὲ δεύτερον, ἀλλὰ

18 μηδὲν] οὐδὲν *Theod* μεστά (σ *in ras.*) *p* alt. καὶ *om. Theod* 19 ἡμῶν *om. Theod Cass* 20 μὴ — Ἰουλίου *om. s* αὐτοῦ] *add.* ἐπισκόπου *Theod* 23 ἁγία καὶ μεγάλη (ια καὶ μ *in ras.*) *p* 24 σερδὼν *p* Σαρδέων (σαρδικησίων *B*) *Theod* Sardicensium *Cass*

frequenter uocati contempserunt inuitationem synodi omnium nostrorum, qui conuenimus episcopi, et maxime uenerabilis senectae Ossium, qui et propter aetatem et confessionem et tanti temporis probatam fidem, qui tantum laborem id aetatis pro ecclesiae utilitate sustinuit, ut omni reuerentia dignissimus habeatur. expectantibus omnibus et cohortantibus eos uenire ad iudicium, ut omnia, quae de consacerdotibus nostris uel dixerunt uel scripserunt, praesentes possent conuincere, uocati non uenerunt, sicut praediximus, ostendentes etiam ex his falsitatem suam et non solum commentatitiam|fraudem aut exquisitam uersutiam, quam fecerunt prodentes per f. 97r

2 nostrum *susp. Cou* *A in mg.:* ossius eps̄ prefuit synhodo serdicensi 4 qui] *A Fab Hardouin, del. Eng* qua *coni. Cou, sed uidetur potius constructio mutari uel lege:* qua—sustinuit, ⟨meretur⟩, ut 5 utilitati *A* ut *deleri uult Cou* 7 nostris] *suppl.* absentibus *Cou; cf. infra W et textum graecum* 10 et *om. γ* 11 prodentes *Cp.c.* prudentes *A*

uocationibus, uidelicet episcopis conuentis et praecipue bonae senectutis Osio, qui propter tempus et confessionem et tantum laborem [ex] omni reuerentia dignus uidetur, et expectantibus et adhortantibus eos ingredi, quo ea, quae de absentibus conministris rumigerarunt et scripserunt, haec praesentes conuincant. sed uocati non uenerunt, sicut diximus, sed monstrantes ex hoc calumniam suam et non solum insidias et factiones fecerunt clamantes per excusati-

12 conuentis *Fed* conuentibus *W Bal* conuenientibus *Eng* congregatis *Cass* 13 tantum *Bal* tanum *W* ex *del. Bal* omni *Bal* omnem *W* 14 adortantibus *rep. W* quo] q *Wm1* ęaque *W* 15 rumigerarunt *Fed* rumigerunt *W*

*καὶ πολλάκις κληθέντες οὐκ ἐπήκουσαν ταῖς κλήσεσι καίτοι πάντων ἡμῶν συνελθόντων ἐπισκόπων καὶ μάλιστα τοῦ εὐγηροτάτου Ὁσίου τοῦ καὶ διὰ τὸν χρόνον καὶ τὴν ὁμολογίαν καὶ διὰ τὸ τοσοῦτον κάματον ὑπομεμενηκέναι πάσης αἰδοῦς ἀξίου τυγχάνοντος, ἀναμενόντων καὶ προτρεπομένων αὐτοὺς εἰσελθεῖν εἰς τὴν κρίσιν, ἵν' ἅπερ ἀπόντων τῶν συλλειτουργῶν ἡμῶν ἐθρύλησαν καὶ ἔγραψαν κατ' αὐτῶν, ταῦτα παρόντες ἐλέγξαι δυνηθῶσιν. ἀλλ' οὐκ ἦλθον κληθέντες, καθάπερ προείπομεν, δεικνύντες καὶ ἐκ τούτων τὴν συκοφαντίαν ἑαυτῶν καὶ μονονουχὶ τὴν ἐπιβουλὴν καὶ συσκευήν, ἣν πεποιήκασι βοῶντες διὰ τῆς παραι-*

18 *οὐχ ὑπήκουσαν Theod* *ἡμῶν*] *τῶν Theod* 19 *pr. καὶ om. Theod* 20 *τὴν*] *praem. διὰ Theod* *πάσης τιμῆς τε καὶ αἰδοῦς τυγχάνοντος ἀξίου Theod* omni honore dignus apparuit *Cass* 22 *ἵνα Theod* *ἡμῶν om. Theod* *ἐθρύλλησαν Mau* 23 *παρόντων Theod (rzT παρόντεσ BA); cf.* ut—praesentes ostenderent *Cass* 24 *καθὼς Theod* *αὐτῶν Theod* 25 *συσκευήν*] *praem. τὴν Theod*

excusationem. qui enim habent fiduciam probare ea, quae
absentes dicunt, haec praesentes parati sunt conuincere. sed quia 4
uenire non ausi sunt, arbitramur de cetero neminem ignorare,
etiamsi illi iterum malitiam suam exercere uoluerint nihil sufficientes
probare aduersus consacerdotes nostros, quos incusant
quidem absentes, praesentes autem fugiunt.

3. Fugierunt enim, dilectissimi fratres, non solum propter hos, quos falso adpetiuerunt, uerum etiam hos, qui etiam ex diuersis locis conuenerunt, ut eosdem multis criminibus arguerent. ferrum enim et uincula proferebant de exilio reuertentes uiri; et rursum

2 haec *Cou* hoc *ACFab* 3 nominem *A* *A in mg.:* multas psecutiones ptulisse ep̄os catholicos uel sēm athanasiū ab arrianus (*sic*) refert 4 uoluerunt *CmIγ* 5 nostro *A* 7 fugerunt *Cγ, forma* fugierunt *habetur etiam infra in W et apud Cass* (*u. g. in codd. Monac. 8376. 14374. 18466*) 8 hos] *praem.* propter *Cou* *alt.* etiam *del. γ*

onem. qui enim confidunt suis dictis, hi et ad id in praesentia esse potuerunt.
quia igitur non occurrerunt, aestimamus iam nullum ignorare, etsi iterum ibi 4
uoluerint astute agere, quoniam nihil habentes aduersus conministros nostros
arguere hos accusant absentes, praesentes uero subterfugiunt.

3. Fugierunt enim, dilectissimi fratres, non solum propter calumniam, quam illis ingerebant, sed etiam propter eos, qui diuersis criminibus ipsos appetebant, quos uidebant occurrisse. uincula enim et catenae proferebantur ab hominibus de exilio reuersis et ab his, qui adhuc tenebantur in exilio. uene-

11 hi *Fed* hiiW ii *Bal* id] ea probanda *Bal* poterunt *Eng* 12 aestimamus *Bal* extimamus *W* ibi] illi *Bal; cf. infra Theod et Cass* 14 hoc *Bal* 15 fugerunt *Bal* 17 Fatenae *W* 18 abhuc *W*

*τήσεως. οἱ γὰρ θαρροῦντες, οἷς λέγουσι, τούτοις καὶ εἰς πρόσωπον συστῆναι
δύνανται. ἐπειδὴ δὲ οὐκ ἀπήντησαν, νομίζομεν λοιπὸν μηδένα ἀγνοεῖν, κἂν* 4
*ἐκεῖνοι πάλιν κακουργεῖν ἐθέλωσιν, ὅτι μηδὲν ἔχοντες κατὰ τῶν συλλειτουργῶν
ἡμῶν ἐλέγξαι τούτους μὲν διαβάλλουσιν ἀπόντας, παρόντας δὲ φεύγουσιν.*

*3. Ἔφυγον γάρ, ἀγαπητοὶ ἀδελφοί, οὐ μόνον διὰ τὴν τούτων συκοφαντίαν, ἀλλ᾽ὅτι καὶ τοὺς ἐπὶ διαφόροις ἐγκαλοῦντας αὐτοῖς ἐθεώρουν ἀπαντήσαντας. δεσμὰ γὰρ ἦν καὶ σίδηρα προφερόμενα, ἀπ᾽ ἐξοριστίας ἐπανελθόντες*

21 *ἐκεῖνοι*] *ἐκεῖ Theod* (*BGF*) illic *Cass* *ἐθελήσωσιν Theod* 22 *διαφεύγουσιν Theod* 23 *κατὰ τούτων Theod* aduersus istos *Cass* 24 *διαφόροισ* (*οι ex ου*) *s* *ἐγκαλοῦντας*] *praem. ἐγκλήμασιν Theod* 25 *ἀπ᾽*] *praem. καὶ Theod* *ἐξορίας Theod*

ab his, qui adhuc in exilio detinentur, missi adfines et proximi, amici
et fratres querellas uel eorum, qui supersunt, detulerunt uel eorum,
qui in ipsis exiliis decesserunt, indignam iniuriam prosecuti sunt.
2 et, quod est maximum, episcopi aderant, quorum alter ferrum et
catenas praeferebat, quas per eos ceruicibus suis portauerat, alteri
ex eorum insimulatione mortem sibi intentam testificabantur. in
tantum enim desperationis eruperunt, ut etiam episcopos inter-
fecissent quidem, nisi fugissent ipsorum cruentas manus. decessit
enim coepiscopus noster beatissimus Theodulus fugiens ipsorum
infestationem; iussus est enim ex ipsorum insimulatione mori.

2 qui asupersunt *A* detullerunt *A* 5 cathenas *A* ceruitibus *A* alii *Cou* 6 intentam *C* intemtam *A* intentatam *Cou* 7 epicopos] *suppl.* interficere tentarent et *Cou ex textu graeco* 9 coepiscopos *A* Theodulus *Cou* theodosus *AS*$^1$ Theodorus *TCFab* *Theodulus fuit episcopus Traianopolis; cf. Studien II 121*

2 runt enim ministri, parentes et amici mortuorum propter ipsos. et, quod maius
est, aderant episcopi et quidam ferrum et catenas offerebant, quas propter
ipsos portauerant. alii ex ipsorum insimulationibus mortem contestati sunt. in
tantam enim peruenerant inmanitatem, ut etiam auderent episcopos uelle inter-
ficere, et interfecissent, nisi effugissent manus eorum. surrexit itaque con-
minister noster beatus Theodulus fugiens eorum insimulationes; iussus enim
fuerat ex eorum insimulatione interire. et alii gladiorum uulnera demonstran-

12 quidem *Bal* 13 potauerant *W* portauerunt *Bal* insimulatione *Bal* 14 tanta *W* 15 surrexit (*ἀνέστη*)] decessit *Bal* 16 theudulus *W* 17 simulatione *Bal in textu* demonstrabant *Bal*

*ἄνθρωποι καὶ παρὰ τῶν ἔτι κατεχομένων εἰς ἐξοριστίαν ἐλθόντες ἦσαν συλλει-*
2 *τουργοὶ συγγενεῖς καὶ φίλοι δὲ τῶν δι᾽αὐτῶν ἀποθανόντων παρεγένοντο. καὶ*
*τὸ μέγιστον, ἐπίσκοποι παρῆσαν, ὧν ὁ μὲν τὰ σίδηρα καὶ τὰς ἁλύσεις προ-*
*έφερεν, ἃς δι᾽αὐτοὺς ἐφόρεσεν, οἱ δὲ τὸν ἐκ τῆς διαβολῆς αὐτῶν θάνατον ἐμαρ-*
*τύραντο. εἰς τοσοῦτον γὰρ ἔφθασαν ἀπονοίας, ὡς καὶ ἐπισκόπους ἐπιχειρεῖν ἀνε-*
*λεῖν. καὶ ἀνεῖλον ἄν, εἰ μὴ ἐξέφυγον τὰς χεῖρας αὐτῶν. ἀπέθανεν οὖν ὁ συλλει-*
*τουργὸς ἡμῶν ὁ μακαρίτης Θεόδουλος, φεύγων αὐτῶν τὴν διαβολήν. κεκέλευστο*
*γὰρ ἐκ διαβολῆς αὐτῶν ἀποθανεῖν. ἄλλοι δὲ πληγὰς ξιφῶν ἐπεδείκνυντο, ἄλλοι*

18 *ἐν ἐξορίαις ἐλθόντες ἦσαν Theod* *συλλειτουργοί· Theod; sed cf. W* 19 *δὲ om. Theod* (••*A*) *αὐτοὺς Theod* 20 *ἐπίσκοποι rep. s* *ἁλύσεις*] *κατήνας Theod* *περιέφερεν s* 21 *ἃ Theod* (*ἃσ z T*) 22 *ἐπίσκοπον Theod Cass* 23 *ἐξέφυγε Theod Cass* *ἀπέθανεν*] *om. s ἀνέστη Theod* uenit *Cass; sed cf. Hilar.* beatissimus *et l.* 24 *μακαρίτης* *γοῦν Theod* *ὁ οὖν s* 25 *ξιφῶν πληγὰς Theod*

alii autem gladiorum signa, plagas et cicatrices ostendebant,
alii se fame ab ipsis excruciatos querebantur. et haec non inno- 3
biles testificabantur uiri, sed de ecclesiis omnibus electi, propter
quas hic conuenerunt, res gestas edocebant, milites armatos,
populos cum fustibus, iudicum minas, falsarum litterarum sub-
positiones — lectae sunt enim litterae factae a Theognito, falsae
aduersum coepiscopos nostros Athanasium et Marcellum, ut et
imperator aduersus ipsos commoueretur, et haec conuincebant hi,
qui tunc ipsius Theogniti diacones fuerunt —, ad haec uirginum
nudationes, incendia ecclesiarum, carceres aduersus ministros dei:
haec omnia propter iniquam atque execrabilem heresim Arrio-

4 hic c. *Fed* huc c. *Cou* hi c. *AFab* hii c. *C* 5 subpositiones *A*$S^1$*Cou* suspiciones *TCFab* 8 hi *Fed* hii *A* ii *γ* 11 haec] *praem.* et *Cou*

tes, nonnulli famem sustinuisse ab ipsis implorabant. et haec no⟨n inn⟩nobiles 3
homines testabantur, sed ecclesiae omnes erant, pro quibus occurrentes et alle-
gantes docebant milites cum gladiis, populos cum fustibus, iudicum minas,
falsarum litterarum submissiones — nam lectae sunt litterae Theogenis ad-
uersus conministros nostros Athanasium, Marcellum et Asclepam, ut etiam im-
peratores mouerentur contra ipsos, et haec comprobauerunt, qui tunc fuerunt
diacones Theogenis —, iam et uirginum nudationem, ecclesiarum incendia,
carcerem aduersus conministros: et haec omnia ob aliam nullam causam
nisi ob inmemorabilem haeresim Arrianorum. excusantes enim horum ordi-

12 no⟨n inn⟩obiles *Eng* nobiles *W Bal* 13 omnes] *add.* testes *Bal* aligantes *W* 14 populus *W* 18 theogenio *W* iam *Eng* nam *W Bal* *fort.* nudationes (*cf. p. 122, 11*) 20 excussantes *W* recusantes *Bal*

*δὲ λιμὸν ὑπομεμενηκέναι παρ' αὐτῶν ἀπωδύροντο. καὶ ταῦτα οὐχ οἱ τυχόντες* 3
*ἐμαρτύρουν ἄνθρωποι, ἀλλ' ἐκκλησίαι ὅλαι ἦσαν, ὑπὲρ ὧν οἱ ἀπαντήσαντες*
*καὶ πρεσβεύοντες ἐδίδασκον στρατιώτας ξιφήρεις, ὄχλους μετὰ ῥοπάλων,*
*δικαστῶν ἀπειλάς, πλαστῶν γραμμάτων ὑποβολάς — ἀνεγνώσθη γὰρ*
*γράμματα τῶν περὶ Θεόγνιον πλαττομένων κατὰ τῶν συλλειτουργῶν ἡμῶν*
*Ἀθανασίου καὶ Μαρκέλλου καὶ Ἀσκληπᾶ, ἵνα καὶ βασιλέας κατ' αὐτῶν*
*κινήσωσι, καὶ ταῦτα ἤλεγξαν οἱ γενόμενοι τότε διάκονοι Θεογνίου — πρὸς*
*τούτων παρθένων γυμνώσεις, ἐμπρησμοὺς ἐκκλησιῶν, φυλακὰς κατὰ τῶν*
*συλλειτουργῶν· καὶ ταῦτα πάντα δι' οὐδὲν ἕτερον ἢ διὰ τὴν δυσώνυμον αἵρεσιν*

21 *ἀποδύροντο p ἀπωδύραντο Theod* (*r z*) 25 *θεογόνιον Theod* (*θεόγνιον LT*) Theognii *Cass* (*LP*) *πλαττομένων om. Theod* *τῶν*•••(*συλλειτουργῶν in mg.*) *s* 26 *βασιλέα Theod* (*n*) 27 *διογνίου p θεογονίου Theod* Theognii *Cass* (*LP*) *πρὸς τούτοις Theod*

manitarum. qui enim communioni | eorum renuntiabant, necessitatem patiebantur ista tolerare. f. 97r

4. Haec igitur considerantes in angusto se teneri peruidebant.
erubescentes quidem confiteri ea, quae conmiserunt, eo quod de
cetero non possent ea diutius occultare, uenerunt tandem in Sardicensi
ciuitate, ut propter praesentiam suspicionem quasi mali
2 actus uiderentur excludere. uidentes enim eos, qui a se fuerant
falsis obpressi testimoniis, eos etiam, quos uehementissime
obpugnarunt, ex alia parte accusatores, conscientiae etiam suorum
criminum proditores prae oculis habentes suis uenire uocati

1 necessitate patiebantur (cogebantur *susp. Cou*) *Cy*, *sed cf. textum graecum* 3 praeuidebant *Cm2Fab* 4 eo quod] eoque *C a. c.* 7 auctus *ACm1* enim eos] episcopos *CFab* 8 quos *Cou* post *ACFab; cf. textum graecum*

nationem et communionem necessario haec sustinebant.

4. Haec itaque considerantes perducti sunt ad suae uoluntatis interitum.
erubescebant enim sua confiteri delicta et, quoniam omnibus patefacta celari non
poterant, Sardicam peruenerunt, quo per suum aduentum sinceritatis opinionem
2 adquirant. uisis itaque his, quibus calumnias ingerebant, et a se afflictis, accusatoribus,
testibus ante oculos inspectis uocati uenire non poterant, conministris uide-

12 uolumptatis *W* 15 et *om. Bal* a se afflictis *Bal* a (d *s.* a *m2*) semflicti (m *corr. in* in?) *W* 16 inspecti *Wm1*

*τῶν Ἀρειομανιτῶν. οἱ γὰρ παραιτούμενοι τὴν πρὸς τούτους κοινωνίαν ἀνάγκην εἶχον πειρασθῆναι τούτων.*

*4. Ταῦτα τοίνυν συνορῶντες εἰς στενὸν εἶχον τὰ τῆς προαιρέσεως. ᾐσχύνοντο
μὲν γὰρ ὁμολογεῖν, ἃ δεδράκασι, διὰ δὲ τὸ μὴ δύνασθαι λοιπὸν ἔτι ταῦτα
κρύπτεσθαι ἀπήντησαν εἰς τὴν Σερδῶν πόλιν, ἵνα διὰ τῆς ἀφίξεως ὑπόνοιαν
2 ὡς μὴ πλημμελήσαντες δόξωσιν ἀποφέρεσθαι. ἰδόντες δὲ τοὺς παρ' αὐτῶν
συκοφαντηθέντας καὶ τοὺς παρ' αὐτῶν παθόντας, τοὺς κατηγόρους, τοὺς
ἐλέγχους πρὸ ὀφθαλμῶν ἔχοντες ἐλθεῖν οὐκ ἐβούλοντο κληθέντες, καίτοι τῶν*

17 *προ στούτους p* *κοινωνίαν*] *praem. χειροτονίαν καὶ Theod* (*z T*), *Cass; cf. 123, 18* 18 *πειρᾶσθαι p πυρᾶσθαι Mau πειραθῆναι Theod* 19 *αἰσχυνόμενοι Theod* 20 *μὲν om. Theod* *ὁμολογεῖν om. Theod* *δὲ om. Theod* *λοιπὸν om. Theod* *ἔτι om. s* 21 *σερδὼν p Σαρδέων* (*σαρδικησίων B*) *Theod* Sardicensium *Cass* 22 *δὲ*] *οὖν Theod* 23 *τοὺσ τε κατηγόρουσ καὶ τοὺσ ἐλέγχουσ Theod* (*T*) accusatores et increpationes et *Cass* (*LP*) 24 *ἔχοντες*] *βλέποντεσ Theod* (*Bsz*) *εἰσελθεῖν Theod Cass* *οὐκ ἐδύναντο Theod* (*ANGL οὐκ ἠδύναντο BSFT*) nequiuerunt *Cass*

non potuerunt, maxime consacerdotum nostrorum Athanasi, Marcelli et Asclepi conscientia perturbati, qui et inplorabant iudicium ⟨et⟩ prouocabant accusatores, ut eos non solum conuincerent de his, quae aduersum sese falsa confinxerant, uerum etiam, quae aduersus ecclesias impia ac nefaria conmiserant, edocerent. uerum illi tanto timore conprehensi sunt, ut fugam facerent 3 et per eandem fugam falsitatem suam detegerent ac nudarent.

5. Tametsi non solum ex prioribus, sed etiam ex istis malitia eorum et falsitas ostenditur, ut nec ex ista fuga occasionem aliquam

2 Asclepae *C p. c.* 3 et *add. Cou* 4 iis *CCou* confixerant *A* 5 ecclesias] *add.* ipsorum *Cou* commiserant *γ* conmiserunt *AC* eodocerent *ACm1* 6 timore] tempore *Cm1* terrore *Cm2γ*, *add.* conscientiae *Cou* 7 eandem] illam *Cγ* 8 tametsi *γ* tamen si *AC* *A in mg.:* de falsis criminibus sc̄i athanasi 9 ostenderetur *Cγ* ut] *praem.* tamen *Cou* ex ista *Cou Hardouin* existimata *ACFab*, *fort.* ex ista sua

licet nostris Athanasio, Marcello et Asclepa multa usis confidentia, inplorantibus et urgentibus adque prouocantibus et pollicentibus quoque non solum eorum arguere calumniam, sed insuper demonstrare, quae deliquerint in ecclesiis ipsorum. illi autem tanto timore percussi sunt conscientiae, ut etiam uerterentur in 3 fugam ac per eam suam calumniam demonstrarent et delicta faterentur.

5. Et licet ex hoc, quod noluerint, et non solum ex prioribus, sed etiam ex praesentibus ipsorum uersutia conprobata est, tamen, ne ex fuga quandam

10 confitentia *W* 11 pollicemtibus *Wm1* 12 deliquerint *Bal* reliquerint *W* 13 conscientiae *om. Bal* 16 uersutia *Bal* uersatio *W* ne *om. Bal in textu*

συλλειτουργῶν ἡμῶν Ἀθανασίου καὶ Μαρκέλλου καὶ Ἀσκληπᾶ πολλῇ τῇ παρρησίᾳ χρωμένων, ἀποδυρομένων καὶ ἐπικειμένων καὶ προκαλουμένων αὐτοὺς καὶ ἐπαγγελλομένων μὴ μόνον ἐλέγχειν τὴν συκοφαντίαν, ἀλλὰ καὶ δεικνύναι, ὅσα κατὰ τῶν ἐκκλησιῶν αὐτῶν ἐπλημμέλησαν. οἱ δὲ τοσούτῳ 3 φόβῳ τοῦ συνειδότος κατεσχέθησαν, ὡς φυγεῖν αὐτοὺς καὶ διὰ τῆς φυγῆς τὴν συκοφαντίαν αὐτῶν ἐλέγξαι καί, ἅπερ ἐκοινώνησαν, διὰ τὸν δρασμὸν ὁμολογῆσαι.

5. Εἰ καὶ τὰ μάλιστα τοίνυν οὐ μόνον ἐκ τῶν προτέρων, ἀλλὰ καὶ ἐκ τούτων αὐτῶν ἡ κακοτροπία δείκνυται καὶ συκοφαντία, ὅμως, ἵνα μηδὲ ἐκ τῆς

18 χρωμένων] *add.* καὶ *Theod* ἀποδυρωμένων *p* 20 δεικνῦναι *s* ἐπλημμέλησαν *edd. Theod* ἐκοινώνησαν *ps* 21 φεύγειν *p* 22 αὐτῶν] ἑαυτῶν *p s m2* τῶν δρασμῶν *Theod* 24 τὰ *(accentus eras.) p* τοίνυν *om. Theod* 25 αὐτῶν *om. Theod* ἡ κακοτροπία καὶ ἡ συκοφαντία αὐτῶν δείκνυται *Theod* μὴ δὲ *p*

alterius malae artis inuenire possint, probauimus secundum ueri-
tatem et rationem ea, quae ab illis conmissa sunt, inquiri opor-
tuisse et inuenimus eos etiam de his fuisse mendaces et nihil aliud
quam inpugnationem aduersus consacerdotes nostros exercuisse.
quem enim dicebant ab Athanasio interfectum fuisse nomine Arse-
nium, habetur in numero uiuorum; unde ex hoc etiam cetera,
quae ab ipsis iactabantur, patuit esse plena mendacii et falsitatis.
2 quia autem de calice fracto quaedam loquebantur a Machario
presbitero Athanasi, testificati sunt, qui praesentes fuerunt ex
Alexandria de eodem loco, eo quod nihil tale esset factum. sed

1 possunt *C* possent *γ* ueritatis rationem *susp. Cou* 5 asseniū *A* 8 quia *Eng* qui *AC* quod *γ* tamquam fracto loquebantur *susp. Cou* quedam *A* aliqua *Fab*; *fort.* quodam 9 sunt *om. Cγ* 10 *fort.* de ⟨Mar⟩eotae loco, eo *uel* et de eodem loco ⟨Mar⟩eo⟨tae⟩ et Mareote et aliis locis *Cou* eo *sc. loco*

occasionem alterius malitiae ualeant inuenire, cogitauimus secundum ueritatis
rationem ab his conmissa uentilare. quo facto reperimus eos et ex actitatis
calumniatores et nihil aliut nisi conministris nostris insidias praeparasse. quem
enim dicebant ab Athanasio interfectum Arsenium, uiuit et moratur inter
uiuos. ex quo apparet etiam illa, quae de aliis uerbosabantur, ficta fuisse.
2 quoniam uero de calice fracto a Macario Athanasii presbytero mentionem fece-
runt, adhibuerunt testimonium hi, qui de Alexandriae et Mareotae locis ipsis
uenerunt, nihil tale esse commissum. etiam episcopi scribentes de Aegypto ad

15 ficta *Bal* facta *W* 16 calicem *W* macaris *W* anathasii *W* 17 ii *Bal*

φυγῆς πρόφασίν τινα ἑτέρας κακουργίας πορίσασθαι δυνηθῶσιν, ἐσκεψάμεθα
κατὰ τὸν τῆς ἀληθείας λόγον τὰ παρ' ἐκείνων δραματουργηθέντα ἐξετάσαι.
καὶ τοῦτο προθέμενοι εὕρομεν αὐτοὺς καὶ ἐκ τῶν πραχθέντων συκοφάντας
καὶ μηδὲν ἕτερον ἢ ἐπιβουλὴν κατὰ τῶν συλλειτουργῶν ἡμῶν πεποιηκότας.
ὃν γὰρ ἔλεγον παρὰ Ἀθανασίου πεφονεῦσθαι Ἀρσένιον, οὗτος ζῇ καὶ ἐν τοῖς
ζῶσιν ἐξετάζεται. ἀπὸ δὲ τούτου καὶ τὰ περὶ τῶν ἄλλων θρυληθέντα παρ'
2 αὐτῶν φαίνεται πλάσματα. ἐπειδὴ δὲ καὶ περὶ ποτηρίου ἐθρύλουν ὡς
κλασθέντος παρὰ Μακαρίου τοῦ πρεσβυτέρου Ἀθανασίου, ἐμαρτύρησαν
μὲν οἱ παραγενόμενοι ἀπὸ τῆς Ἀλεξανδρείας καὶ Μαρεώτου καὶ τῶν ⟨λοιπῶν⟩
τόπων, ὅτι μηδὲν τούτων πέπρακται. καὶ οἱ ἐπίσκοποι δὲ γράφοντες οἱ ἀπὸ

21 εὑρήκαμεν *Theod* *alt.* καὶ *om. Theod* 24 θρυλληθέντα *s m2 Mau* 25 ἐθρύλλουν *s m2 Mau* 26 θλαστέντοσ *s* 27 μὲν] *add.* αὐτοῖς *Theod* τῶν λοιπῶν τόπων *Mau Theod* (*A* τῶν λοιπῶν *B* τῶν τόπων *rz* τῶν ἄλλων τόπων *T*), *om. Cass* τῶν τόπων *ps* 28 γράψαντες *Theod*

et episcopi scribentes ex Aegypto ad Iulium consacerdotem nostrum abunde adseuerarunt nec suspicionem huiusmodi ibidem fuisse. dicunt autem acta etiam se habere aduersus ipsum. quae habent f. 98r autem, absente parte altera constat | fuisse confecta. simul tamen ⟨in⟩ ipsis actis gentiles et ⟨cathecumeni interrogati sunt, ex quibus⟩ cathecumenus interrogatus dicebat intus se fuisse, quando superuentum fecit Macharius, et alius interrogatus dicebat famosissimum illum Scyrum infirmantem in cella iacuisse, ut ex hoc appareat ex toto mysterium non fuisse celebratum, eo quod catecumeni intus fuerint, ⟨Scyrus autem non intus fuerit⟩,

1 *litteras Aegyptiorum u. apud Athanas. apol. c. Arian. 3—19* 2 ibidem *Cm2* idem *ACm1* 3 autem *γ* tantū *A* tamen *Eng* 5 in ipsis actis *Cm2 Cou* ipsi satis *A* catechumenus (cathecumeni *Fed*) interrogati sunt, ex quibus *add. Cm2* interrogabantur gentiles et catechumeni, ex quibus *susp. Cou* 7 et alius *om. γ* 8 cella *Fed* (*cf.* cella *in W*, *κελλίῳ in textu graeco et* cellula *apud Cass; cf. etiam Athanas. apol. c. Arian. 37*) ecclesia (*ex* ecla *pro* cella?) *A, Cγ* 10 Scyrus— fuerit *add. Fed* (*cf. W et textum graecum*) Ischyras non adfuerit *add. Hardouin*

consacerdotem nostrum Iulium sufficienter firmauerunt ne suspectionem quidem talem fuisse. deinde acta, quae dicebant se aduersus habere, constitit ex una parte confecta et in ipsis gestis gentiles et catichumeni interrogati sunt. ex quibus unus catichumenus interrogatus dicebat se intus fuisse, quando Macarius ad locum superuenit, et alius interrogatus aiebat Ischyram aegrotum in cella iacuisse, quem dicunt, ut ex hoc appareat nihil de mysteriis fuisse celebratum ex eo, quod catechumeni intus consistebant, et Ischyram non adfuisse, sed

11 suspicionem *Bal* 14 unus *Bal* unum *W* 15 ischiram *W*, *sed cf. l. 17 et p. 116, 12.16* 17 eo *Bal* o *W* escyram *W*

*τῆς Αἰγύπτου πρὸς Ἰούλιον τὸν συλλειτουργὸν ἡμῶν ἱκανῶς διεβεβαιοῦντο μηδὲ ὑπόνοιαν ὅλως τοιαύτην ἐκεῖ γεγενῆσθαι. ἄλλως τε ἃ λέγουσιν ὑπομνήματα ἔχειν κατ᾽αὐτοῦ, κατὰ μονομέρειαν συνέστηκε γεγενῆσθαι. καὶ ὅμως καὶ ἐν τοῖς ὑπομνήμασι τούτοις ἐθνικοὶ καὶ κατηχούμενοι ἠρωτῶντο. ἐξ ὧν εἷς κατηχούμενος ἐρωτώμενος ἔφασκεν ἔνδον εἶναι, ὅτε ὁ Μακάριος ἐπέστη τῷ τόπῳ, καὶ ἕτερος ἐρωτώμενος ἔλεγε τὸν θρυλούμενον παρ᾽αὐτῶν Ἰσχύραν νοσοῦντα τότε κατακεῖσθαι ἐν κελλίῳ, ὡς ἀπὸ τούτου φαίνεσθαι, μηδ᾽ὅλως γεγενῆσθαί τι τῶν μυστηρίων διὰ τὸ τοὺς κατηχουμένους ἔνδον εἶναι καὶ τὸν Ἰσχύραν μὴ παρεῖναι, ἀλλὰ νοσοῦντα κατακεῖσθαι. καὶ γὰρ καὶ* 3

19 *ἐκεῖ om. Theod* *ἃ om. Theod Cass* 20 *αὐτοῦ*] *add. ἃ Theod Cass* *μονομερίαν p* *συνέστη p, Theod* (*B συνέβη rzTA*) probatum est *Cass* 22 *ὁ om. p Theod* 23 *θρυλλούμενον Mau* 24 *τότε om. Theod* 25 *μηδόλωσ s Mau* *τῶν*] *add. ὅλων Theod Cass* 26 *tert. καὶ om. Theod* (*praeter B*)

3 sed male habens iacuerit. nam et ipse totius malitiae Scyrus commentator exussisse Athanasium quendam de diuinis scripturis librum dicebat. ad hoc conuictus confiteri coepit infirmatum se fuisse, quando Macharius praesens fuit, ut etiam ex hoc falsum
4 testem illum esse appareret. denique falsitatis praemium eidem Scyro honorem episcopatus dederunt, homini, qui neque presbiter quidem fuit. uenientes enim duo presbiteri nunc ad concilium, qui eo temporis cum Melitio fuerant, postmodum ab Alexandro episcopo Alexandriae beatae memoriae uiro suscepti sunt, nunc cum Athanasio agunt, testati sunt nusquam omnino istum Meliti fuisse presbiterum neque omnino habuisse eundem Melitium in eodem

1 habens iacuerit *Fed* habens iacuerint *A* habentes iacuerint *Cγ*  2 exusisse *A*  quendam *γ* quaedam *A*  3 conuinctus *A*  4 ex hoc etiam *γ*  8 melio *A*  9 beato *A*  10 melliti *A*  11 eundem] eum *Cγ*  mellitium *A*

3 aegrotum fuisse. nam et ipse pessimus Ischyras, qui mentitus est dicendo Athanasium ussisse quosdam diuinos codices, et in hoc suum mendacium demonstrauit. nam confessus est illo tempore, quo Macarius aduenerat, se
4 aegrotasse et iacuisse, ut etiam ex hoc calumniator demonstraretur. unde ob hanc calumniam ipsi Ischyrae mercedem dederunt episcopi nomen, qui nec presbyter est. occurrentes enim duo presbyteri, qui condam cum Melitio fuerunt, postmodum autem a beato Alexandro tunc episcopo Alexandriae suscepti et nunc cum Athanasio constituti, testimonium praebuerunt hunc num-

12 hischyrs *W*  13 anathasium *W*  ussisse *Bal* iussisse *W*  qusdam *W* mendatio *W*  16 hischyre *W*  18 alexandre *W*  19 anathasio *W*

*αὐτὸς ὁ παμπόνηρος Ἰσχύρας ψευσάμενος ἐπὶ τῷ εἰρηκέναι κεκαυκέναι τὸν Ἀθανάσιόν τινα τῶν θείων βιβλίων καὶ διελεγχθεὶς ὡμολόγησε κατ' ἐκεῖνο καιροῦ νοσεῖν, ὅτε Μακάριος παρῆν, καὶ κατακεῖσθαι, ὡς καὶ ἐκ τούτου*
4 *συκοφάντην αὐτὸν εἶναι. ἀμέλει τῆς συκοφαντίας ταύτης μισθὸν αὐτῷ τῷ Ἰσχύρᾳ δεδώκασιν ἐπισκοπῆς ὄνομα, τῷ μηδὲ πρεσβυτέρῳ τυγχάνοντι. ἀπαντήσαντες γὰρ δύο πρεσβύτεροι σὺν Μελιτίῳ ποτὲ γενόμενοι, ὕστερον δὲ ὑπὸ τοῦ μακαρίτου Ἀλεξάνδρου τοῦ γενομένου ἐπισκόπου Ἀλεξανδρείας δεχθέντες καὶ νῦν σὺν Ἀθανασίῳ ὄντες, ἐμαρτύρησαν μηδεπώποτε τοῦτον*

21 *διελεγχθεὶς Valois διηλέχθαι ps Mau διαψεύσασθαι Theod* (*ψεύσασθαι B διελεγχθεὶς ψευσάμενος coni. Parmentier et reicit ad Athan. ap. c. Arian. 28: κατηγορήσας γὰρ ὡς βιβλίων κεκαυμένων—ἠλέγχθη—ψευσάμενος*)  23 *εἶναι*] *δείκνυσθαι Theod*  *αὐτῷ om. Theod*(*BArz*), *Cass*  24 *ἐπισκόπου Theod*  *μὴ δὲ p*  26 *ὑπὸ*] *παρὰ Theod*(*A*)  *μακαρίου Theod*  27 *προσδεχθέντες Theod*(*A*) *καὶ νῦν*] *οἱ καὶ Theod* (codd.) et *Cass*  *μηδὲ πώποτε Theod*

loco apud Mareotem ecclesiam nec ministrum. quem tamen nunc uelut episcopum illum secum adduxerunt, qui ante nec presbiter fuit, ut nomine episcopatus uideantur falsitatem suam tegere apud audientes.

6. Lectus est autem et liber, quem conscripsit frater et coepiscopus noster Marcellus, et inuenta est Eusebi et, qui cum ipso fuerant, exquisita malitia. quae enim ut proponens Marcellus posuit, haec eadem quasi iam conprobans proferret, adsimilarunt. lecta sunt ergo, quae sequebantur, lecta etiam, quae anteposita erant quaestioni, et recta fides eius inuenta est; neque enim a sancta

2 nec *Cm2γ* nunc *A* 5 autem est *Cγ* 6 ipso $S^1S^2$*Cou* ipfo (o *ex* u) *A* istis *CFab* *A in mg.:* de falsis criminibus que marcello e̅.o intētabant heretisi (*sic*) 8 adsimularunt *Cγ*

quam Melitii fuisse presbyterum et omnino non habuisse Melitium aput Mareotam ecclesiam uel ministrum. et tamen eum, qui nec esset presbyter, nunc pro episcopo produxerunt, ut hoc nomine obstupefaciant audientes eorum calumnias.

6. Lectus est autem liber conministri nostri Marcelli et inuenta est Eusebii commentatio. quae enim proposita quaestione Marcellus dicebat, haec tamquam ab ipso confessa fingebant. lecta sunt igitur et haec et sequentia et praeterita quaestionum et recta fides uiri reperta est; neque enim a sancta

12 nec esset *Bal* necesse *W* 16 commentatio *Bal* commendatio *W* 17 sequantia *W*

*πϱεσβύτεϱον Μελιτίου γεγενῆσθαι μηδὲ ὅλως ἐσχηκέναι Μελίτιον εἰς τὸν Μαϱεώτην ἐκκλησίαν ἢ λειτουϱγόν. καὶ ὅμως τὸν μηδὲ πϱεσβύτεϱον τυγχάνοντα νῦν ὡς ἐπίσκοπον ἤγαγον, ἵνα τῷ ὀνόματι τούτῳ δόξωσι τῇ συκοφαντίᾳ καταπλήττειν τοὺς ἀκούοντας.*

6. *Ἀνεγνώσθη δὲ καὶ τὸ σύγγϱαμμα τοῦ συλλειτουϱγοῦ Μαϱκέλλου καὶ εὑϱέθη τῶν πεϱὶ Εὐσέβιον ἡ κακοτεχνία. ἃ γὰϱ ὡς ζητῶν ὁ Μάϱκελλος εἴϱηκε, ταῦτα ὡς ὁμολογούμενα διαβεβλήκασιν. ἀνεγνώσθη γοῦν τὰ ἑξῆς καὶ τὰ πϱὸ αὐτῶν τῶν ζητημάτων καὶ ὀϱθὴ ἡ πίστις τοῦ ἀνδϱὸς εὑϱέθη. οὔτε γὰϱ ἀπὸ τῆς*

19 *μὴ δὲ p μηδ' Theod* *ὅλως Theod* (*BrFT ὅμωσ AL*) penitus *Cass* 20 *μὴ δὲ p* 21 *ὡς om. Theod* (*AL*) *πϱοήγαγον Theod* (*ArzT*) produxerunt *Cass* *δόξωσι*] *praem., sed postea exp. ἀγάγωσι s* *ἐπὶ τῇ συκοφαντίᾳ Theod* (*BrFT ἐπὶ τῆσ συκοφαντίασ AL*) in suis calumniis *Cass* 22 *καταπλήττειν Theod* (*A πλήττειν B ἐπιπλήττειν rzT*) terrere *Cass* 23 *συλλειτ.*] *add. ἡμῶν Theod* 25 *ὡμολογημένα Theod* *οὖν Theod* (*Az*), *add. ταῦτα καὶ Theod Cass* 26 *τοῦ om. s Mau*

uirgine Maria, sicut ipsi confingebant, initium dabat deo uerbo
neque finem habere regnum eius, ⟨sed⟩ sine principio ac sine fine
2 esse conscripsit. sed Asclepius coepiscopus noster acta protulit,
quae confecta sunt apud Anthiociam praesentibus aduersariis et
Eusebio ex Caesarea et ex sententiis iudicantum episcoporum
ostendit se | esse inreprehensibilem. f. 98r

7. Merito ergo acciti frequenter non ausi sunt uenire, merito
fugierunt conscientiae suae inpulsu praecipitati. fuga enim
falsitates suas confirmauerunt et credi ea fecerunt, quae prae-
2 sentes accusatores eorum dixerunt et ostenderunt. quid igitur?

1 confingebant *C* configebant *A* dabat *Cou Hardouin* dabatur *ACFab* 2 sed *add. Fed* sed regnum eius *suppl. Cou Hardouin* 3 asclepas *Cm2* quoepiscopus *A* 5 iudicantium (iudicantum *Eng*) episcoporum *Cou Hardouin* iudicatum episcopum *A* 6 ostendit se *Cou* ostendisse *A* 8 fugerunt *Cm2γ*; *cf. supra p. 109, 7* 9 falsitatis *A*

Maria, sicut ipsi firmarunt, initium dedit uerbo dei nec finem ei in regno,
2 sed imperium sine initio et fine saluatoris esse conscripsit. Asclepas etiam con-
minister protulit gesta aput Antiochiam confecta praesentibus accusatoribus
et Eusebio de Caesarea et ex sententiis iudicantum episcoporum ostendit se
esse innocentem.

7. Merito igitur, fratres dilectissimi, frequenter uocati non responderunt, merito fugerunt. conscientia enim coacti per fugam suas calumnias firmauerunt et credi ista fecerunt, quae praesentes accusatores dicebant ac demonstrabant.

14 iudicantum *Eng* iudicandum *W* iudicantium *Bal* 18 credi ista *Fed* credi ea *Bal* credidisse *W* credi in se *Eng*

*ἁγίας Μαρίας, ὡς αὐτοὶ διεβεβαιώσαντο, ἀρχὴν ἐδίδου τῷ τοῦ θεοῦ λόγῳ
οὔτε τέλος ἔχειν τὴν βασιλείαν αὐτοῦ, ἀλλὰ καὶ τὴν βασιλείαν ἄναρχον καὶ
2 ἀτελεύτητον εἶναι τὴν τούτου ἔγραψεν. καὶ Ἀσκληπᾶς δὲ ὁ συλλειτουργὸς προ-
ήνεγκεν ὑπομνήματα γενόμενα ἐν Ἀντιοχείᾳ παρόντων τῶν κατηγόρων καὶ
Εὐσεβίου τοῦ ἀπὸ Καισαρείας. καὶ ἐκ τῶν ἀποφάσεων τῶν δικασάντων ἐπι-
σκόπων ἔδειξεν ἑαυτὸν ἀθῷον εἶναι.*

7. *Εἰκότως οὖν, ἀγαπητοὶ ἀδελφοί, καλούμενοι πολλάκις οὐχ ὑπήκουσαν,
εἰκότως ἔφυγον. ὑπὸ γὰρ τοῦ συνειδότος ἐλαυνόμενοι φυγῇ τὰς συκοφαντίας
ἑαυτῶν ἐβεβαίωσαν καὶ πιστευθῆναι κατ' αὐτῶν πεποιήκασιν, ἃ παρόντες οἱ
2 κατηγοροῦντες ἔλεγον καὶ ἐπεδείκνυον. ἐπεὶ τοίνυν πρὸς τούτοις πᾶσι καὶ*

21 *ἀτελεύτητον*] *ἀκατάπαυστον Theod* *προσήνεγκεν Theod* (*προήνεγκεν N*) obtulit *Cass* 22 *γεγενημένα Theod* *παρόντων*] *add. καὶ Theod* (*A*) 25 *ἀδελφοὶ ἀγαπητοὶ Theod* *οὐχ ὑπακούουσιν Theod* obedire noluerunt *Cass* 27 *ἅπερ Theod* 28 *ἐπεδείκνυντο Theod* *ἐπεὶ*] *ἔτι Theod Cass*

supra haec omnia etiam olim depositos atque eiectos ecclesia propter
heresim Arrii non solum susceperunt, sed etiam in maiorem pro-
uexerunt gradum, diacones quidem in presbyterium, de presbyteris
autem in episcopatum propter nihil aliud, nisi ut impiam doctrinam
dilatare ac disseminare possent et piam corrumperent fidem. sunt 3
autem istorum post Eusebios duos auctores etiam Theodorus ab
Heraclia, Narcissus a Neroniade de Cilicia, Stephanus ex Antiocia,
Georgius ⟨ex⟩ Laudocia — licet timens non adfuerit de Oriente —,
Acacius ex Caesarea Palestinae, Menofantus ex Epheso Asiae,
Ursacius a Singiduno Maesiae, Ualens ex Myrsa Pannoniae. etenim

5—10 cf. ep. synodi Sardicensis *Benignifica* 5 (infra p. 184, 5—8)

3 presbiteris *A* presbyterio *γ* 6 euseuio *A* Eusebium (Eusebios *susp. Cou*) *γ* duo *Fab* thedorus *A* 7 nerodiade *A* Ciliciae *Cou* stephanū *A* 8 gorgius *A* ex *add. Cou* Laodicia *γ* 9 palestina *A* et Epheso *A* 10 Mursa *Cγ*

qui itaque super his omnibus etiam depositos et eiectos ab ecclesia Arrianos 2
non solum susceperunt, sed etiam ad maiorem gradum perduxerunt, diaconum
quidem in presbyteratum, ex presbyteratu uero in episcopum ob nullam
aliam causam, nisi ut impietatem spargant et latitent, piam uero fidem cor-
rumpant. sunt autem post Eusebium et eius socios nunc primates Theodorus 3
de Eraclea, Narcissus a Maronia Ciliciae, Stephanus Antiochiae, Acacius
Cessareae Palaestinae, Narcissus Maroniae, Minophantus Ephesi Asiae, Ur-

11 quid itaque? *Bal* 13 presbyteratum *Fed* presbyterarum *W* presbyterum *Bal; cf. supra in A* presbyterium *et infra πρεσβυτέριον* presbiterato *W* presbytero *Bal* 14 dilatent *Bal* 15 socios *Eng* socius *W* socium *Bal* 16 narcisus *W* Maronia *Eng* (*cf. l. 17 et p. 123. 12*) marona *W* Neroniade *Bal* 17 narcissus marmie (*repetitur falso* Narc. Mar.) *W* Georgius Laodiciae *Bal* Minophantus *ex Μηνόφαντος*

*τοὺς πάλαι καθαιρεθέντας καὶ ἐκβληθέντας διὰ τὴν Ἀρείου αἵρεσιν οὐ μόνον
ἐδέξαντο, ἀλλὰ καὶ εἰς μείζονα βαθμὸν προήγαγον, διακόνους μὲν εἰς πρε-
σβυτέριον, ἀπὸ δὲ πρεσβυτέρων εἰς ἐπισκόπους, δι' οὐδὲν ἕτερον ἢ ἵνα τὴν ἀσέ-
βειαν διασπεῖραι καὶ πλατῦναι δυνηθῶσι καὶ τὴν εὐσεβῆ διαφθείρωσι πίστιν.
εἰσὶ δὲ τούτων μετὰ τοὺς περὶ Εὐσέβιον νῦν ἔξαρχοι Θεόδωρος ὁ ἀπὸ Ἡρα-* 3
*κλείας, Νάρκισσος ὁ ἀπὸ Νερωνιάδος τῆς Κιλικίας, Στέφανος ὁ ἀπὸ Ἀντι-
οχείας, Γεώργιος ὁ ἀπὸ Λαοδικείας, Ἀκάκιος ὁ ἀπὸ Καισαρείας τῆς Πα-
λαιστίνης, Μηνόφαντος ἀπὸ Ἐφέσου τῆς Ἀσίας, Οὐρσάκιος ὁ ἀπὸ*

18 *καθαιρεθέντας*] *ita etiam Soz III 12, 4 κατηγορηθέντας Theod Cass* 19 *πρεσβυτέρ.ιον p* 20 *ἐπισκοπὴν Theod* 21 *πλατύναι p* *εὐσεβεῖ p* 22 *μετὰ τούτων τοὺσ p m1* *post nomina propria om. ὁ Theod*

**praedicti etiam, qui ab Oriente secum uenerunt, non permiserunt**
**sanctum concilium intrare neque omnino in ecclesiam dei sanctam**
**4 accedere. uenientes etenim Serdicam per singula loca synodos**
**faciebant inter se et pactiones cum interminationibus, ut omnino**
**uenientes Serdicam ad iudicium non accederent neque in unum cum**
**sancta synodo conuenirent. et ad id solum uenerunt ⟨in⟩ coetum, ⟨ut**
**manifestarent⟩ praesentiam suam, atque statim fugerunt. haec enim**

1 etiam] *suppl.* iis *Cou Hardouin* 2 ecclesia *A* 3 Sardicam *Cou* synodus *A* 5 cō scō *A* 6 uenerunt ⟨in⟩ coetum, ⟨ut⟩ *uel* uen. eo, ut *Fed* uen. coętum *A* uen., coetu ut *Eng* 7 ⟨praesentarent⟩ (⟨manifestarent⟩ *Fed*) pr. suam atque *Eng* pr. suam qui *A* stat imfugerunt *A* sed id solum, ut cum uenissent, et dicis causa praesentiam suam ostendissent, statim fugerent *susp. Cou*

sacius Singiduni Moesiae, Ualens Mursae Pannoniae. qui illos, cum quibus de
Oriente uenerunt, neque aput Asiam in concilio uenire nec ad ecclesiam dei
4 penitus accedere permittebant. etiam Sardicam uenientes per singula quaeque
loca conuentus inter se faciebant et cum interminationibus posuerunt pactiones
sibi, ut, cum Sardicam uenissent, omnino non ingrederentur in iudicio nec
cum sancta synodo conuenirent, sed tantum uenientes imaginarie aduentum
suum demonstrarent ac uelociter fugerent. haec autem scire potuimus a con-

8 Singiduni M. *Fed* Singiduno M. *Bal* singidu nomoesiae *W* morsa *W* que *W* 9 aput Asiam in concilio] in sanctum concilium *coni. Bal; interpres latinus legisse uidetur εἰς τὴν ἀσίαν σύνοδον loco εἰς τὴν ἁγίαν σύνοδον* 10 sardica *W* 11 possuerunt *Wm1* 12 sardica *W* iudicium *Bal* 14 fugerent *Bal* fugerunt *W*

*Σιγγιδόνου τῆς Μυσίας, Οὐάλης ἀπὸ Μουρσῶν τῆς Παννονίας. καὶ γὰρ οὗ-*
*τοι τοὺς σὺν αὐτοῖς ἐλθόντας ἀπὸ τῆς Ἑῴας οὐκ ἐπέτρεπον οὔτε εἰς τὴν ἁγίαν*
4 *σύνοδον εἰσελθεῖν οὔτε ὅλως εἰς τὴν ἐκκλησίαν τοῦ θεοῦ παραβάλλειν. καὶ*
*ἐρχόμενοι δὲ εἰς τὴν Σαρδικὴν κατὰ τόπους συνόδους ἐποιοῦντο πρὸς ἑαυτοὺς*
*καὶ συνθήκας μετὰ ἀπειλῶν, ὥστε ἐλθόντας αὐτοὺς εἰς τὴν Σαρδικὴν μηδὲ*
*ὅλως εἰς τὴν κρίσιν ἐλθεῖν μηδ' ἐπὶ τὸ αὐτὸ συνελθεῖν τῇ ἁγίᾳ συνόδῳ, ἀλλὰ*
*μόνον ἐλθόντας καὶ ἀφοσιώσει τὴν ἐπιδημίαν ἑαυτῶν ἐπιδειξάμενους ταχέως*
*φυγεῖν. ταῦτα γὰρ γνῶναι δεδυνήμεθα παρὰ τῶν συλλειτουργῶν ἡμῶν Μακα-*

15 *Σιγγιδούνου Theod* *Μυρσοῦ Theod* 16 *τοῖς σὺν αὐτοῖς ἐλθοῦσιν Theod* *ἑώας ps* 17 *συνελθεῖν Theod* (*A*) *παραβαλεῖν συνεχώρησαν* (*συνεχωρήθησαν B*) *Theod* 18 *σερδικὴν p* *πρὸς*] *καθ' p* 19 *σερδικὴν p* *μηδὲ ὅλωσ* (*accentus s. ε et spiritus s. ο eras.*) *p* *μηδ' ὅλως Theod* 20 *μὴ δὲ p* *μήτε Theod* *ἁγίᾳ*] *add. καὶ μεγάλῃ Theod, om. Cass* 21 *καὶ*] *add. ἐπὶ Theod* (*A*) *ἀποδημίαν p* *ἑαυτῶν ἐπιδημίαν Theod*

scire potuimus a consacerdotibus nostris, Ario scilicet ex Palestina ⟨ac⟩ Stefano de Arabia, qui cum ipsis uenerunt quidem, sed et ab eorum perfidia recesserunt. hi enim uenientes in sanctam synodum uiolentiam quidem, quam passi fuerant, conquerebantur, nihil autem ab ipsis recte agi adserebant adserentes etiam hoc, quod essent ibi plurimi rectae fidei, qui prohibebantur ab ipsis uenire propositis ad nos interminationibus. hac igitur causa in uno loco omnes manere sategerunt et nec parum temporis [neque] habere eos liberam facultatem permiserunt.

8. Quia ergo non oportuit conticiscere nec inultas retinere

1 scilicét *Cγ* se *A* *de forma* Ario *u. Studien II 39* palesna *A* ac *add. Fed* 2 Stephano *Cγ, sed Cou mauult* Asterio; *cf. Studien II 40* 3 hi *γ* hii *A* 5 adserentes] adicientes *susp. Cou* 6 ad nos propositis *γ* 7 hac *Cγ* ac *A* 8 neque] neq. *A* nec *C a. c., Fab, del. C p. c., Cou, fort.* quidem 10 conticescere *γ* inulta *Cγ* retinere *AFab* sinere *uel* permittere *susp. Cou, fort.* relinquere (*cf. W*)

ministris nostris Macario Palestinae et Asterio de Arabia, qui cum ipsis uenerunt et ab eadem incredulitate recesserunt. isti enim ad sanctam synodum uenientes uiolentiam, ⟨quam⟩ passi sunt, cum lacrimis exposuerunt. nihil autem rectum aput eos fieri dicebant. etiam hoc addebant esse quosdam rectae fidei et interminationibus adque accusationibus prohiberi ⟨ire⟩ ad nos. hac de causa in una domo conmanere studuerunt nullo momento eos separari permittentes.

8. Quoniam igitur non oportebat tacere et inultas eorum relinquere calum-

11 Macario] Ario *susp. Bal* arauia *Wm1* araetia *Wm2* 13 quam *add. Bal* 14 rectae] recta *W* 15 prohiberi *Bal* prohibere *W* ire *add. Eng* nos] *add.* uenire *Bal* cause *W* 17 inultas *coni. Bal* inocultas *W*

*ρίου ἀπὸ Παλαιστίνης καὶ Ἀστερίου ἀπὸ Ἀραβίας, τῶν ἐλθόντων σὺν αὐτοῖς καὶ ἀναχωρησάντων ἀπὸ τῆς ἀπιστίας αὐτῶν. οὗτοι γὰρ ἐλθόντες εἰς τὴν ἁγίαν σύνοδον τὴν μὲν βίαν, ἣν ἔπαθον, ἀπωδύροντο, οὐδὲν δὲ παρ' αὐτοῖς ὀρθὸν ἔλεγον πράττεσθαι προστιθέντες καὶ τοῦτο, ὡς ἄρα εἶεν ἐκεῖ πολλοὶ τῆς ὀρθῆς ἀντιποιούμενοι δόξης καὶ κωλυόμενοι παρ' αὐτῶν ἐλθεῖν ἐνταῦθα διὰ τὸ ἀπειλεῖν καὶ ἐπαγγέλλεσθαι κατὰ τῶν βουλομένων ἀναχωρεῖν ἀπ' αὐτῶν. τούτου γοῦν ἕνεκα καὶ ἐν ἑνὶ οἴκῳ πάντας μεῖναι ἐσπούδασαν μηδὲ τὸ βραχύτατον ἰδιάζειν αὐτοὺς ἐπιτρέψαντες.*

8. *Ἐπεὶ οὖν οὐκ ἔδει παρασιωπῆσαι οὐδὲ ἀνεκδιηγήτους ἐᾶσαι τὰς*

20 *ἦν p* *ἀποδύραντο p ἀπωδύροντο Theod* (*r ἀπωδύραντο BzT*) 21 *ἐκεῖ πολλοὶ om. Theod* 22 *ἐξ αὐτῶν Theod* *διὰ*] *praem. καὶ Theod* 23 *ἐπαγγέλλεσθαι*] *ἐντέλλεσθαι Theod* 24 *πάντες Theod Cass* *ἔσπευσαν Theod* (*B*) 25 *αὐτοῖς Theod* 26 *ἀνεκδικήτους Theod* (*NS*) sine uindicta *Cass* *ἐάσαι p*

falsitates, uincula, homicidia, pugnas, falsas epistulas, uerberationes, nudationes | uirginum, exilia, euersiones ecclesiarum, incendia, *f. 99v* translationes de ecclesia ⟨minori⟩ ad maiores et ante omnia contra rectam fidem insurgentes Arrianae heresis doctrinas, [ex] hac ex causa carissimos quidem fratres et coepiscopos nostros Athanasium Alexandriae et Marcellum Ancyro-Galatiae et Asclepium Gazae et eos, qui cum ipsis erant ministrantes deo, innocentes et puros pronuntiauimus scribentes ad unamquamque eorum prouinciam, ut cognoscerent singularum ecclesiarum plebes sacerdotis sui integritatem et habere se episcopum suum, illos autem, qui se eorum ecclesiis

1 falsitatis *A* 2 incendia *om. CFab* 3 minori *add. Fed; cf. W et textum graecum* 4 doctrinas] γ arrianam doctrinā *A* *pr.* ex *del. Fed* ex hac *Cγ* 6 acyrogalatiae *A* Gazae *Cm2* gaiae *A* 7 pronuntiauimus *Eug* pronunciamus *Aγ* 9 singulas *Cm1* sacerdotes *A*

nias, uincula, homicidia, plagas, falsas epistolas, mulctationes, uirginum nudationes, exilia, ecclesiarum destructiones, incendia, translationes de minimis ad maiores ciuitates et ante omnia insurgentem per ipsos aduersus rectam fidem maledicam Arrianorum heresim, hac de causa dilectissimos fratres nostros et consacerdotes Athanasium, Alexandriae episcopum, et Marcellum Ancyrae Galatiae et Asclepam Gazae et eos, qui cum ipsis ministrant domino, innocentes et sinceros esse pronuntiamus scribentes ad singulorum prouincias, ut cuiusque cognoscant ecclesiae populi sui episcopi sinceritatem et hunc habere

14 eresim *W* 16 nistrant *Wm1* 17 scribentes ad sing. prou. *om. Bal*

*συκοφαντίας, τὰ δεσμά, τοὺς φόνους, τὰς πληγάς, τὰς περὶ τῶν πλαστῶν ἐπιστολῶν συσκευάς, τὰς αἰκίας, τὰς γυμνώσεις τῶν παρθένων, τὰς ἐξοριστίας, τὰς καταλύσεις τῶν ἐκκλησιῶν, τοὺς ἐμπρησμούς, τὰς μεταθέσεις ἀπὸ μικρῶν πόλεων εἰς μείζονας παροικίας, καὶ πρό γε πάντων τὴν κατὰ τῆς ὀρθῆς πίστεως ἐπαναστᾶσαν δυσώνυμον Ἀρειανὴν αἵρεσιν δι᾽ αὐτῶν, τούτου ἕνεκεν τοὺς μὲν ἀγαπητοὺς ἀδελφοὺς ἡμῶν καὶ συλλειτουργοὺς Ἀθανάσιον καὶ Μάρκελλον καὶ Ἀσκληπᾶν καὶ τοὺς σὺν αὐτοῖς συλλειτουργοῦντας τῷ κυρίῳ ἀθώους καὶ καθαροὺς εἶναι ἀπεφηνάμεθα γράψαντες καὶ εἰς τὴν ἑκάστου παροικίαν, ὥστε γινώσκειν ἑκάστης ἐκκλησίας τοὺς λαοὺς τοῦ ἰδίου ἐπισκόπου τὴν καθαρότητα καὶ τοῦτον μὲν ἔχειν ἐπίσκοπον καὶ προσδοκᾶν, τοὺς δὲ εἰς τὰς ἐκκλησίας*

20 *συσκευὰς om. ps* *ἐξορίας Theod* 23 *ἐπαναστάσαν p, praem. νῦν Theod* *τούτου] add. γοῦν Theod* 24 *Ἀθανάσιον] add. τὸν τῆς Ἀλεξανδρείας ἐπίσκοπον Theod* *Μάρκελλον] add. τὸν τῆς Ἀγκυρογαλατίας Theod* 25 *Ἀσκληπᾶν] add. τὸν Γάζης Theod* *σὺν αὐτοῖς om. Theod (BrFT), Cass* *κυρίῳ] χῷ Theod (BrzT), Cass* 27 *γιγνώσκειν Theod*

inmerserunt luporum more, id est Gregorium in Alexandria, Basilium
in Ancyra et Quincianum in Gaza neque nomen habere episcopi
neque communionis omnino eorum habere participatum neque suscipere
ab aliquo eorum litteras neque ad eos scribere. illos autem, 2
hoc est Theodorum, Narcissum, Acacium, Stefanum, Ursatium,
et Ualentem, Menofantum et Georgium — etsi timens, ut dictum
est, non adfuit, sed tamen quia a beatae memoriae Alexandro epi-

1 cf. Act. 20, 29. Matth. 7, 15

1 more γ ore *A*  uasilium *A*  4 aliquo *Cγ* aliquem *A*  5 achaicum *A*, *C a. c.*  7 adfuit] *add.* de Oriente *Cou*  a beatae *Cγ* ab aetatę *A*

episcopum ⟨et⟩ expectare, adgressos uero ecclesiarum ipsorum iudicium luporum
Georgium Alexandriae et Basilium ⟨Ancyrae et⟩ Quincianum Gazae nec episcopos
nominari nec Christianos penitus appellari nec aliquam cum his habere communionem
uel eorum litteras suscipere uel ad ipsos scribere. Theodorum Heracleatum 2
Europae cum suis, [de] Maroniae Ciliciae et Caessareae Palaestinae Narcissum
et Acacium, Stephanum Antiocensem, Ursacium Singidunensem Moesiae
et Ualentem Mursensem Pannoniae, Minophantum Ephesium, Georgium Laudiciae
— licet timens non adfuerit de Oriente, tamen eo, quod a beato Ale-

8 et *add. Bal*  ecclesiarum ipsorum iudicium] ecclesias ipsorum more *coni. Bal*; *interpres confudit acc.* δίκην *et adu.* δίκην *c. gen.* = more  9 Ancyrae et *add. Eng* et *add. Bal*  12 de *del. Fed*  maronię *W* (*cf. p. 119, 16*) Neroniade *Bal*  caessareę *W*  narcissimum *W*  acatium *W*  14 panonie *W*  Minophantum *ex* Μηνόφαντον  laudecie *W*

*αὐτῶν ἐπελθόντας δίκην λύκων Γρηγόριον τὸν ἐν Ἀλεξανδρείᾳ, Βασίλειον τὸν
ἐν Ἀγκύρᾳ καὶ Κυΐντιανὸν τὸν ἐν Γάζῃ, τούτους μηδὲ ἐπισκόπους ὀνομάζειν
μηδὲ ὅλως κοινωνίαν τινὰ πρὸς αὐτοὺς ἔχειν· μηδὲ δέχεσθαί τινα παρὰ
τούτων γράμματα μηδὲ γράφειν πρὸς αὐτούς. τοὺς δέ γε περὶ Θεόδωρον* 2
*καὶ Νάρκισσον καὶ Ἀκάκιον καὶ Στέφανον καὶ Οὐρσάκιον καὶ Οὐάλεντα καὶ
Μηνόφαντον καὶ Γεώργιον — εἰ καὶ φοβηθεὶς μὴ παρεγένετο ἀπὸ τῆς Ἑῴας,*

16 *ἐπανελθόντας Theod (BA)*  *Γρηγόριον in mg. p*  17 *Κυντιανὸν Theod* Quintianum *Cass*  *μὴ δὲ p*  *ὀνομάζειν*] *add. μηδὲ Χριστιανοὺς Theod*  18 *alt. μηδὲ*] *μὴ δὲ p*  19 *αὐτῶν Theod*  *μὴ δὲ p μήτε Theod*  *γε om. Theod*  *Θεόδωρον*] *add. τὸν ἀπὸ Ἡρακλείας τῆς Εὐρώπης Theod*  20 *Νάρκισσον*] *add. τὸν ἀπὸ Νερωνιάδος τῆς Κιλικίας Theod*  *Ἀκάκιον*] *add. τὸν ἀπὸ Καισαρείας τῆς Παλαιστίνης Theod*  *Στέφανον*] *add. ἀπὸ Ἀντιοχείας Theod*  *Οὐρσάκιον*] *οὐσάκιον s*, *add. ἀπὸ Σιγγιδούνου τῆς Μυσίας Theod*  *Οὐάλεντα*] *add. τὸν ἀπὸ Μυρσῶν τῆς Παννονίας Theod*  21 *Μηνόφαντον*] *add. τὸν ἀπὸ Ἐφέσου Theod*  *Γεώργιον*] *add. τὸν ἀπὸ Λαοδικείας Theod*  *φοβηθέντεσ μὴ παρεγένοντο Theod* (*BrzT*) metuentes non uenerint *Cass*  *ἑώασ ps*

scopo quondam Alexandriae deiectus est et quod sit tam ille quam
etiam ceteri, qui conprehensi sunt, furoris Arriani et propter
obiecta crimina —, hos omnes aequali sorte deiecit sancta synodus
de episcopatus gradu et iudicauimus non solum illos episcopos non
esse, sed neque communionem quidem cum fidelibus habere; separantes
enim filium et alienantes uerbum a patre separari ab ecclesia
3 catholica oportet et alienos esse a nomine Christiano. sint igitur
nobis anathema, eo quod ausi sunt adulterare uerbum ueritatis,
apostoli cuius est praeceptum: si quis uobis euangeli-

8 cf. II Cor. 2, 17. 4, 2    9 Gal. 1, 9

1 quam *γ* qui *A*    2 sunt *om. Fab*    5 cummunionem *A*    8 uobis *Cγ*, *sed cf. Theod*    9 cuius] enim *Cou*

xandro episcopo Alexandriae depositus sit, propter se ac suos collegas Arrianos et
ob eis inlata crimina — omnes sancta synodus deposuit episcopatu et statuimus
non solum eos episcopos non esse, sed nec communionem cum fidelibus
mereri; separantes enim filium a substantia patris ac de aequalitate alienantes
uerbum a patre segregari oportet catholica ecclesia et alienari nomine
3 Christianorum. sint igitur omnibus uobis anathema, propter quod negotiati
sunt uerbum ueritatis; apostolica etenim est praeceptio: si quis uobis

10 depositum *W*    colegas *W*    11 eis *Bal* eos *W*    omnes *Bal* omni *W*    12 episcopos *Bal* episcopum *W*    13 a substantia *Bal* ad substantiam *W*    ac *Bal* hac *W*    aequalitate *Bal* et qualitate *W*    14 oportet] *add.* a *Bal*    alienari] *add.* a *Bal*    nomine *Bal* nomina *W*    15 nathema *Wa.c.*

ὅμως διὰ τὸ ἀπὸ τοῦ μακαρίτου Ἀλεξάνδρου καθῃρῆσθαι αὐτὸν καὶ διὰ τὸ
εἶναι καὶ αὐτὸν καὶ τούτους τῆς Ἀρείου μανίας καὶ διὰ τὰ ἐπενεχθέντα
αὐτοῖς ἐγκλήματα — τούτους παμψηφὶ καθεῖλεν ἡ ἁγία σύνοδος ἀπὸ τῆς ἐπισκοπῆς.
καὶ ἐκρίναμεν μὴ μόνον αὐτοὺς ἐπισκόπους μὴ εἶναι, ἀλλὰ μηδὲ κοινωνίας
μετὰ τῶν πιστῶν αὐτοὺς καταξιοῦσθαι. τοὺς γὰρ χωρίζοντας τὸν
υἱὸν καὶ ἀπαλλοτριοῦντας τὸν λόγον ἀπὸ τοῦ πατρὸς χωρίζεσθαι τῆς καθολικῆς
ἐκκλησίας προσήκει καὶ ἀλλοτρίους εἶναι τοῦ Χριστιανῶν ὀνόματος.
3 ἔστωσαν τοίνυν ὑμῖν ἀνάθεμα διὰ τὸ κεκαπηλευκέναι τὸν λόγον τῆς ἀληθείας.

17 μακαρίου *Theod*    Ἀλεξάνδρου] *add.* τοῦ γενομένου ἐπισκόπου Ἀλεξανδρείας *Theod*    καθῃρῆσθαι *p* καθαιρεθῆναι *s*    αὐτὸν] αὐτοὺσ *Theod* (*A^c BrzT*), *Cass*    διὰ τὸ καὶ τούτους σὺν αὐτῷ (αὐτοῖς *A^c rLT*) τῆς Ἀρείου μανίας εἶναι *Theod*    19 παμψηφεὶ *Theod*    20 μὴ δὲ *p*    21 γὰρ] δὲ *s*    χωρίζοντας] *add.* τῆς τοῦ πατρὸς οὐσίας καὶ θεότητος *Theod Cass*    τὸν υἱὸν *om. Theod* (*BrFT*), *Cass*    22 χωρίζεσθαι] *add.* ἀπὸ *Theod*    23 χριστιανοῦ *Theod* (*Brz*), *Cass*    24 ὑμῖν] καὶ ἡμῖν καὶ πᾶσιν *Theod*    κεκαπηλευκέναι] *add.* αὐτοὺς *Theod*

zauerit praeter quam quod accepistis, ana-
thema sit. his neminem communicare denuntiamus; nulla enim
communicatio luci ad tenebras. hos omnes longe facite; nulla
enim participatio Christo ad Belial. obseruate, carissimi, ut
neque scribatis ad eos neque eorum accipiatis litteras. curate 4
autem etiam uos, dilectissimi fratres et consacerdotes, quasi
f. 99r praesentes spiritu | huic interfueritis synodo, omnia, quae a nobis
instituta sunt, confirmare per litteras uestras, ut ab omnibus

2 cf. II Cor. 6, 14 3 cf. II Cor. 6, 15 7 cf. I Cor. 5, 3. Col. 2, 5

2 denuntiate *Cou* 3 hos omnes *Cm2Cou* horum (hos *Fab*) homines *ACm1Fab* 6 uos *om. γ* 7 praesentes *γ* praesente *A* 8 instituta *Cγ* instatuta *A*, *fort.* statuta

annuntiauerit praeterquam quae accepistis, sit ana-
thema. nullum his communicare praecipite; nulla enim communio tenebris
cum luce. longe omnes facite; nec enim est aliqua conuentio Christo cum
Beliar. et obseruate, fratres dilecti, eorum litteras suscipere uel his scribere.
studete etiam uos, fratres dilecti et conministri, spiritu praesentes in synodo 4
nostra consentire et pronuntiare per scriptiones uestras, quo aput omnes ubique
conministros nostros seruetur adsensus.

9 anuntiauerit *W* quod *Bal* acceptis *W* 12 Beliar *Eng* beliab (*forte ex* BELIAR) *W*, *fort.* Belial dilectissimi *Bal* his *Fed* hiis *W* iis *Bal* 13 studete *Bal* studere *W* 14 per scriptiones *Bal* praescriptiones *W* per suscriptiones *Eng*

*ἀποστολικόν ἐστι τὸ παράγγελμα· εἴ τις ὑμᾶς εὐαγγελίζεται
παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. τούτοις μηδένα κοινωνεῖν παραγ-
γείλατε· οὐδεμία γὰρ κοινωνία φωτὶ πρὸς σκότος. τούτους πάντας μακρὰν
ποιεῖτε· οὐδεμία γὰρ συμφωνία Χριστῷ πρὸς Βελίαρ. καὶ φυλάξασθε, ἀγαπητοί,
μήτε γράφειν πρὸς αὐτοὺς μήτε γράμματα παρ' αὐτῶν δέχεσθαι. σπουδάσατε δὲ* 4
*μᾶλλον καὶ ὑμεῖς, ἀδελφοὶ καὶ συλλειτουργοί, ὡς τῷ πνεύματι παρόντες τῇ
συνόδῳ ἡμῶν συνεπιψηφίσασθαι δι' ὑπογραφῆς ὑμετέρας ὑπὲρ τοῦ παρὰ
πάντων τῶν πανταχοῦ συλλειτουργῶν τὴν ὁμοφωνίαν διασώζεσθαι. ἡ θεία
πρόνοια καθωσιωμένους ὑμᾶς καὶ εὐθυμοῦντας διαφυλάττοι, ἀγαπητοὶ
ἀδελφοί. Ὅσιος ἐπίσκοπος ὑπέγραψα καὶ οὕτω πάντες.*

16 *ἀποστολικὸν] add. γὰρ Theod τὸ om. p Theod* 17 *τούτων p Theod(s) πάντων Theod (BT), Cass* 19 *ἀγαπητοί] praem. ἀδελφοὶ Theod Cass* 21 *μᾶλλον om. Theod ἀδελφοί] praem. ἀγαπητοὶ Theod παρόντες] συνόντες s* 22 *συνεψηφίσασθαι p συναινέσαι καὶ ψηφίσασθαι Theod* 23 *ἁπανταχοῦ Theod (AT) συλλειτουργῶν] add. ἡμῶν Theod τὴν om. Theod ἡ θεία etc. om. Theod* 24 *καθοσιωμένουσ ps* 25 *οὕτωσ s*

episcopis idem sentire atque unam esse omnium uoluntatem ex litterarum consensione sit manifestum. optamus, fratres, uos in domino bene ualere. EXPLICIT.

1 adque *A*

*Epistula syn. Sardicensis ad Iulium (343/4).*

## 2.

### INCIPIT EXEMPLUM EPISTULAE FACTAE AD IULIUM URBIS ROMAE EPISCOPUM, IULIO EPISCOPO A SYNODO DIRECTAE.

1 (9). Quod semper credidimus, etiam nunc sentimus; experientia
enim probat et confirmat, quae quique auditione audiuit.
uerum est enim, quod beatissimus magister gentium Paulus apostolus
de se locutus est: ⟨quia experimentum quaeritis
eius, qui in me loquitur Christus⟩, quamquam
utique, quia in ipso dominus Christus habitauit, dubitari non
possit spiritum per animam eius locutum et organum corporis per-
2 sonasse. et tu itaque, dilectissime frater, corpore separatus mente
concordi ac uoluntate adfuisti et honesta fuit et necessaria excusatio
absentiae, ne aut lupi scismatici furtum facerent et raperent per

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9 cf. II Tim. 1, 11  10 II Cor. 13, 3  14 cf. I Cor. 5, 3. Col. 2, 5

4 *Epistula tradita est etiam in nonnullis, quos p. 42 indicauimus, libris manu scriptis acta conciliorum continentibus, sc. in codd.* $B^1$—$B^4$ (= *Π*), *M N* $H^1$ *F, de quibus uberiora u. Praef. II A 3 et Studien I 23 sqq., II 12 sqq., III 103 sqq.; ediderunt epistulam Baronius* (= *Bar*) *ad a. 347 n. XXIII sq. 'ex collectionis Crescentianae codice Cassinate peruetusto'* (= *K; cf. Praef. II A 3*), *Binius I 443, Ed. regia III 41—43, Labbe-Cossart II 660—662, Hardouin I 653 sq., Coustant Epp. Pontif. 395—398, Coleti II 690 sq., Mansi III 40 sq.* 5 exemplar *ΠMNF*$H^1$ EPISTULAE] *add.* synodi (sinodi $B^2$ synodis $B^4$) serdicensis (sardicensis $B^3$ erdicensis $B^4$) *ΠMNF*$H^1$ 6 episcopo *F a. c.* epō *N* IULIO—DIRECTAE *om. ΠMNF*$H^1$ DIRECTA *ACγ* expl de fide catholica *add.* $B^1$ 7 credimus $B^1B^3$*MN* nunc *om. F Bar* sentimus] *add.* ut *Bar* 8 enim *om. F Bar* quisque *Cγ Bar* 9 apostulus $B^1$ apastolus $B^4$ 10 *textum s. scripturae (de cuius forma u. Studien III 137) om. AΠMNF*$H^1$, *add. Bar (ex K ?) et Cou secundum Uulg.:* an experimentum *etc.* 12 ipsos $H^1$ dubitare *ΠMNF*$H^1$ 13 spiritum] *add.* sanctum *γ* animum *ΠMNF*$H^1$ *Bar* eius] etiam *Bar* personasset *F*$H^1$ 14 et tu] sic *Bar* 15 concordi ac *Cm2γ* concordia *AΠMNF*$H^1$ *Bar* uoluntati $H^1$ affuisti *F*$H^1$ *pr.* et] sed *Bar* excusatione *F* 16 aut] ut *F*$H^1$, *om. Bar* furtum—insidias *om. ΠMNF*$H^1$*K*

insidias aut canes heretici rabido furore exciti insani oblatrarent
aut certe serpens diabolus blasphemiorum uenenum effunderet.
hoc enim optimum et ualde congruentissimum esse uidebitur, si
ad caput, id est ad Petri apostoli sedem, de singulis quibusque
prouinciis domini referant sacerdotes.

2 (10). Quoniam ergo uniuersa, quae gesta sunt, quae acta,
quae constituta, et chartae continent et uiuae uoces carissimorum
fratrum et conpresbyterorum nostrorum Arcydami et Filoxeni et
carissimi filii nostri Leonis diaconi uerissime et fideliter exponere
poterunt, paene superuacuum uidetur eadem his inferre litteris.
patuit apud omnes, qui conuenerunt ex partibus Orientis, qui se 2
appellant episcopos — quamquam sint ex his certi auctores,
quorum sacrilegas mentes Arriana heresis pestifero tinxit ueneno —
diu tergiuersatos propter diffidentiam ad iudicium uenire noluisse
100r tuamque et nostram | reprehendere communionem, quae nullam
habebat culpam, quia non solum octoginta episcopis testantibus
de innocentia Athanasi pariter credimus, sed et conuenti per
presbyteros tuos et per epistulam ad synodum, quae futura erat

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1 cf. ep. synod. Sardicensis *Benignifica* 5 (infra p. 184, 9) et ep. eiusdem syn. ad ecclesiam Alexandrin. apud Athanas. apol. c. Arian. 38

1 aut] *om.* $B^2B^4$ ut $H^1$ rapido $B^1MH^1$ rauido *A* excitati $\Pi MNFH^1$ *Bar* 2 diabulus $B^1B^3M$ diabolum $B^2$ blasfemiorum $B^2B^3B^4NF$ blasphemiarum *Bar* ueninum $B^2$ effunderit $B^3$ 3 obtimum $B^4$ 4 capud $AB^2F$ *alt.* ad *om.* $B^4$ 5 dn̄o $FH^1$ refferant $B^3$ 6 qm̄ $ANFH^1$ quō $B^2M$ iesta *A* sunt] *add.* et $B^3$ 7 carthe *A* uocis $B^1B^3M$ karissimorum $B^4MH^1$ 8 fratruum $B^3$ nostrorum *om.* $B^4$ arcidami *N* archydami *M Cou* archidami $B^3FH^1Cm2$ filioseni *AT* 9 karissimi $B^4MH^1$ *A in mg.:* Legati romanū arcydamus pb̄t filiossenū pb̄t leo diaconus synodo serdicensi affuerunt fili $AB^1F$ nostri *om.* $H^1$ uirissime $B^1M$ 10 potuerunt *ATCN* pene $B^3$ poene $H^1$ uideatur $\Pi MNFH^1 \gamma$ *Bar* hiis $B^3$ inferris *F* inferri *Bar* inserere $\gamma$ litteris] *add.* quae $B^1B^3MF$ *Bar* que $B^2B^4H^1$ qua *N* 11 patuerunt $B^3$ *Bar* aput $B^1B^3B^4$ omne $H^1$ 12 episcopus *A a. c.* sint *s. l.* $B^3$ 13 pestiuerfero $B^3$ tincxit $AMFH^1$ uenino $B^2$ 14 differentiam $\Pi MNFH^1$ 15 reprehendire $B^2$ reprehendisse *Bar Cou* cummunionem *A* munitionem *M* 16 LXXX $\Pi MNFH^1$ 17 athanasii $FH^1$ athanassi $B^3$ credidimus $\gamma$ *Bar* conuerti $B^1B^4MN$ conuesti $B^2$ per] *om.* $FH^1$ pro $B^3m1$ 18 ad synodum] et synodo *A* et synodum *TCm1* a synodo (sinodo $B^2$) $B^1B^2B^4MNCm2$ *Fab* synodum *sc. Romae habitam a. 341* quae—Roma] qua eorum . . . . *K*

in urbe Roma, uenire noluerunt et satis erat iniquum illis contemnentibus, tot sacerdotibus testimonium perhibentibus Marcello et Athanasio denegare societatem.

3 (11). Tria fuerunt, quae tractanda erant. nam et ipsi religiosissimi
imperatores permiserunt, ut de integro uniuersa discussa
disputarentur et ante omnia de sancta fide et de integritate ueritatis,
quam uiolauerunt. secunda de personis, quos dicebant esse
deiectos de iniquo iudicio, ut, si potuissent probare, iusta fieret
2 confirmatio. tertia uero quaestio, quae uere quaestio appellanda
est, quod graues et acerbas iniurias, intolerabiles etiam et nefarias
contumelias ecclesiis fecissent, cum raperent episcopos, presbiteros,
diacones et omnes clericos in exilium mitterent,
ad deserta loca transducerent, fame, siti, nuditate et omni
egestate necarent, alios clausos carcere et squalore et putore
conficerent, nonnullos ferreis uinculis, ita ut ceruices eis
artissimis circulis stranguilarentur. denique ex ipsis quidam
uincti in eadem iniusta defecerunt poena, quorum ambigi
3 non potest martyrio gloriosam mortem extitisse. adhuc

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10 sq. cf. ep. syn. Sardicensis *Benignifica* 1 (infra p. 181, 11 sq.)

1 et *om.* $\Pi MNFH^1$ *Bar* contemnentibus] confitentibus *Bar* 2 tot *om.* *Bar* 3 athanassio $B^3$ 4 trea $\Pi M$ quae—nam] quanta .... *K* relegiosissimi $B^4$ relegiosissemi $B^2$ relegiossissimi $B^3$ relegiosissi (mi *add. m2*) $B^1$ 5 permisserunt $B^3$ p̄miserunt $B^4$ de integra *N* dent (i *s.* en) egro $H^1$ uniuerso $B^2$ 6 de sanctae fidei $FH^1$ *Bar* fidei $B^3$ et de *om.* $\Pi MNFH^1$ 7 de] $B^1m2M$, *om. cett.* quas *Bar Cou* dicibant $B^2$ 8 deiectas *Cou* delectas *Bar* ut *Cm2 Fab* uel $A\Pi MNFH^1$ *Bar Cou* fierit $B^1M$ 9 quaestio uere $B^2$ 10 iniurias $C\gamma$ *Bar* iniuriis $A\Pi MNFH^1$ intollerabiles $B^3$ intolerabilis $B^2$ 11 contumilias $B^3$ praesbiteros *A* praesbyteros (presbyteros $B^4$ praesbȳ $B^3$) $\Pi$ prb̄os *M* pb̄os $H^1$ pb̄ros *F* 12 diaconos $B^1$ *Bar* diacōs $H^1$ diac̄ $B^3M$ clericos *om.* $B^3$ exilio *N* 13 decerta $B^4$ trasducerent $B^1B^4$ traducerent *N*, et *add. Bar Cou* fame] *add.* et $B^1MFm1$ omnia aegestate $B^3$ 14 negarent $AB^1MN$ alios—conficerent *om.* $\Pi MNFH^1$ *Bar* 15 nonnullo $B^1B^4MN$ uinculi $B^2$ uinculis ferreis $B^3$ uinculis *sc.* conficerent] *suppl.* stringerent *Cou* ut ceruices] acer uices *F* 16 artissimis $\gamma$ arctissimis *CBar* partissimis $AB^1MNFH^1$ paruissimis $B^2B^3$ fartiissimis $B^4$ strangularentur $FH^1\gamma$ stranquilarentur $B^2$, *om. Bar* 17 cuncti $B^1B^4MN$ iniuste $FH^1$ *Bar* deferunt $B^1M$ ambici $B^4$ 18 morte *N* extetisse $B^2$ extitississe *F*

quoque audent quosdam retinere nec ulla causa fuit criminis, nisi quod repugnarent et clamarent, quod execrarentur Arrianam et Eusebianam heresim et nollent habere cum talibus communionem, qui autem saeculo seruire maluerunt, prodesse. et qui ante fuerant deiecti, non solum recepti sunt, sed etiam ad clericalem dignitatem promoti et acceperunt praemium falsitatis.

4 (12). Quid autem de impiis et de imperitis adulescentibus Ursacio et Ualente statutum sit, accipe, beatissime frater, quia manifestum erat eos non cessare adulterinae doctrinae letalia semina spargere et quod Ualens relicta ecclesia ecclesiam aliam inuadere uoluisset. eo tempore, quo seditionem commouit, unus ex fratribus nostris, | qui fugere non potuit, Uiator *f.* 100$^v$ obrutus et conculcatus in eadem Aquiliensium ciuitate tertia die defecit. causa utique mortis fuit Ualens, qui perturbauit, qui sollicitauit. sed ea, quae beatissimis Augustis 2

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7 sq. cf. ep. synod. Alexandrinae (339) apud Athanas. apol. c. Arian. 13; ep. synodi Sardicensis *Benignifica* 5 (infra p. 184, 7); ep. synodi eiusdem ad ecclesiam Alexandrin. et ep. ad episcopos Aegypti etc. apud Athanas. l. c. 37. 41 9 cf. ep. synodi *Benignifica* 2 (infra p. 182, 5 sq.); ep. synodi encycl. 7 (supra p. 119, 4 sq.)

1 causa ulla *F Bar* criminis *om.* $H^1$ crimi nisi $B^3$ 2 exsecrarentur *F* exsacrarentur *N* egsarentur $B^2$ 3 heuseuiã *A* eusebiam (eusebium $B^3$) *Π*, *MN* heresem $B^1B^2NFH^1$ nolent *A* nolunt *N* 4 qui autem (= *iis autem, qui*)] *Cm2 Fab* qui autem (aū *F*) in $B^1B^4MNFH^1$ qui aut in $AS^aTCm1$ quia ut in $B^2B^3$ iis autem, qui *Bar Cou* saeculo seruire] secum sentire *Bar Cou* malluerunt $B^3M$ maluerint *susp. Eng* noluerunt *Fab* prodesse (*sc. nollent*)] prodeesse $B^1$ prod. ēē *M* prodisse $B^3$ et—deiecti *om. Bar* 5 fuerunt $B^3$ deiecta *F a. c.* clericã *A* 6 acciperunt $B^1B^3$ 7 quid] qui *N* aduliscentibus $B^2B^4N$ audulescentibus *F*, *om. Bar* 8 ursatio *M*, (*in mg.*) $B^3$ uolente $B^3$ ualentes tum *N* statum $AB^1$ sit] fuit *Bar* frafater $B^3m1$ frater. quia *γBar* 9 eum $ΠMNFH^1$ hos *γ* non cessare] concessare $ΠMNFH^1$ leta••lia *A* laetalia $B^3$ in Italia *Bar* 10 relecta $B^1B^4$ ecclesiam *om.* $ΠMNFH^1$ 11 uoluisset. eo (uoluisset eo $B^1$) *codd.* uoluisset, et eo *Bar Cou* quod $B^2N$ seditione $H^1$ commouet $B^1$ 12 fugire $B^1MN$ Uictor *susp. Bar* 13 conculcatos *Fa.c.* aquileiensium $B^1M$ *Bar Cou* aquilegensium $B^4N$ ciuitatem $AΠMNF$ die tertia *γ* 14 fecit *N* causam *Bar* fuit] *om.* $ΠMNFH^1$ praebuit *Bar* perturbabit $B^1B^2$ pertubabit *F* 15 beamis agustis *N*

significauimus, cum legeritis, facile peruidebitis nihil nos praetermisisse, quantum ratio patiebatur. et ne molesta esset longa narratio, quae fecissent et quae commisissent, insinuauimus.

1 5 (13). Tua autem excellens prudentia disponere debet, ut per
tua scripta in Sicilia, in Sardinia, in Italia [sunt] fratres
nostri, quae acta sunt et quae definita, cognoscant, et ne
ignorantes eorum accipiant litteras communicatorias, id est epi-
2 stolia, quos iusta sententia degradauit. perseuerent autem Mar-
cellus et Athanasius et Asclepius in nostra communione, quia obesse
eis non poterat iniquum iudicium, fuga et tergiuersatio eorum, qui ad
iudicium omnium episcoporum, qui conuenimus, uenire noluerunt.
cetera, sicuti superius commemorauimus, plena relatio fratrum,
3 quos sincera caritas tua misit, unanimitatem tuam perdocebunt. eo-
rum autem nomina, qui pro facinoribus suis deiecti sunt, subicere cura-
uimus, ut sciret eximia grauitas tua, qui essent communione pri-
uati. uti ante praelocuti sumus, omnes fratres et coepiscopos nostros
litteris tuis admonere digneris, ne epistolia, id est litteras communi-
catorias eorum, accipiant.

1 significabimus $B^1 B^2 M$ 2 praeter misisse *F* praetermississe $A B^2$ praetermisse (si *s. l. m2*) $B^3$ nemo lesta *F* 3 *pr.* quae] qui *γ* et quae commisissent *om.* $N F H^1$ *Bar* cōmississent *A* comississent $B^3$ insinuabimus *F* insinuamus *N* 4 tua] tu $A B^2 F$ dispone $B^1 m1 B^4$ disponi *M* debes $F H^1$ 5 scribta $B^1$ qui in Sicilia, (et $B^3$) qui in Sardinia $\Pi M N F H^1 \gamma$ *Bar* qui in Italia *Cou* sunt *del. Eng* 6 difinita $B^3 M$ 7 id est ep. *om. Bar* epistolia *γ* epistola *A* epistulas *TC* episcopalia $S^1$, (episcopalis $B^3$ ep̄alia $B^4$) $\Pi$, $M N F H^1 Cm2$ 8 quos extra episcopatum synodi sententia declarauit *Bar* iuxta $B^2$ degratauit *M* degrauauit *A* perseuerant $B^3$ perseuerens *N* 9 *pr.* et *om.* $\Pi M N F H^1$ nostrae *A* communionem $B^1$ obsesse $H^1 F m1$ 10 fuga] *praem.* et $Cm2 \Pi M N F H^1$ ex (de *Bar*) fuga et tergiuersatione *susp. Bar Cou* 11 iudicium] *add.* consci $B^3$ episcoporum] peccatorum $B^2 B^3$ quo uenimus *Bar* 12 cetera—commemorauimus *om.* $\Pi M N F H^1$ plenare relatio *A* 13 missit $B^3$ unianitatem $B^3$ humanitatem *susp. Bar* perdocebunt (*constructio κατὰ σύνεσιν*)] perdocebit *γ* 14 autem *om. N* suis *om.* $B^2 N \gamma$ 15 communioni $B^1 M$ commonione $B^3$ pribati $H^1$ 16 ut $B^2$ ante] te *N* 17 epistolias $B^3$ epistolas *TCm1 Bar* epistola *F* id est litteras] inde allatas *Bar* communicatoris *N* 18 •eorum *M*

## 3.

## ITEM NOMINA HERETICORUM.

Nomina haereticorum.

(14) (1) Ursacius a Singiduno.
(2) Ualens a Mirsa.
(3) Narcissus ab Irenopoli.
(4) Stefanus ab Anthiocia.
(5) Acacius a Caesarea.
(6) Menofantus ab Efeso.
(7) Georgius a Laudocia.

## 4.

## ITEM NOMINA EPISCOPORUM INFRA,

Subscriptiones.

qui in synodo fuerunt et suscripserunt idem ⟨in⟩ iudicio.

2 *Nomina tradita sunt in iisdem libris manu scriptis atque epistula praecedens ad Iulium et quidem scriptura continua; ordo autem nominum in* $\Pi MNFH^1$ *est hic: 5. 1. 6. 2. 7. 3. 4.* $B^3$ *tradit nomina plane commixta et corrupta. ad commodiorem usum lectoris singulis hic haereticorum et paulo infra episcoporum nominibus numeros continuos uncis rotundis inclusos addidimus.* haereticorum $B^4$ herecicorum $B^2$ 3 ursasius $B^3$ SIGIDUNO *A* singiduo (singuiduone $B^3$) *Π*, $MNFH^1$ Syngidone *Bar* 4 myrsa $B^1B^2MFH^1$ Mursa *Cy; de formis* Mirsa *et* Myrsa *u. Studien II 7* 5 Irenopoli *Fed* ieropoli *A* hieropoli $\Pi MNFH^1$ Neronopoli *Bar* 6 sthefanus $B^2B^4$ stephanus $MNFH^1$ anthiotia *A* antiochia $B^3H^1$ anthiochia *F* 7 acatius *A* cesarea $MFH^1$ cessaria $B^3$ caesariae $B^2$ 8 menofantis $B^2$ nemofantus $B^1M$ mofantus $B^3$ effesso $B^3$ effeso *N* epheso $FH^1$ 9 laodocia $B^1M$ laodicia $B^2B^3B^4H^1$ laoditia *N* laocidia *F* 10 *Subscriptiones desumptae ex Coll. Antiar. Par. conseruatae sunt etiam in aliquibus collectionibus canonum et quidem in* $\Pi MJ\Phi\Delta H$ *et ex parte in R (= cod. Ambrosianus S. 33 sup. s. X) et P (= cod. Parisinus 3858 C s. XIII). de relationibus librorum manu scriptorum et de ordine uario, quo in diuersis collectionibus nomina traduntur, u. Praef. II A 3 et Studien II 12 sqq. episcoporum omnium nomina, qui synodo adfuerunt aut postea subscripserunt, reliquit nobis graece Athanas. in apol. c. Arian. 50 (p = cod. Parisinus graec. 474 s. XI; s = cod. Basileensis graec. A. III. 4 s. XIV). praeterea non pauca nomina episcoporum et sedium inueniuntur in duabus epistulis a synodo et ab Athanasio ad ecclesias Mareotae directis et latine traditis in cod. Ueronensi LX s. VII, cuius duo subscriptionum alba significamus siglis WI et WII. apparatui critico praemisimus tres columnas, quarum prima continet numeros concordantes cod. A (+C) et familiarum codicum canonisticorum, id est* $\alpha = \Pi MJ\Phi$, $\beta = \Delta HR, P$; *in altera columna scripsimus nomina ab Athanasio tradita (u. Studien II 58 sq.) cum numeris correlatiuis uncinis rotundis inclusis; tertia columna praebet eadem nomina (u. Studien II 50 sq.) eodem*

(15) (1) Ossius ab Spania Cordobensi.
(2) Annianus ab Spaniis de Castolona.
(3) Florentius ab Spaniis de Emerita.
(4) Domitianus ab Spaniis de Asturica.
(5) Castus ab Spaniis de Caesarea Augusta.

*AC* = 1—5 $\alpha$ = 1. 2. 6—8 $\beta$ (*om. R praeter* 1 = 1) = 1. 32. 3. 34. 5 *P* = 1. 2. 3. 5. 4

1 (1) *Ὅσιος ἀπὸ Σπανίας* 2 (51) *Ἀννιανός* 3 (13) *Φλωρέντιος* 4 (18 *uel* 48) *Δομιτιανός* 5 (47) *Κάστος*

1 (*WI* 1) osius 2 (*WII* 23) ammianus de castello pannoniae 3 (*WII* 22) florentius de merie pannoniae 4 (*WII* 49) dometius de acaria constantias 5 (*WII* 27) castus de augusto caesareae

*modo ex cod. W. apparatui ipsi critico inseruimus coniecturas alicuius momenti etiam editorum collectionum canonum et quidem Cochlaei K III—K IIII, Crabbe* $I^2$ *(1551) 333—335, Binii I 439, Ed. regiae III 40 sq., Labbe-Cossart II 662—664, Hardouin I 651 et 655 sq., Coleti II 687 sq. et 691 sq., Mansi III 38 sq. et 42, praeterea LeQuien, Oriens christianus (Parisiis 1740), Ballerini, S. Leonis Magni Opera III (1757) XLII—XLIX. de singulis nominibus episcoporum et sedium episcopalium u. Studien II 26 sqq.; de numero episcoporum et de prouinciis, ex quibus conuenerant, u. ib. 60 sq., 64 sqq.* 11 Et subscripserunt, qui conuenerant $\alpha\Delta H$ (Incipit subscriptio [suprascriptio $D^8$] episcoporum *add.* $\Delta H$) subscripserunt autem omnes episcopi sic: ego ille episcopus illius ciuitatis et prouinciae illius ita credo, sicut scriptum est supra *R* et subscripserunt episcopi romane ecclesie legati *P* 12 iidem *C Cou* in *add. C Cou*

1 *A tradit nomina textu continuo, Cou sumit a uoce* Ossius *initium noui capituli 15* ossius *A* (*sic semper*), $S^2$ osius (hosius *M*) $\alpha, \beta P$ a *H* ad $D^1$ hispania $D^8$, (hi *s. l.*) $B^5$ ispania *P* cordubensis (cordobensis $B^2B^3$ cortubensis *MJ*) $\alpha$, (cordobensis $D^8$ cordubensi $H^1H^2$ cordubeñ $H^4$) $\beta$, *P* legatis sanctae ecclesiae romane *add.* $D^8$ 2 anianus $B^2V^2D^1D^2D^3P$ annanianus *AJ* annanius $D^8$ amanus $B^5$ ab Spaniis *om. P; P om. nomen prouinciae etiam postea excepto n. 7* ab] de $V^1$ spania (hi *s. l.* $B^5$ $\overline{\text{sp}}$ *J*) $\alpha$, (spanię $D^1$ asia $D^2$) $\beta$ castalona $\alpha P$ cassalona (casalona *H* moconis $D^8$) $\beta$ 3 florentibus *A* Florentinus $C\gamma$ florennus $S^2$ ab] de $V^1$ spanis (spaniis $H^2$) *H* hispaniis $B^5$ spadoniis $B^2$, (spadonis $D^8$) $\Delta$ spadonis $B^3$ de] ab *P* merita $\beta$ emeritam $\Phi$ 4 domicianus $D^1D^2D^8H^1H^2H^3$ dominianū *A a. c.* dominianus *Ap.c.*, $S^2$ domacianus $B^5$ hispanius $B^5$ $\overline{\text{sp}}$ *J* spadoniis $B^2\Delta$ spadonis $B^3$ astorica $B^3$ austurica $D^4D^6D^8$ auxtorica $D^1$ absturica $B^3$ abstorica (- ā $V^1$) $\Phi$ 5 custus (custos $H^2H^3H^4$ iustus $D^8$) $\beta$ spanis $B^2D^8H^1H^3H^4$ spañ *J* hispaniis $B^5$ de *om. P* cesaraugusta *P* caesara *A* cesarea $B^2MD^2D^4H^1H^3$ cessarea $B^3$ caesaria *J* cesaria $D^1D^8V^1$ cessaria $B^5$ agusta $B^3B^5$ agus $\Phi$, *om.* $D^1$

(6) Praetextatus ab Spaniis de Barcilona.
(7) Maximus a Tuscia de Luca.
(8) Bassus a Machedonia de Dioclecianopoli.
(9) Porfirius a Machedonia de Filippis.
$01^r$ (10) |Marcellus de Ancyra Galatiae.
(11) Euterius a Tracia de Gannos.
(12) Asclepius a Palestina de Gaza.
(13) Museus a Tessalia de Thebis.

*AC* = 6—13 *α* = 9—16. *β* = 35. 6. 36. 7. 37. 8. 38. 9. *om. P praeter* 6. 7 = 10

6 (7) *Πραιτέξτατος* 7 (64) *Μάξιμος* 8 (14) *Βάσσος* 9 (23) *Πορφύριος* 10 (42) *Μαρκελλῖνος* 11 (33) *Εὐθήριος* 12 (62) *Ἀσκληπιός* 13 (53) *Μουφαῖος*

6 (*WII* 25) praetextatus de narcidono pann̄ 7 *om.* 8 (*WI* 17) bassus 9 (*WI* 11, *WII* 8) porphyrius 10 (*WII* 6) marcellus 11 *om.* 12 (*WII* 10) asclepius 13 *om.*

1 pretextatus $V^1D^1H^1P$ prexextatus $D^8$ spanis $B^3H^3$ span *J* hispaniis $B^6$ de Barcilona *om.* $B^5$, *sed u. n. 7* barcinola $D^1$ barchinola $D^2$ barcellonia *D* baccillona (r *s.* c *pr.*) $H^1$ bacillona $H^2H^3H^4$ 2 *om. J* maxus $B^1M\Phi P$ attuscia $D^2$ tuscia augusta $D^1$ uscia $D^8$ de luca *om.* (de barcilona [*u. n.* 6] $B^5$) *α*, *βP* 3 $H^1$ *ponit n.* 10 *ante n. 8.* $H^2H^3H^4$ *iungunt n. 10 et 8:* marcellus a macedonia diocletianopoł (diocletianeapolitanus $H^2$) passus $D^8$ a] de *A* macedonia (machedonia $B^3M$) *α* $D^6D^8$ mecodonia $H^1$ de *om.* $H^1$ diocletianopoli (diocletianopolim $B^2$ diocletianopolitanus [-no $V^2$] *Φ* deocletiano *J* dediocletūanopolim $B^5$ diacletianopo. clianopolim $B^3$ philippis $B^1M$. *sed u. n. 9*) *α* diocletianeapolim (dioclitianeapolim $D^2D^5$ dicletianepoł $D^8$, diocletianeapolitanus $H^1$) *β* 4 *om.* $B^1M$ porfyrius $B^2D^8H^2$ porphirius $V^2D^3$ porfurius *J* macedonia $\alpha D^1D^2D^3D^4D^6H^1$ macedia $H^3H^4$ philippis (philipis $B^3$) *α*, $\Delta H^3H^4$ 5 marcellinus $H^1$ macercellus $B^3$ Marcellus] *add.* a macedonia *AC*, (machedonia $B^3M$) *α*, $H^1$ a machedonia (macedonia $D^6D$ ) *Δ* ancyragalatia *A* anchira (anchyra $V^1$ anchra *J*) *α* anquira (angyra $D^8$ antiquira $D^3$) *Δ* Galatiae *om. αβ* 6 eutherius *αβ* Tracia *Fed* procia *AΓC*. (progia $B^2B^5$) *α*, (protia $D^8H^4$) *β*, *γ Hardouin Coleti Mansi* ciui. Prochitae (*Pandatoriae ins.*) *Crabbe Binius* Gannos *Fed* (*cf. Studien II 30 sq. et infra n. 25:* de Tenedos) caindos *A* Caindo *Cγ* candos (candus $V^2$ gandus $V^1$) *α*, (candus $D^2$) *β plerique edd.* 7 Asclepas *Cm2* ascepius $H^4$ 8 Musaeus *Ballerini* mostus *A* moysius $S^1Cou$ moystus (moytus $B^3$ moestus *Φ*) *α*, (moistus $D^2H^4$ zoistus $D^8$) *β* Moyscus *Crabbe Binius* Moscus *Fab Hardouin Coleti* Moschus *Labbe Le Quien II 121 Mansi* a Tess.] attessalia $V^2$ atthessalia $V^1$ thessalia $\mathcal{E}^1$, (tessalia $B^3$) *Π*, *JH* thesalia $MD^2D^8$ tessalonica *A* theuis *A*, (teuis $V^2$ thesuis $B^2$ thedis *M*) *α* tebis (thebis $\bar{D}^2H$ tebiis $D^8$) *β*

(14) Uincentius a Campania de Capua.
(15) Ianuarius a Campania de Beneuento.
(16) Protogenes a Dacia de Serdica.
(17) Dioscorus de Terasia.
(18) Himeneus a Tessalia de Ypata.
(19) Lucius a Tracia de Cainopoli.
(20) Lucius ab Italia de Uerona.
(21) Euagrius a Machedonia de Eraclia Linci.

*AC* = 14—21 *α* = 3. 4. 17—22 *β* (*om. R praeter* 14 = 2) = 3. 4. 39. 10. 40. 11. 41. 12 *om. P praeter* 14 = 7. 15 = 8. 20 = 11

14 (15) *Βικέντιος* 15 (26) *Ἰανουάριος* (*ἰαννουάριος ps*) 16 (3) *Πρωτογένης Σερδικῆς* 17 (24) *Διόσκορος* 18 (57) *Ὑμέναιος* 19 (59) *Λούκιος* 20 (9) *Λούκιλλος* 21 (10) *Εὐγένιος*

14 (*WI* 23) uincentius 15 (*WII* 24) ianuarius de beneuento 16 (*WII* 1) protogenes 17 (*WI* 18) dioscuru (s *add. m2*) 18 (*WII* 26) hypeneus de hypato thessaliae 19 (*WII* 17) lucius 20 (*WII* 30) lucius de uerona 21 (*WII* 31) eugenius de heclealychynis

1 uicentius $B^3R$ uincentium $B^5$ a campania *om. αβ* Capua] *add.* legatus sanctae ecclesiae (MARIĘ $D^1$) romanae (romę *M*) *αβ* 2 *om.* $B^5$, (*excepto* $D^8$) *Δ*, *Π* a campania *om.* *α*$D^8$ ueneuento $B^2$ neuento $B^3$ Beneuento] *add.* legatus sanctae (*s. om. J*) ecclesiae romanae (romae *M* ss *J*) *α*, *β* 3 protogenis $B^3B^5$, (protagenis $V^2$) *Φ*, (protegenis $D^1$ prothogenis $D^2$) *β* proteginis *M* a Dacia $S^1$ ab acacia *A* ab acaia (achaia *M* ataia $V^2$) *α* ab achaia (achaigia $D^1$) *β* sardica $H^1H^2H^4$ sertica $B^5D^1$ serdia $D^2$ serica $B^3$ 4 dyoscorus $V^1D^1$ dyoserus $D^8$ Terasia *Fed* Therasiae *Crabbe Binius LeQuien I 941* tracia *A*, (tratia $B^5$) *ΠJΦ* trachia (tracia $D^8$ thracia $H^1$ tratia $D^1$ trotia $D^2$) *β*, *M* 5 hymeneus (himeneus $B^3V^2$ himenius $B^5$) *α* ymeneus (ymineus $D^3D^6$ omenius $D^8$) *β* himonius *A* hymenius $S^1$ ad $B^5$ thessalia (thesalia $MV^1D^8H^1$ thessalonia $D^3$) *αβ* Hypata *Labbe Hardouin Ballerini Mansi* oparata *AC* pearata $S^1$ pharata *α*, (farata *H*) *β* 6 *om.* $B^5$; $B^3$ *om. nomina episcoporum a n. 19 usque ad n. 40* a] de $D^1$ trachia (thrachia de tratia $D^1$ thracia $H^1H^3$ tracia $D^8$) *β* tracia (o *s.* ac) $B^1$ traochia *M* Cainopoli (= *Hadrianopoli, cf. Studien II 32 sq.*)] Caynopoli *C* cainopolim (cainopōł *J* caimopolim $B^3$) *α*, (cainopoli $H^2H^3H^4$ cainnopolim $D^2$ camolim $D^1$ diainopoł $D^8$) *β* Hadrianopoli *Ed. regia Labbe Le Quien I 1172 Ballerini* Nicopoli *Hardouin Mansi* 7 item lucius (lucidus $D^3$) *β* hitalia $V^2$ de] a *P* berona (uerona $D^2H^1$ berina $D^8$) *β* uerano *M* 8 *om.* $D^8$ euagius $B^5$*m1* macedonia (machedonia $B^3M$) *α*, $D^1D^3D^6H$ de *om. H* Eraclia Linci *Fed* (*cf. Studien II 33*) Heraclea Laoci *Ballerini* eraclialineo *A* heraclianopolim (heraclianp̄ *J* herachianopolim $B^5$ agrianopolim *M*) *α* eraclianopolim (*om.* $D^3$, *sed u. n. 23* heraclianopolim $D^4D^6$ heraclianopolitanus *H*) *β*

(22) Iulius ab Acaia de Tebe eptapilos.
(23) Zosimus a Macedonia de Lignido.
(24) Athenodorus ab Achaia de Elatea.
(25) Diodorus ab Asia de Tenedos.
(26) Alexander a Thessalia de Larissa.
(27) Aethius a Machedonia de Tessalonica.
(28) Uitalis a Dacia Ripensi de Aquis.

*A* = 22—28 *C* = 23. 22. 24—28 *α* = 23—29 *β* (*om. K*) = 42. 13. 43. 14. 44. 15. 45 *om. P*

22 (37) Ἰουλιανός 23 (25 *uel* 27 *uel* 75) Ζώσιμος 24 (35) Ἀθηνόδωρος 25 (31) Διόδωρος 26 (28 *uel* 66) Ἀλέξανδρος 27 (40) Ἀέτιος 28 (11) Βιτάλιος

22 (*W II* 29) iulianus de thebisepta polis 23 (*W II* 32) zosimus de lychnis 24 (*W I* 12, *W II* 2) athenodorus 25 *om.* 26 (*W I* 21 ?) alexander 27 (*W I* 8) aetius 28 (*W I* 24) uitalis

1 iulios *A a. c.* acatia *A* acacia (acatia $B^5$ achacia $V^2$ achagia *M* hacacia $V^1$ acaia $B^2$) *α*, (agathia $D^2$ achatia $D^8$ achaia $D^3$ acias *H*) *β* Tebe eptapilos *Fed* (*cf. Apuleius metamorph. IV 9:* Thebas heptapylos *et Studien II 34*) Thebe eptapyleos *Cou Hardouin Coleti Mansi* Thebeeptapoleos *Ed. regia Labbe* tebepsetafileos (*forte ex genet.* Θήβης ἑπταπόλεως) *A* thebēpse (theb epis̄c $B^2$ chebep̄s $B^3$ theep̄s *Φ* ligmedon [*u. n. 23*] $B^5$) *α* thebessem (thebessen $D^2$ tebessem $D^4$ teuessem *H*) *β* 2 diosimus *A* zomus $H^1$ Dionisius *γ alii edd.* Macedonia *Labbe Hardouin Mansi Farlati, Illyricum sacrum VIII 158* achaia *A* acaia (achaia *M* agaia *Φ* acacia $B^1$) *α* acacia (acatia $D^2D^3D^8$ achacia $D^3$ acia $D^4$ dacia $H^1H^2H^3$ datia $H^4$, *om.* $D^1$) *β* Lignido *coni. Hardouin Coleti Mansi* Lychnido *Ed. regia Ballerini* lignedon *A* ligmedon (*om.* $B^5$, *sed u. n. 22*) *α*, (ligmedone *H* ligiodemis $D^2$ limedon $D^8$ eracheanopolim [*u. n. 21*] $D^1$) *β* 3 athenothorus *M* adthenodorus $D^2$ anthenodorus $D^4$ anthenodorius $D^1$ thenodorus $D^8$ atemodorus $B^5$ acaia (agaia *Φ* acacia $B^1$ achacia *M*) *α* acacia (agatia $D^2$ achia $D^3$ achatia $D^8$) *Δ* dacia (datia $H^4$) *H* Elatea *Le Quien II 205* (*sed cf. ib. II 207:* Athenodorus de Plataea) Plataea *Crabbe Binius Ballerini* blatea *A* blatena (blattena *M*) *α*, (blathena $D^8$ bletana $H^1$) *β* 4 dyodorus $H^1H^2H^3$ diothorus *M* ab acacia de ligmedon (*u. n. 23*) ab acia $D^1$ ab asilia $D^8$ thenedos (Fenedos *Φ*) *α*, (tenedos $D^1$ thenodos $D^4$ thenodus $D^8$ nethis *H*) *β* 5 a] de $D^8$, *om.* $D^1$ thesalia $MV^1$ thesulia $D^2$ thesilia $D^8$ thasalia $D^3$, *om.* $D^1$ lurissa $B^2B^5$ clarissa (clorissa $D^8$) *β* 6 aetius (etius $B^1M$) *α*, (aecius $D^1D^2$ letius $D^8$) *β* macedonia *ΠJΦ*$D^1D^4$ macedonica $H^1H^2$ thessalonica (tessalonica $B^5$*m1* $JV^1$) *α*, (thesalonica $D^1D^2$ tesalonica $D^4$ thesało $D^8$ thess̄ $H^1$ thessał $H^2H^3$) *β* 7 a Dacia Ripensi] a dacia (datia $B^5$) *α*, (datia $H^4$) *H* ad (ab $D^2$) achia (achaia $D^1D^8D^3$) *Δ* Aquis] aquis ripensi (ripensis $B^3$) *ΠMJ*$V^1$ aquis ripensis (repensis $D^3$ rapiensis $H^1$ rapiens̄ $H^2$ rapiens $H^3H^4$ macarcae [*u. n. 30*] $D^8$) *β* a D. de Aq.] ad aqua de aq: ripensi $V^2$

(29) Paregorius a Dardania de Scupis.
(30) Trifon ab Acaia de † Macaria.
(31) Athanasius ab Alexandria.
(32) Gaudentius a Dacia de Naiso.
(33) Ionas a Machedonia de Particopoli.
(34) Alypius ab Acaia de Megara.
(35) Machedonius a Dardania de Ulpianis.
(36) Caluus a Dacia Ripensi de Castramartis.

*AC* = 29—36 *α* = 30—37 *β* (*om. R*) = 16. 46. 17. 47. 18. 48. 19. 49 *om. P*

29 (55) *Παρηγόριος* 30 (65) *Τρύφων* 31 *om.* 32 (4) *Γαυδέντιος* 33 (39) *Ἰωνᾶς* 34 (38) *Ἀλύπιος* 35 (5) *Μακεδόνιος* 36 (19) *Χαλβίς*

29 (*WII* 36) paregorius capinus 30 (*WII* 35) trypho de magara 31 (*WI* 2) athanasius 32 (*WII* 21) gaudentius naisitan 33 (*WI* 5) ionas 34 (*WI* 13) alysius 35 (*WII* 39) macedonius lypianensis 36 (*WII* 37) galoes castromartis

1 paragorius *A*, (paracorius [paracoriu *Mm1*] $MV^1$) *α* parigorius (porigorius $D^2$ parrigorius $D^3$ pargorius $D^5$ prigorius $D^8$) *β* ab ardiania (*pr.* i *del.*) $D^2$ de Sc.] discupis $D^2$ a descopis *Φ* scipis *J* 2 trifom $D^2$ arifon $D^8$ agaia *Φ* achia (achaia $D^8$) *Δ* acacia $B^2H$ Tr. ab Ac.] trifona. bacaia *J* Macaria *Fed* macarce $AB^1M\Phi$ *Cochlaeus Labbe* macarcae *J* macarche (macarce $D^6H$ masarcę $D^2$ marcharce $D^4$ naiso [*u. n. 32*] $D^1$) *β* marcarce $B^3B^5$ marcarcae $B^2$ maccare $S^1$ Marciarce *CCou* Maccroce *Fab* Macroce *Hardouin Coleti* Marathone *Crabbe Binius Ed. regia Le Quien II 204* 3 atanasius $B^5$, a tha *add.* $D^1$ ab Alex.] alexandriae *αβ* 4 gaudetius $H^3$ a Dacia] ab acaia *A* ad (ab $D^2D^7D^8$ ac $D^3$) achaia (achia $D^5D^7$ asia $D^2$) *Δ* ab acia $B^2$ ad acta M agatia $H^4$ naisso $H^1$ naison $D^3$ nasio $D^8$ natso *M* macari (*u. n. 34*) $H^2H^4$ mari $H^3$ bacharce (*u. n. 30*) $D^1$ 5 ionan *A* Jonam *C* iunas $D^1$ zonas $D^8$ thonas *M* iohanas $H^3H^4$ Joannes *Le Quien II 75* macedonia (madonia $B^3$) *Π*, $J\Phi D^1D^3D^6D^8H$ particopolim (parhticopolim $D^2$ particop̄ $H^1$ particopł $H^2H^4$ partiopł $H^3$ parte cop̄ $D^8$) *β* Parthenopoli *Binius Ed. regia Cou* 6 *om.* $H^2H^3H^4$, *sed u. n. 32* alipius *Φ* aolipius (alipius $H^1$ aolypius $D^6$ oylipius $D^8$) *β* achia (achaia $D^3D^6D^8$) *Δ* tacaia $B^5$ acacia $H^1$ acta *M* Megara *Ballerini* Megaris *Cochlaeus Hardouin Le Quien II 205 Mansi* magari *ACγ*, (macari *Mm1* magri $B^2B^5$) *α*, (macari $H^1$ machari $D^8$) *β* 7 macedonius *α* $D^1D^3D^6D^8H$ a Dardania] ab ardania *A* a dardaniae $B^3$ 8 caluius *α*, (saluius $D^8$) *β* Caius *TC* a Dacia] ad (ab $D^3$) achia (achaia $D^3D^6D^8$) *Δ* a dacacia (dacatia $H^3H^4$) *H* a dacta *JM* ripensi] *om.* $H^4$ repensi $B^5$ aripensis $D^6$ castra martis *αβ* martis de castra $D^1$ castra artis *M*

(37) Fortunatianus ab Italia de Aquileia.
(38) Plutarcus ab Acaia de Patras.
(39) Eliodorus a Nicopoli.
(40) Euterius a Pannoniis.
(41) Arius a Palestina.
(42) Asterius ab Arabia.
(43) Socras ab Acaia de † Asopofoebiis.
(44) Stercorius ab Apulia de Canusio.

*A* = 37—44 *C* = 37. 40. 38. 41. 39. 42—44 *α* = 38—43. 44 + 45. 46. *β* (*om. R*) = 20. 50. 21. 51. 22. 52. 23 + 53. 24 *om. P praeter* 37 = 12

37 (49) *Φορτουνάτιος* (*φουρτουνάτιος s*) 38 (56) *Πλούταρχος* 39 (52) *Ἡλιόδωρος* 40 (33) *Εὐθήριος* 41 (61) *Ἄρειος* 42 (54) *Ἀστέριος* 43 (30) *Σωκράτης* 44 (16) *Στερκόριος*

37 *om.* 38 (*WI* 22) plutarchus 39 (*WII* 14) liodorus 40 *om.* 41 (*WI* 10) arrius 42 (*WI* 16) asterius 43 *om.* 44 (*WII* 33) ⟨stercorius a⟩ sunosio apuliae

1 fortunacianus $B^5$ fortunatius $V^1D^1$ fortunianus $D^8$ fortunatus $D^3D^5D^6D^7H^2H^3H^4P$ furtunatus $D^2$ ab Italia de *om. αβ* de] ab *P* aquileiensis (aquilegensis $B^1$ aquiligensis *M*) *α* aquilegensis (aquiligensi $D^2$) *β* 2 plotarcus *Aα* protarcus *Δ* ad $D^1$ acacia *A* achaia (achia $D^1D^2$) *β* de] a de $D^2$ patres *M* 3 heliodorus $\Pi JV^1\beta$ helioporus $D^4$ telrodorus $D^8$ a] de *β* nicopolim (nicopoli *J*) *α*, (negopolim $D^2$ nicopoli $H^2H^4$) *β* 4 eutarius *A* eutherius (etherius $B^5$) *α*, (euterius $D^1$) *β* Euterius *fuit forte episcopus Sirmii* (*cf. Studien II 39*) panoniis *A* pannonis $B^2$ ppanoniis (*pr.* p *del.*) $D^5$ 5 prius $D^8$ Arius *uocatur* Macarius *in epistula synodi Sardicensis Occidentalium apud Athanas. apol. c. Arian. 48* (*Μακάριος ἀπὸ Παλαιστίνης*) *et in cod. W* (Macario Palestinae); *cf. supra p. 120, 22 et p. 121, 11* 6 asturius *A*, (austurius *Φ*) *α*, (austurius $H^4$ austusius $D^2$ astusius $D^4$ sturius $D^8$) *β* *Asterius fuit episcopus Petrarum* ab] de (di *Φ*) *α*, *β* arrabia *A* arbia $B^1M\Phi$ 7 Socras *Eng* (*cf. Berliner Griech. Urkunden II* [*1898*] *n. 408: Αὐρήλιος Σωκρᾶς et Studien II 40*) Socrates *Ballerini* cocras *A* chocras (cocras $B^5V^1$ chogras $B^1M$ thocras $B^2$) *α*, (choras $D^2$ thoras $D^8$) *β* achaia *M*, (acaia $D^2$ achia $D^4$ achicia $D^8$ achaiacha $H^1H^2$ achiacha $H^3H^4$) *β* Asopofoebiis *Fed* (*cf. Studien II 40 sq.*) asapofoebus *A* asaspofoebiis $S^1$ Asapofebiis *C Fab plerique edd.* Asopoli *Ballerini* de As.] deas a pofoebus (deas a pofoedus $B^5$ de asabofebus *M* deas aspofoebus *J*) *α* deas (leas $D^8$) a pofibus (a pofiliis $H^3H^4$ polfilius $D^8$) *β* 8 *om. J* atercorius $D^8$ ab Apulia *om. αβ* canusia *β* canñusio *M*

(45) Calepodius a Campania ⟨de Neapoli⟩.
(46) Ireneus ab Acaia de Sciro.
(47) Martyrius ab Acaia de Naupacto.
(48) Dionisius ab Acaia de Elida.
(49) Seuerus ab Italia de Rauennensi.
(50) Ursacius ab Italia de Brixa.
(51) Protasius ab Italia de Mediolano.
(52) Marcus a Sauia de Siscia.
(53) Uerissimus a Gallia de Lugduno.

*AC* = 45—53 *α* = 5. 47—54 *β* (*om. R praeter* 45 = 3) = 33. 54. 25. 55. 26. 56. 27. 57. 28 *om. P praeter* 45 = 9. 49 = 13. 50 = 14. 51 = 15. 53 = 16

45 (12) *Καλεπόδιος* 46 (36) *Εἰρηναῖος* 47 (32) *Μαρτύριος* 48 (63) *Διονύσιος* 49 (6) *Σευῆρος* 50 (8) *Οὐρσίκιος* 51 (21) *Προτάσιος* 52 (50) *Μάρκος* 53 (80) *Βηρίσιμος*

45 (*WI* 20) calapodius 46 (*WII* 38) ireneus syconeus 47 (*WII* 40) martyrius naupactis 48 (*WI* 6) dionysius 49 (*WI* 25) seuerus 50 (*WII* 43) ursacius brixensis 51 (*WII* 52) protasius mediolanensis 52 (*WII* 53) marcus siscensis sauiae 53 (*WII* 42) broseus ludonensis galliae

1 calipodius *α*, (calypodius $D^8H$ caliopidius $D^1$) *β* a Campania *om. αβ* de neapoli *P*, *om. A* neapolitanus legatus (leg. *om.* $V^1$) sanctae (s. *om. J*) ecclesiae romanae (romę *M* s̄s̄ *J*) *αβ* $D^8$ *enumerat bis episcopum, sc. sub n. 4 et 33, sub n. 4 sine uerbis* legatus *etc.* 2 Ireneus] *ita supra W* ierenius *A*, (iereneus $B^5$ gerenius *Φ*) *α* hierenius (herenius $D^2$ hirenius *H* perunius $D^8$) *β* achaia *M*, (achagia $D^1D^4$ achia $D^2$) *β* Scyro *Le Quien II 232 Ballerini* scoro $V^2$ secoro *AΠMJ*$V^1$, (socoro $D^1H^1$ sechroro $D^2$ helida [*u. n. 48*] $D^8$) *β* 3 martirius $B^5V^2D^1H^4$ achaia (acaia $D^8$ achia $D^2D^4$) *β* Naupacto *Ballerini* (*cf. W*) neapoli *AM plerique edd.* neapolim *αΔ* neapoł *H* Megapoli *Le Quien II 187* 4 *om.* $D^8$ dyonisius (dionisius $B^1B^3$*Φ* dyonius *J a.c.*) *α* achaia *M*, (achia $D^2$ achigia $D^1$ achagia $D^4$) *β* acaida *A* elyda (eylidu $B^5$ lida *Φ*) *α* helida (elidos $D^1$ heda $H^1H^2$ geda $H^3H^4$) *β*; *cf. supra p. 61, 12* 5 seuerius $D^1$ ab Italia *om. αβ* de] a *P*, *om. αβ* rauennensis (rauenensis $B^2$ rabennensis $JV^2$ rauanensis $B^5$ rafenensis $B^3$) *α*, (rauenensis $D^3H^3$ reuenensis $D^1D^2$) *β* rauenna *P* 6 ursatius $B^2D^1D^5H^4P$ uersatius $D^2$ orsacius *Φ* ursicinus $D^3$ madersatius $D^8$ ithalia $D^8$ hitalia $V^2$ hytalia $V^1$ de] a *P* brixia *P* bryxa $V^1$ prixa $H^1$ 7 portasius $AB^1$*m1* prothasius $H^4$ de] a *P* ab Italia *om. αβ* de Mediolano] mediolanensis (medilanesis $V^2$*m1*) *α*, *β* 8 marcius *M* a Sauia *Ballerini* ab asia *Aαβ* a dacia $S^1$ fissia *A* scissia $S^1$ sistia $D^2$ 9 uirissimus $D^3$ uerissemus $B^5$ gerissimus $D^8$ a] *om.* $V^1$ ad (d *del.*) $V^2$ galia $D^1H^3$ de] a *P* lugdono $B^3$, $B^5$*a.c.*, $D^4D^5D^6$ luduno *A* lodudo $V^2$*a.c.* lodino $V^2$*p.c.* ludono $V^1$ *add.* et ceteri numero quadraginta quinque *P*

(54) Ualens a Dacia Ripensi de Isco.
(55) Palladius a Machedonia de Dio.
(56) Geroncius a Machedonia de Bereu.
(57) Alexander ab Acaia de Ciparissia.
(58) [59]. Euticius ab Acaia [Ticius ab Asia] de Motonis.
(60) Alexander ab Acaia de † Coronis.
Episcopi omnes numero sexaginta et unus.

*AC* = 54—60 (60 *om. C*)   α = 55—61   β (*om. R*) = 58. 29. 59. 30. 60. 31. 61   *om. P*

54 (45) *Οὐάλης*   55 (17) *Παλλάδιος*   56 (20) *Γερόντιος*   57 (28 *uel* 66) *Ἀλέξανδρος*   58 [59] (29) *Εὐτύχιος*   60 (28 *uel* 66) *Ἀλέξανδρος*

54 (*WI* 9, *WII* 18) ualens   55 (*WII* 41) palladius de diu   56 (*WI* 14, *WII* 7) gerontius   57 (*WII* 45) alexander gyparensis   58 [59] (*WII* 46) eutychius de mothona   60 *om.*

1 a datia $H^3$ addacia $H^4$ ab (de $B^3$) acia $AB^1$ ab (ad $D^1D^2D^4D^5$) achia (achaia $D^3D^8$) *Δ* de acta *M*   ripense *A*, (ripensi $B^1$ ripensis $B^2B^5$) α, (rpense $D^5D^6D^7$ repēse $H^4$ pense $D^3$) β   de Isco *Farlati, Illyricum sacrum VII 612* de scio *A Cou Hardouin Coleti* de Cio *C* de sciopolitanus (sciopollitanus $B^5$ sciopolitano $V^2$ sciopołł *J*) α de scitopolitanus (scitoponitanus $D^1$ scipolitanus $D^2$ scitopoł $D^8$ sciopł *H*) β Scythopolitanus *Cochlaeus Crabbe alii*   2 pallidius $D^1$ palladdiensis (*pr.* d *del.*) $B^5$   ad (d *del.*) $V^2$   macedonia $\alpha D^6D^8H$ Dio *Cou Hardouin* diu *Aαβ*   3 gerontius (geroncius $B^5$ erontius $V^2$ hyerontius $V^1$) α, β   a] de $B^1M$   macedonia $B^2B^3B^5MJ\Phi D^1D^4H$   Bereu *Fed* (*cf. Iordanis Getic. 288* [*MGh, Auct. ant. V 1, 132, 9*] Bereu *et Studien II 47*) Beroae *Crabbe* Beroea *Le Quien II 71* breui *A*, (*om.* $B^1M$, *sed. u. n. 57*) α brebi (brebis $D^3$ breuia $D^8$ bebri *H*) β   4 alexandrus $D^4$ Alexander de breui (*u. n. 56*) $B^1M$   achaia (achia $D^3$ acha *H*) β acia $B^1M\Phi$   Ciparissia *Fed* Cyparissa *Ballerini* ceparisma *A* ceparisina $S^1$ ceporisma (ceporissima $B^5M$) α, (*om.* $D^2$, *sed u. n. 59* cepolisma $D^8$) β Morenis *Cγ; cf. n. 60*   5 euthicius (eutycius $V^1$) α, $D^2D^3m2D^6$ eutychius $D^5D^7$ eutycius $D^8$ eutichius (euchyus $H^2$) *H*   ab Acaia Ticius *om.* $B^1M$   achaia β   Acaia] *add.* de moremis *H* (*u. n. 60*)   Ticius ab Asia *del. Eng*   thicius (tycius $V^1$) α tychius (tycius $D^1$ thitius $D^2$ thichius $D^3$ tichius $D^4H^4$ thycius $D^8$) β   ab asia *om.* $D^2$   motonis (motenis $B^5$ montonis *J*) α, (motanis $H^1$ montanis $H^2$ mōtanis $H^4$ moritanis $H^3$ ciporisma $D^2$, *sed u. n. 57*) β montonis *ACγ* Methona *Le Quien II 230 Ballerini* Methonis *Hardouin Coleti Mansi*   6 *om. Cγ, sed cf. n. 57*   achaia β   Coronis *Fed* (*cf. Studien II 48 sq.*) Corone *Le Quien I 1196* moremis *A* (moromis $V^2$ meromis $V^1$) α, (*om. H, sed u. n. 58* morenis $D^4$) β Moreniis *Cochlaeus* Morenis *Hardouin Coleti* Maroneae *Crabbe Binius* Messene *Le Quien II 196*   7 sexaginta et unum (*forte ex ILX*) *A* unum et (unus de *Cou*) sexaginta *C Cou* LXI ep̄i *in mg. A*   et ceteri (ceteri *om. R*) subscripserunt (omnes episcopi diuersarum prouinciarum uel ciuitatum *add. β*) αβ, NUM CXXI *add.* $D^8$

Textus narratiuus.

## 5.

1 (16). Res, quantum arbitror, sermonis alterius interpretatione
non indiget. nam omnia ita edita sunt et expressa, ut in lucem
cognitionis elata sint. testes ex Aegypto compositi, Athanasius ipse
praesens, falsorum iudicum nocturna et turpis per conscientiam
fuga, tantorum scelerum grauis et subiecta uniuersorum oculis inuidia.
2 adde originem causae, ex qua in Athanasium occasio est
quaesita sententiae. reus presbyteri sui im|petu disturbati altaris f. 101$^r$
in ipso sacrificiorum tempore, ubi Scyras presbyter adsistebat,
arguitur. Scyras presbyter negatur et criminis falsitas cum auctore
damnatur. porro autem sacrificii opus sine presbytero esse non
potuit. cum in hominem quaestio est, ipse facti tam grauis nullus
est locus, apud Mareotem ecclesia nulla est. numquid potius ipsa
soli religio defecit aut aliquo, ut adsolet, hiatu locus uiolati sacrificii
desedit? Scyras de diacono episcopus adseritur ordinatus, ut
de contumelia in presbytero perpessa mentientis episcopi maior
auctoritas sit. sed locus ecclesiae si fuit, et est; si non est, nec fuit.
3 et quid ambiguum est hos potius falsorum criminum iudices adseruisse
factum esse, quod esse patuit infectum, aut eos, qui postea
iudicarunt, constitutum esse non fuisse, quod si fuit, non potest
non fuisse?

2 (17). Si quis igitur est humanis institutis ad usum communis
intellegentiae eruditus, si quis prudentiae praeceptis in uiam consectandae
ueritatis insistit, animum intendat et, quid in huiuscemodi
negotiis tenere se arbitrii uelit, expendat. taceo interim
2 de iudiciorum auctoribus. existant haec duo iudicata: unum,
quod crimen adfirmet, criminis locum nuncupet, perpessae iniuriae

2 arbitor *A* interpraetationē *A* 5 iudicum *Cγ* iudicium *A* 6 fugat *A* graues *A* 7 *A in mg.:* que fuit accussatio sc̄i athanasi at de origine *C Fab* 9 Scyras *Fed* (*cf. infra l. 10 et 15, p. 141, 21 et 24 et Studien II 80*) Schyras *Cm2* Scyrus *γ* syrus *A* presb | *A* 10 Schyras *Cm2* Scyrus *γ* 12 graues *A* 13 ecclesiā *A* 15 Schyras *Cm2* Scyrus *γ* 17 *pr.* si *om. Fab* 18 indices *γ* 19 patuit *coni. Cou* potuit *A* eos *sc. adseruisse* 20 indicarunt *γ* constitutos non fuisse *Cγ*, *sed Cou coni.:* ut eos, qui postea indicarunt, conspicuum est mentitos non fuisse , esse] est $S^1$ fuit *C* fui *A* 22 communis *Cou* communionis *A* 23 eruditus *Cγ* cruditus *A* 25 tacio *A* ratio interim de indiciorum auctoribus existat. Haec *Cγ* 26 indicata *γ* 27 nuncupet *coni. Cou* noncupet *A* non occupet *C Fab* perpessae iniuriae *Fed* (*cf. l. 16*) perpessa iniuriae *A* perpessa iniuria *C* perpessum iniuriam *susp. Cou*

hominem designet, aliud uero, quod crimen, locum, hominem neget. quaero, in quam te sententiam concedere aequum uidebitur. certe, opinor, quisquam ab utroque consultus et positus in medio utriusque sententiae ita loquetur: 'si crimen est, docendum est; si locus est, demonstrandus est; si homo, contuendus est'. at uero cum et facti fides et loci religio et iniuriae homo nullus est, uesanum existimabitur rebus iudicem non extantibus iudicare.

3 (18). Respicite in caelum et astra, uos sacerdotes, et in eum,
qui ex nihilo fecit illa, cum libertate fidei et spei, quam accepistis,
intendite recordantes talem uobis futuri in uos iudicii formam
esse propositam: quo iudicio iudicaueritis, iudicabitur
de uobis. haec quaerenti mihi respondete: 'Athanasium quo
iudicio damnastis?' dicetis nempe: 'episcoporum' et haec confessionis 2
uestrae erit uenia. 'secuti', inquit, 'sumus sanctam
iudiciorum sub episcopali communione reuerentiam'. sed ignorasse
f.102r uos negabitis Athanasio, | cuius damnationem a uobis
Ualens, Ursacius, Saturninus exegerunt, ab Ossio, Maximino,
Iulio redditam communionem? non facio conparationem; rogo,
quae uestra de crimine Athanasii sententia fuit. presbyter 3
eius Macharius inruisse in ecclesiam Mareotiden dicitur,
Scyram presbyterum perturbasse et salutis nostrae sacramenta
proiecisse. ad huius rei testes cathecuminum et gentilem
interrogatos. uerum postea a sanctis nescitis iudicatum Mareothae
ecclesiam nullam esse, Scyram uero presbyterum non
fuisse? quid est, quod secuti estis? falsis episcopis auctoritatem 4
datis, ueris negatis; quae sunt, non esse decernitis, iudicatis

8 cf. II Mach. 7, 28 9 cf. Gal. 5, 13 et Rom. 8, 15 11 Matth. 7, 2

1 alud *A* 2 concidere *A* aequum *Cm2* haeccū *A* 3 opinior *A* 4 loquetur *Cγ* loquitur *A* 5 ad *A* 10 *A in mg.*: sententia sua sc̄s hilarius sc̄m athanasium mirabiliter purgat forma *A* 11 propositam *γ* praepositam *A* quo *Fed* quod *A* quod quo *Cm2* ut, quo *γ* iudicabitur *Eng* iudicatur *A* iudicetur *γ* 12 querenti *A* quo *Cγ* quod *A* 14 inquid *A* inquietis *coni. Cou* 15 reuerentia *A* 16 negauitis *A* Athanasio *Cm2* athanasium *A* 17 exegerunt *Fed* exegit̄ *A* exigunt *Cγ* 19 uestra *om. γ* sententiā *A*, *praem.* uestra *γ* 21 Schyram *Cm2* Scyrum *γ* 23 sanctis] *add.* episcopis *Eng* Mareothae *Fed* mareothem *A* apud Mareotem *Cou* 24 Schyram *Cm2* Scyrum *γ* 26 ueris *uel* uestris *Fed* uetris *A* aliis uero *Cγ* negatisquę *A* negat̄is? quae *Cou* qui sunt atque non esse *C a. c.* quae sunt ac si non essent *uel* atque *C p. c.* quae sunt (perinde) atque non essent *Cou* indicatis *γ* iudicate *AC*

autem illa, quae non sunt. sed ut subiectioni huic credideritis,
credo, carcer exegit, custos institit, tortor incubuit, gladius pependit,
ignis ambussit. in non extantibus iudicandis episcopalem apud
uos auctoritatem inprobitas optinuit, in ueritate optinenda sanctitas
fidem perdidit. o ueros Christi discipulos! o dignos successores
Petri atque Pauli! o pios ecclesiae patres! o ambitiosos inter deum
plebemque legatos, ueritatem uos Christi falsitati hominum uendidisse!
5 satisfecimus igitur primae propositioni, qua spopondimus
Athanasium reum teneri nullius eorum, quae obiecta sunt, criminum
posse. superest, ut, quid de Marcello et Fotino gestum sit, paucissimis
dicam.

4 (19). Fotinus Syrmiensis episcopus fuit a Marcello imbutus;
nam et diaconus sub eo aliquandiu fuit. hic corruptis innocentiae
moribus ac disciplinis turbare euangelicam ueritatem persistebat
nouis praedicationibus. et hoc ita saepe est, ut, cum incrementa
uitiorum detrimenta in amore dei fecerint, uesanum deprauatae
2 scientiae studium increscat. igitur ad tollendum ex episcopatu
Fotinum, qui ante biennium iam in Mediolanensi synodo erat hereticus
damnatus, ex plurimis prouinciis congregantur sacerdotes,
hoc magis solliciti atque anxii turbari rursum miscerique omnia,
quod iam pridem plures episcopos reos uel falsorum in Athanasio
iudiciorum uel communionis heresis Arrianae ab ecclesia fuerat
3 necesse resecari. quam oportunitatem nancti Ursacius et Ualens
Romanae plebis episcopum adeunt, recipi se in | ecclesiam deprecantur f. 102r
et in communionem per ueniam admitti rogant. Iulius ex
consilio ueniam, quam orabant, inpertit, ut cum lucro catholicae ecclesiae
uires quoque detraheret Arrianis, cum eos, qui unitatem ante
turbauerunt, consilii huius et audaciae paenitentes in communionem
catholicam per ueniam reconciliatae pacis admitteret. (20) et quia
non est nisi de ueritate confessio, nisi de uitio paenitentia, nisi
uenia de admisso, Ualens et Ursacius admittendi, ut orabant,

1 sunt? sed *Cou* subieccioni *A* suggestioni *susp. Cou* 3 ambusit *A* iudicandis *Fed* iudicandi *ACγ* 5 finem *ACm1* perdidit? o *Cou* 8 fini propositionis *Cm2 Fab* 9 obiecta sunt *Eng* obiectas̄ *A* obiectans *Cm1* obiectant *Cm2* obiectatis *γ* 12 *A in mg.:* de fotico *(sic)* eretico syrminensis *AC* (*cf. Studien II 6 sq.*) Sirmiensis *γ* 15 nouis *Cm2γ* nobis *A* sepae *A* 16 amoris *ACm1* fecerunt *Cγ* 17 tollendō *A* episcopatus *A* 20 ansii *A* arrian•e *A* 22 fuerat *Cγ* fuerunt *A* 23 resecare *Cγ* 24 recipi se *Cγ* recepisse *A* 26 orabant *γ* orabat̄ *A* 31 penitentiā *A* 32 ueniam *A*

in communionem de Athanasii innocentia, de iudicii falsitate, de Arrianae heresis piaculo talibus litteris ante profitentur.

1 innocenciā *A* falsitatem *A*

## 6.

### EXEMPLUM EPISTULAE, QUAM POST RENUNTIATIONEM ORIENTALIUM ATHANASIUM REUM NON ESSE IN URBE ROMA OLOGRAFA MANU UALENS PERSCRIPSIT ET URSACIUS SUBSCRIPSIT.

Domino beatissimo papae Iulio Ualens et Ursacius.

Quoniam constat nos antehac multa grauia de nomine Athanasii episcopi litteris nostris insinuasse atque litteris sanctitatis tuae conuenti eius rei, de qua significauimus non praestitisse rationem, profitemur apud sanctitatem tuam praesentibus cunctis presbyteris fratribus nostris omnia, quae antehac ad aures nostras peruenerunt de nomine praedicti, falsa nobis esse insi-

3 *Ediderunt epistulam secundum Fab uel Cou Labbe-Cossart II 723, Hardouin I 691, Coustant, Epp. Pontif. 403—406, Coleti II 768 sq., Mansi III 167 sq.* 4 RENUNTIATIONE *A* 6 PERSCRIB.SIT *A* 7 Ursacius] *add.* S. *Cγ* 10 praestitisse *γ* praestitit se *A* 11 cunctis praesentibus *Cγ* 13 uestras (ὑμῶν) *Cou* falsa] *add.* a *TC Cou, qui reicit ad initium epistulae*

### *ΕΡΜΗΝΕΙΑ ΑΠΟ ΤΟΥ ΡΩΜΑΙΚΟΥ ΤΗΣ ΠΡΟΣ ΙΟΥΛΙΟΝ ΕΠΙΣΤΟΛΗΣ ΠΕΡΙ ΤΗΣ ΜΕΤΑΝΟΙΑΣ ΟΥΡΣΑΚΙΟΥ ΚΑΙ ΟΥΑΛΕΝΤΟΣ.*

Κυρίῳ μακαριωτάτῳ πάπᾳ Ἰουλίῳ Οὐρσάκιος καὶ Οὐάλης.

Ἐπειδὴ συνέστηκεν ἡμᾶς πρὸ τούτου πολλά τε καὶ δεινὰ περὶ Ἀθανασίου τοῦ ἐπισκόπου διὰ γραμμάτων ὑποβεβληκέναι γράμμασί τε τῆς σῆς χρηστότητος μεθοδευθέντες τοῦ πράγματος χάριν, περὶ οὗ ἐδηλώσαμεν, οὐκ ἠδυνήθημεν λόγον ἀποδοῦναι, ὁμολογοῦμεν παρὰ τῇ σῇ χρηστότητι παρόντων τῶν ἀδελφῶν ἡμῶν πάντων τῶν πρεσβυτέρων, ὅτι πάντα τὰ πρὸ τούτου ἐλθόντα εἰς ἀκοὰς ὑμῶν περὶ τοῦ ὀνόματος τοῦ προειρημένου Ἀθανασίου ψευδῆ

14 *Epistula haec, sicut infra sequens, ab auctoribus ipsis latine scripta (Athanas. apol. c. Arian. 58; hist. Arian. 26) in linguam graecam uersa est ab Athanasio secundum exemplar a Paulino episcopo Treuerensi ei missum. traditur ab Athanas. apol. c. Arian. 58 (p = cod. Parisinus graec. 474 s. XI; s = cod. Basileensis graec. A. III. 4 s. XIV; Mau = ed. 1777); habetur etiam apud Sozomen. hist. eccl. III 23* (*ed. Hussey*) *et Nicephor. hist. eccl. IX 27* (*ed. Fronton du Duc*)*; damus textum secundum Athanasium titulum om. Soz Nic* 16 Κυρίῳ] *praem.* τῷ *Soz* Οὐρσίκιος *Nic* 17 συνέστησεν *Soz* (*codd.*), *Nic* πολλά τε πρὸ τούτου *Soz Nic* 18 γραμμάτων] *add.* ἡμῶν *Soz Nic* τε *om. Soz Nic* 20 λόγον *rep. s* 22 ἀκοὰς] *praem.* τὰς *Soz Nic*

nuata atque omnibus uiribus carere atque ideo nos libentissime
amplecti communionem praedicti Athanasii, maxime cum sanctitas
tua pro insita sibi beniuolentia errori nostro ueniam fuerit dare di-
gnata. profitemur etiam, quod, si aliquando nos Orientales uolu-
erint uel idem Athanasius malo animo ad causam uocare, citra
2 conscientiam tuam non adfuturos. hereticum uero Arrium, sed et
satellites eius, qui dicunt: 'erat tempus, quando non erat
filius', et qui dicunt ex nihilo filium, et qui negant dei filium
ante saecula fuisse, sicut per priorem libellum nostrum,
quem apud Mediolanum porreximus, et nunc et semper ana-
thematizasse hac manu nostra, qua scripsimus, profitemur. et
iterum dicimus heresim Arrianam, ut superius diximus, et eius
auctores in perpetuum damnasse. | *et manu Ursaci:* Ego Ursatius f. 103
episcopus huic professioni nostrae subscripsi.

7 cf. symbolum Nicaenum

4 quod (= ὅτι) *per anacoluthon explicandum est* 8 negant] *add.* deum *Cou*
11 hac γ ac *A* *uerba epistulae et textus narratiui sequentis in A continua leguntur*

καὶ πλαστά ἐστι πάσῃ τε δυνάμει ἀλλότρια αὐτοῦ τυγχάνει. διά τε τοῦτο ἡ-
δέως ἀντιποιούμεθα τῆς κοινωνίας τοῦ προειρημένου Ἀθανασίου, μάλιστα
ὅτι ἡ θεοσέβειά σου κατὰ τὴν ἔμφυτον ἑαυτῆς καλοκαγαθίαν τῇ
πλάνῃ ἡμῶν κατηξίωσε συγγνώμην δοῦναι. ὁμολογοῦμεν δὲ καὶ
τοῦτο, ὅτι, ἄν ποτε ἡμᾶς οἱ Ἀνατολικοὶ θελήσωσιν ἢ καὶ αὐτὸς
Ἀθανάσιος κακοτρόπως περὶ τούτου εἰς κρίσιν καλέσαι, μὴ ἀπέρχεσθαι παρὰ
2 γνώμην τῆς σῆς διαθέσεως. τὸν δὲ αἱρετικὸν Ἄρειον καὶ τοὺς ὑπερασπίζοντας
αὐτοῦ τοὺς λέγοντας· 'ἦν ποτε, ὅτε οὐκ ἦν ὁ υἱός' καί, ὅτι ἐκ τοῦ μὴ
ὄντος ὁ υἱός ἐστι, καὶ τοὺς ἀρνουμένους τὸν Χριστὸν θεὸν εἶναι θεοῦ υἱὸν
πρὸ αἰώνων, καθὼς καὶ ἐν τῷ προτέρῳ λιβέλλῳ ἑαυτῶν ἐν τῇ Μεδιολάνῳ
ἐπιδεδώκαμεν, καὶ νῦν καὶ ἀεὶ ἀναθεματίζομεν. ταῦτα δὲ τῇ χειρὶ ἑαυτῶν
γράψαντες ὁμολογοῦμεν πάλιν, ὅτι τὴν Ἀρειανὴν αἵρεσιν, καθὰ προείπομεν,
καὶ τοὺς ταύτης αὐθέντας κατεκρίναμεν εἰς τὸν αἰῶνα. ἐγὼ Οὐρσάκιος τῇ
ὁμολογίᾳ μου ταύτῃ παρὼν ὑπέγραψα. ὁμοίως καὶ Οὐάλης.

15 πᾶσι *Nic* *alt.* τε] τοι *Soz Nic* 17 ἑαυτῆς] αὐτοῦ *s* αὐτῆς *Soz Nic*
18 κατηξίωσαι *p* συγγνώμην κατηξίωσε *Soz Nic* δὲ *om. Soz Nic* 19 ἐὰν
*Soz Nic* ποτὲ *p* 20 Ἀθανάσιος] Εὐσέβιος *edd. ante Montfaucon* 23 υἱός]
Χριστὸς *Nic* θεοῦ υἱὸν] καὶ υἱὸν θεοῦ *Soz Nic* 24 Μεδιολάνων *Nic Soz*
25 καὶ ἀεὶ *om. Nic* αὐτῶν *Soz Nic* 26 Ἀρειανικὴν *Soz Nic* 27 ταύτας *p*
28 ὁμοίως] ὡσαύτως δὲ *Soz Nic*

## 7.

**Textus narratiuus.**

Haec epistula post biennium missa est, quam heresis Fotini a Romanis damnata est.

## 8.

**Epistula Ualentis et Ursacii ad Athanasium (c. 347).**

### ITEM EXEMPLUM ALTERIUS EPISTULAE UALENTIS ET URSACI, QUAM POST ALIQUANTUM TEMPORIS AB AQUILEIA, POSTEA QUAM HANC SUPERIOREM ROMA EMISERANT, AD ATHANASIUM MISERUNT EPISCOPUM.

Domino fratri Athanasio Uṛsacius et Ualens.

Dedit se occasio fratris et conpresbiteri nostri Moysetis uenientis ad tuam dilectionem, frater carissime, per quem tibi salutem largissimam dicimus ex Aquileiensium ciuitate, et optamus, ut incolomis litteras nostras recenseas. dederis enim fiduciam, si tu quoque in rescribendo uicem nobis rependas. sane scito habere 2
nos tecum pacem et communionem ecclesiasticam his litteris scito. diuina pietas te custodiat, frater.

2 misa *ex* mis *Aml* 4 *Secundum textum Coll. Antiar. Par. ediderunt epistulam etiam Labbe-Cossart II 724, Coleti II 769, Mansi III 168* 6 postquam *C Cou* 7 Roma emiserant $S^1$ romae miserant *AT* Romae emiserant *γ* 8 EPISCOPUM *Fed* EPISCOPIS *A* episcopos *C* et episcopos *γ* 10 fratres *A* o fratres *Cml* consacerdotes *C a. c.* uenientes *A* 11 quā *A* 12 ciuitatē *A* 13 fiducia *A* 14 sanę *A* scito *del. γ* 15 locum tecum et communionem *γ*

*Κυρίῳ ἀδελφῷ Ἀθανασίῳ ἐπισκόπῳ Οὐρσάκιος καὶ Οὐάλης ἐπίσκοποι.*

*Ἀφορμὴν εὑρόντες διὰ τοῦ ἀδελφοῦ καὶ συμπρεσβυτέρου ἡμῶν Μουσαίου ἐρχομένου πρὸς τὴν σὴν ἀγάπην, ἀδελφὲ ἀγαπητέ, δι᾽αὐτοῦ σε καὶ πάνυ προσαγορεύομεν ἀπὸ τῆς Ἀκυλίης καὶ εὐχόμεθα ὑγιαίνοντά σε τὰ γράμματα τὰ ἡμέτερα ἀναγνῶναι. δώσεις γὰρ καὶ ἡμῖν θαρρεῖν, ἐὰν καὶ σὺ ἐν τῷ γράφειν τὴν ἀμοιβὴν ἡμῖν ἀποδῷς. γίνωσκε γὰρ ἡμᾶς εἰρήνην ἔχειν μετὰ σοῦ καὶ κοι-* 2
*νωνίαν ἔχειν ἐκκλησιαστικὴν καὶ τούτου γνώρισμα ἡ διὰ τούτων τῶν γραμμάτων προσηγορία. ἡ θεία πρόνοιά σε διαφυλάττοι, κύριε, ἀγαπητὲ ἀδελφέ.*

17 *Epistula haec traditur ab Athanas. apol. c. Arian. 58, a Sozomen. hist. eccl. III 24, a Nicephor. hist. eccl. IX 27* 19 *διὰ τούτου Soz διὰ τοῦτο Nic* 20 *Ἀκυλίας Soz Nic σε ὑγιαίνοντα Soz Nic* 21 *$p^r$. καὶ om. Soz Nic* 22 *ἀποδῶσ ps ἀποδῷς ἡμῖν τὴν ἀμοιβήν Soz Nic ἔχειν om. Soz Nic* 23 *τούτου] τούτων Soz Nic* 24 *ἡ θεία etc. om. Soz Nic*

Textus narrativus.

## 9.

1. Superioribus igitur litteris datis uenia indulgetur orantibus, reditus ad catholicam fidem cum communione donatur, maxime cum Sardicensis synodi ueritatem ipsae orantium ueniam litterae continerent. (21) uerum inter haec Syrmium conuenitur. Fotinus hereticus deprehensus, olim reus pronuntiatus et a communione iam pridem unitatis abscisus, ne tum quidem per factionem 2 populi potuit ammoueri. * * * * * sed idem Athanasius Marcellum, qui post recitationem libri, quem scriptum ediderat — nam hunc nos quoque habemus — sententia synodi Sardicensis episcopatui erat redditus, ubi quaedam alia noua miscere sensit et ambiguis praedicationibus eius, in quam Fotinus erupit, doctrinae uiam quaerere, a communione sua separat anteriore tempore, quam Fotinus arguitur, praeuentam iudicio meditationem corruptae uoluntatis ostendens et non ex libri editione condemnans. sed quia promptum est ex bono malum effici, praebuit non illis, quae in Marcellum gesta antea fuerant, sed his, quae in Fotinum gerenda erant, auctoritatem.

2 (22). Illud autem | esse cognitum cunctis oportet nullam *f. 103*$^{v}$ umquam aduersus Marcellum praeter eam, quae Sardicensibus est dissoluta sententiis, deinceps synodum fuisse contractam neque tum, cum de Fotino decretum ab Occidentalibus est et ad Orientales relatum, aliquod in eum expressum fuisse iudicium, sed homines mente callidos, ingenio subtiles, malitia pertinaces, occasionem reuoluendi eius, quod Athanasii absolutione est dissolutum, quaesisse iudicii et rescribentes de Fotino Marcelli mentionem uelut institutionum talium magistri addidisse, ut emortuam de Athanasio ipso iam tempore quaestionem et ueritatis iudicio consepultam rursus in publicam recordationem causae nouitas excitaret et subrepens

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18—147, 19 cf. Sulpic. Seuer. chron. II 37

2 ueniam *A* 4 littę *A* 5 inter *Cγ* iter *A* Sirmium *γ* 6 comprehensus *γ* 7 abscissus *Cγ* ne] nec *Cγ* 8 admoueri *Fab* amoueri *Cou* *uidetur excidisse descriptio symboli Sirmiensis atque initium refutationis eiusdem* 9 quem] que *A* 10 sententiā *A* 11 erant *A* *A in mg.:* sc̄s athanasius postea quā cognoū marcellū preuę sentire, a communione separet 13 sua communione *Cγ* 16 proptum *A* efficere *Cm1* 21 dissolutę *A* 22 tunc (tum *Fed*) cum de $S^1$*Cou* huc unde (*uidetur ortum ex* tū cum de) *AC* 23 re latum *A* est relatum *γ* 24 suptiles *A* 26 uelud *A* 27 emortuam *Fed* emortura *A* mortuam *Cγ* 28 rursus *om. γ* 29 subripens *A*

per Fotini damnationem Marcelli nomen inueheret. extat autem 2
in superioris epistulae corpore Marcellum ab Arrianis occasione
libri, quem de subiectione domini Christi ediderat, una cum Athanasio
fuisse damnatum. docetur etiam recitatione eiusdem libri
innocentem deprehendi. falsitatem quoque iudicii Arriani extantis
adhuc libri fides arguit. de Fotino autem tantum, sicuti mos
poscebat, ad Orientales epistulae fiunt non iniuria extorquendi, ut
nunc agitur, adsensum, sed instruendae uniuersorum scientiae
consuetudine.

3 (23). Sed cur abnegatae Marcello communionis Athanasius reus
esse rescribitur? numquid propter libri uitium Marcellus abstentus
est? testes ipsi sunt ex institutis eius Fotinum peruersitatis istius
initia sumsisse. nam negata sibi ab Athanasio communione ingressu
sese ecclesiae Marcellus abstinuit. ita communio cum eo
inita fidem de subiectione ⟨et⟩ traditione regni docet, negata
rursum prauitatem doctrinae alterius ostendit. ac sic utrumque 2
uiri istius iudicium caret culpa, cum in data communione synodi
sit secutus adsensum, in abnegata uero ipso se Marcello abdicante
solo sine ulla synodi auctoritate. uerum omnis ista alterius causae
et doloris est quaestio. et quamquam conceptis iam diu in Athanasium
odiis suis satisfiat, in maiorem tamen sceleris gradum molitio
tanta procedit.

4 (24). Nam tertius mihi locus praestat, ut fidem, quam epistulae
primordio condiderunt, fraudulentam, hereticam et uerbis
blandientibus ueneno interiore suffusam esse demonstrem. | profi- 2
temur enim ita: unum quidem ingenitum esse deum patrem et
unum unicum eius filium, deum ex deo, lumen ex lumine, primogenitum
omnis creaturae, et tertium addentes spiritum sanctum paracletum,
ut, cum securitas legentium uel indoctorum simplicitas

19 sq. cf. Phoebad. c. Arrianos 8

1 damnatione *A* 5 depraehendit *ACm1* 6 arguit *Cm2γ* arguit̄ *A* tantum *om. C* 11 propter *Cm2γ* praeter *A* 13 ingressu sese *Cγ* ingressus esse *A* 15 inita *Cou* in ista *A* fide *A* ⟨rectam⟩ fidem *coni. Cou* et *add. Cm2Cou* 16 prauitate *A* 17 culpā *A* synodi *sc. Sardicensis* 18 adsensu *A* in abnegata uero *sc. caret culpa* 19 ulla *γ* nulla *A* 23 prestat *A* restat *Eng* *A in mg.:* fides arrianorum

tam mollibus fuerit intercepta principiis uno eodemque subscriptionis
elicitae adsensu in Fotini animaduersionem, in Athanasii
3 reatum, in damnationem fidei catholicae transeatur. et spero, quod
non exiguam partem cognitionis istius synodus Serdicensis adtulerit,
ubi insectatione Arrianorum omnia in Athanasium crimina conficta
esse monstrantur et uis adhibita plebi dei, ut in pestiferam letalis
doctrinae coniuentiam transirent. rem tamen omnem, quia causa
postulat, breuiter dicam.

5 (25). Cura et negotium apostolicis uiris [constanti] semper
fuit constanti et publica perfectae fidei praedicatione conatus omnes
oblatrantis heresis comprimere et exposita euangeliorum ueritate
peruersitatem doctrinae errantis extinguere, ⟨ne⟩ audientium mentes
quadam labe contaminans contagione uitii adhaerentis inficeret.
2 itaque diligenter epistulis uariis, quae de deo patre opinio, quae de
dei filio cognitio, quae in spiritu sancto sanctificatio oporteret esse,
frequenter copioseque conplexi sunt, ut cognitus fieret de deo patre
filius deus et in deo filio deus pater et in deo patre filius deus.
ac sic secundum ipsius definitionem dicentis: ego et pater
unum sumus et rursum: sicut pater, tu in me et
ego in te continetur fides nostra in patris et filii nominibus per-
3 sonisque deus unus. neque enim uel inuidia Iudeorum uel odium
gentilium uel furor hereticorum aliis potius aduersus nos causis est
excitatus, quam quod aeternitatem, uirtutem, nomen filii confitemur
in patre. hereticorum autem peruersitas de fide impia semper

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5—8 cf. Hilar. infra p. 186, 1 sq. 12 sq. cf. Gregor. Eliberit. de fide 3 18 Ioh. 10, 30 19 Ioh. 17, 21 20 sq. cf. Gregor. Eliberit. de fide 7

2 animaduersione *A* 4 exsiguam *A* istius *sc. negotii Athanasii* synodus *Cou* synodi *A* adtullerit *A* 5 crimimina *A* 6 pertiferam *A* 7 conniuentiam *Cm2Cou* conibentiam *A* cohibentiam *Cm1* 9 constanti *del. Cm2γ* 10 perfectae *γ* perfecta *A* omnes *γ* omnis *A* 12 ne *add. Cm2γ* 13 quadam *Cγ* quandam *A* contagione *Marx* (*Tübing. Theol. Quartalschr. LXXXVIII* [*1906*] *391*) contagio *C a. c.* contagium *A, Cp. c., γ* adhaerentis *γ* adhaerente *Cm2* adherentes *A* inficeret *Cou Marx* infligerent *A* infligeret *Cm2γ; cf. Gregorium Eliber. de fide 3:* audientium sensus quadam labe contaminans contagione uitii adhaerentis inficit *et Hilar. in ps. 1, 10 p. 26:* quia contagione—inficiat 15 oportere *A* 16 sunt] *suppl.* adeo *Cou* de deo patre fieret *Cγ* 17 filio] *suppl.* esset *Cou* 23 ęternitat̄ *A* aeternitatis *γ* uirtute *Fab* 24 fidei *A*

exorta est. nam dum occupati uitiis et ab innocentiae operibus auersi inutilium se quaestionum difficultatibus inplicant, inprobabiles effecti uita, uoluntate, iudicio, placere expetunt nouitate doctrinae, postquam ueritatis scientiam perdiderunt.

6 (26). Cum igitur patribus nostris cognitum fuisset et Arrios duos profanissimae fidei praedicatores extitisse seque longius non f. 104r iam opinio, sed iudicium la|bis istius tetendisset, ex omnibus orbis partibus in unum aduolant Nicheamque concurrunt, ut exposita fide populis et in luce intellegentiae cognitionis diuinae itinere directo intra ipsos auctores suos emergentis mali seminaria necarentur. tradebant autem Arrii talia: 'patrem deum instituendi orbis causa 2 genuisse filium et pro potestate sui ex nihilo in substantiam nouam atque alteram deum nouum alterumque fecisse', profani in patrem ex nihilo opinantes aliquid ei simile potuisse generari, blasphemi in Christum infinitatis eum paternae generositate expoliantes, ut, cum didicissent ex persona patris: non est deus alius praeter me et a filio: ego in patre et pater in me, et: ego et pater unum sumus, sanctae in utroque unitatis uinculum abrumperent non extantis creationis substantiae dantes dei filio domino nostro Iesu Christo initium de tempore, ortum de nihilo, nomen ex altero.

7 (27). Itaque conprimendi mali istius causa trecenti uel eo amplius episcopi apud Nicheam congregantur. in omnes Arrianos adsensu omnium damnatio heretica decernitur et euolutis euan-

5—13 cf. Sulpic. Seu. chron. II 35 7 sq. cf. Phoebad. c. Arrianos 6 11 sq. cf. ib. 22 16 Esai. 45, 18 17 Ioh. 14, 11 18 Ioh. 10, 30 18 sq. cf. Phoebad. c. Arrianos 18 19—21 cf. Gregor. Eliber. de fide 1 22 sqq. cf. Phoebad. c. Arrianos 6

2 auersi *Cm2* auersis *A* aduersis *Cm1* 3 uitam *ACm1* uoluntatem *ACm1* 5 *de duobus Arriis u. Studien I 95* 6 se quae *A* *A in mg.:* perfidia et confessium hereticorum 7 labes *A* istius *Cγ* stius *A* 10 necarentur *Cm2γ* negarentur *A* 11 arri *A* 12 in] *Cou* ex *A* nouuam *A* ex substantia noua atque altera *CFab* 14 blasphemii *A* 15 Christum *Cou* xp̄o *AC* 19 abrumperent *Fed* abrumperunt *A* abruperunt *CFab* abruperint *Cou* non extanti creationis (s *postea del.*) substantiae *C* non extantis creationis substantiam *uel* de non exstanti creationis substantia *Cou* non exstantis creatione substantiae *Wilmart* (*Rev. Bénéd. XXIV [1907] 304*) 21 hortum *A* nomen *Marx l. c. Wilmart l. c.* (*cf. Gregor. Eliber. de fide 1:* nomen ex altero) non *A* aut *susp. Cou* 24 adsensum *A*

gelicis atque apostolicis doctrinis perfectum unitatis catholicae lumen effertur. quid igitur fuerit expressum, fides ipsa, ut est exposita, commendat.

Symbolum Nicaenum (325).

## 10.

## INCIPIT FIDES APUD NICHEAM CONSCRIPTA A CCCXVIII EPISCOPIS CONTRA OMNES HERESES.

Credimus in unum deum, patrem omnipotentem, uisibilium
2 et inuisibilium factorem. et in unum dominum Iesum Christum filium dei, natum de patre, hoc est de substantia patris, deum de deo, lumen de lumine, deum uerum de deo uero, natum, non factum, unius substantiae cum patre, quod Graeci dicunt 'omous͡ion', per quem omnia facta sunt, siue quae in caelo siue quae in terra, qui propter nos homines et propter nostram salutem descendit, incarnatus est, homo factus est, passus est et resurrexit tertia die,
3 ascendit in caelos, uenturus iudicare uiuos et mortuos. et in spiritum sanctum. eos autem, qui dicunt: 'erat, quando non erat'
|et 'priusquam nasceretur, non erat' et quia 'ex nullis extantibus f. 107
factus est', quod Graeci 'ex uc onton' dicunt, uel alia substantia dicentes 'mutabilem et conuertibilem filium dei', hos anathematizat catholica et apostolica ecclesia.

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4 *Textus noster symboli praecipue conferendus est cum textibus, qui inueniuntur apud Hilar. de syn. 84, Gregor. Eliber. de fide orthodoxa (XX 31 M), Lucif. Calarit. de non parcendo 18. u. praeterea Studien I 95 sq.* 5 CONSCRIPTAM *A* 6 OM̄S|NES *A* 7 unum *om. Greg* uisibilium] *praem.* omnium *γ Hil Greg* 8 in *om. Greg* dominum] *add.* nostrum *Hil Greg* 9 dei] *add.* unigenitum *Cm2γ* *pr.* de] ex *Hil* patre] *add.* unicum *Greg* unigenitum *Hil* 10 *tert.* de] ex *Hil* *pr.* de] ex *Hil* *alt.* de] ex *Hil* 11 greci *A* graece *Hil* dicunt] dunt *A* 12 *pr.* siue *om. Hil* *alt.* siue quae] et *Hil* terra] *add.* sunt *Luc* 13 propter—et *om. Hil* homines] omnes *A* incarnatus] *praem.* et *Greg* 14 homo] *praem.* et *Greg Hil* passus] *praem.* et *Hil* et *om. Greg Luc* 15 ascendit] *praem.* et *Hil* *pr.* in] ad *Greg* caelum *Luc* inde uenturus est *Greg* *alt.* et] *praem.* credimus *Luc* *alt.* in *om. Greg* 17 antequam *Hil* quia—dicentes *om. Greg* quia ex nullis] quod de non *Hil* 18 quod—dicunt *om. Luc Hil* greci *A* ex uc onton *Fed* exucuton $AS^1$ *ἐξ οὐκ ὄντων Cm2Cou* alia] *praem.* ex *Hil Luc* substantia] *add.* siue essentia *Cou* aut essentia *Hil* 19 conuertibilem et demutabilem *Hil* et] uel *Greg* filium] *praem.* esse *Greg* filium dei] deum *Hil* 20 et apostolica *om. Hil* *add.* amen *Greg*

## 11.

Textus narratiuus.

1 (28). Fides fidei conparata falsitatem intentionis exponit.
nam quae apud Nicheam ordinata est, plena atque perfecta est et
omnibus undique, quibus inrepere heretici solent, aditibus obseratis
inuiolabili inter patrem et filium aeternae unitatis soliditate connectitur;
haec uero simplicitate blanditur primum adserens nos ita
credere, quod absit a quoquam. ceterum Occidentalium fides euan- 2
gelicis instituta doctrinis patrem in filio, filium confitetur in patre,
patrem ingenitum, filium substantia aeternitatis aeternum, id est
ut patrem semper, ita et filium semper in patre et natum de deo
deum esse, non conceptum, scilicet in eo semper, de quo est.

2 (29). At uero haec perfidia, non fides, ‘deum ex deo‘ dicens et ‘primogenitum‘ commendans et trinitatis nomen instituens uirus suum sub modestia religiosae moderationis obscurat dicens ‘deum ex deo‘, ‘lumen ex lumine‘, ut per occasionem confessionis istius ex deo ac lumine deus ac lumen factus a deo, non genitus de deo, id est non de substantia paternae aeternitatis, extiterit ac sic contumelia patris uilescat et filius, si deus ortus ex nihilo est, in ‘primogeniti‘ uero confessione ordinem quendam ab eius ortu creandis mundi rebus assignent, ut, quia mundus ex tempore est, tamen, licet mundo prior sit, Christus ex tempore sit et non aeternitas in eo ⟨ante⟩ tempora, sed ordo in tempore sit creatis ac per hoc aliquid, quod ante eum sit, relinquatur, qui esse coepit ex tempore,

3 sq. cf. Gregor. Eliber. de fide 1 7—11 cf. ib. 4 12 cf. Phoebad. c. Arrianos 3 13 sq. cf. ib. 1 13—18 cf. Gregor. Eliber. de fide 3 19 sq. cf. ib. 2

1 *Uerba symboli et textus narratiui in A continua leguntur* 2 intentionis *coni. Cou* mentionis $AS^1T$ inuentionis *Fab* 4 obseratis *Cγ* obserantis *A* 8 patre] patrem *A* 10 patre] patrem *A* 11 non conceptum. scilicet *A* non conceptum scilicet *γ* scilicet] *add.* et *Cγ* est] *add.* esse *γ* 12 ad *A* *A in mg.:* perfidia hereticorum patefacit 14 moderationis] uenerationis *Phoebad. c. Arrian. 1* (uirus sub modestia religiosae uenerationis occultum) obscurat *Fed* obsculat *A*, *C a. c.* occultat *C p. c.*, *γ* 15 occassione *A* 16 deus] dm̄ *A* genitus *Cγ* gignitus *A* 18 hortus *A* 19 creandis *Marx* (*Tübing. Theol. Quartalschr. LXXXVIII* [*1906*] *391*) creantis *A* creatis *susp. Cou; cf. Gregor. Eliber. de fide 2 1* nec non et primogenitus totius creaturae, quasi in ordine factorum primogenitus habeatur, ut ex eo seriem quandam creandis mundi rebus assignent 22 in eo ⟨ante⟩ tempora *Fed* in eo tempore *A Fab* in eo *Eng* ante tempora *susp. Cou* creatis *coni. Cou* creati *A*

⟨et⟩ dissoluatur in Christo omne, quod deus est, cum in eo non extantis aliquando Mariae ortus a tempore sit.

3 (30). Quin etiam homines spe omni bona uacui ad occasionem tanti periculi auctoritatem apostolicam pertendunt, quia de eo dictum sit 'primogenitus omnis creaturae', sed subtrahentes antecedentem consequentemque sententiam aptam doctrinis suis sub apostoli nomine perstruunt facultatem. nam talis est ordo dictorum: qui est imago dei inuisibilis, primoge|nitus f. 105$^{v}$ omnis creaturae, quia in ipso constituta sunt omnia in caelis et in terra, uisibilia et inuisibilia siue troni siue dominationes siue principatus siue potestates; omnia per ipsum et in ipso condita sunt et ipse est ante
2 omnes. 'imago' ergo 'dei inuisibilis' ex nihilo, credo, est et coepit a tempore! aut quia 'primogenitus omnis creaturae' est ordo quidam in eo conexae ⟨et⟩ congenitae creationis exprimitur! sed non sequitur 'primogenitum omnis creaturae': 'quia in ipso constituta sunt omnia in caelis et in terra', id est in ipso uniuersorum elementorum uisibilium et inuisibilium condita et constituta materia est et idcirco 'omnia per ipsum et in ipso'? idcirco 'primogenitus omnis creaturae', quia in eodem iam a principio omnium, quae effecturus erat, omnia generationum initia constiterunt. atque ita non in ordine creaturarum, quae in ordine constitutae sunt, primus in numero est, sed ipse 'imago dei inuisibilis', manens per uirtutem efficiendi semper in ipso, se primogenitum habuerit eorum, quae per ipsum in caelo et in terra uisibilia et inuisibilia crearentur extantia.

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1 sq. cf. Phoebad. c. Arrianos 9 8 Col. 1, 15 sq. 21 sq. cf. Phoebad. c. Arrianos 21

1 et *add. Cou* 3 hominis *A* 4 praetendunt *Cm2 Fab* 6 aptam *coni. Cou* aptant *A* 7 facultatem] falsitatem *Cm2γ* 14 credo (*ironice dictum*)] *A* ordo *Cγ* 16 et *add. Fed* in eo genitae *uel* congenitae *Cou* incogta *A* incognita *T*, (-ae *m2*) *C* creati nis *A a. c. m2* 17 creaturae: quia *Eng* creaturae? quia *Cou* 20 ipso] ipsū *A* ipso? idcirco *Fed* ipso: idcirco *Cou* 22 quae *Cou* qui *ACFab* constiterunt *C p. c.*, *Cou* constituēr *A* constituerunt *T*, *C a. c.* constituerat *Fab* constiterunt. atque *γ* constituēr atque *A* 23 non ita *γ* 24 constituta *A* sed *sc. quia* 25 se *γ* sed *A* 26 ipsum *Cγ* ipso *A*

4 (31). Quin etiam haud dissimilis in trinitatis nuncupatione falsitatis eorum contextus est. ubi enim diuersis substantiis filium a patre impio et maledico ore disciderint et in separatis duobus adsistat auctoritas, tertia dinumeratur in spiritu, ut, cum sint pater in filio et filius in patre et spiritus sanctus accipiat ex utroque, in eo, quod spiritus exprimitur sanctae huius ⟨trinitatis⟩ inuiolabilis unitas, heretica parte parturiat trinitas pronuntiata discidium.

5 (32). Sed diligens Nicheni tractatus perfectusque sermo artissimo ueritatis praescripto omnia hereticorum ingenia conclusit ita ponens: credimus in unum deum patrem et in unum filium eius Iesum Christum. 'unum' ambo et uterque 'unum': et in personali nomine patris et in filii 'unum', quia unus est de utroque. 'deum uerum de deo uero' docet et uirtutem et nuncupationem pari in utroque ueritate communem neque aliud in alio opinandum, cum deus de deo et uerus de uero sit uterque unum. cum uero sit in utroque ⟨unum⟩, 2 'natum uero, non factum' ad proprietatem ortus et originis refert, quia fieri ex nullo subiaceat, nasci autem de patre proprium neque alia nascentibus quam originis suae forma uel uirtus est. 106r quod autem fit, ex ope|re existit, ut fiat. atque ita non factura in eo coepit ex nihilo, sed est natiuitas ⟨a⟩ parente. 'unius' autem 3 'cum patre substantiae', quod Graeci dicunt 'omousion', ita est: aeternitas sola sui similis est et, quod est semper, in deo est. ne qua igitur labes in dominum Iesum Christum hereticae prauitatis incideret, idcirco in eo essentiae ueritas explicatur. essentia enim ex eo, quod semper est, nuncupatur. quae quia

15 sq. cf. Gregor. Eliber. de fide 7 26—154, 3 cf. Phoebad. c. Arrian. 7

1 aut *ACm1* 2 con contextus *A* diuersis] *praem.* a *Cγ* 3 disciderint *Cou* (*cf. infra l.* 7 discidium) discederent *ATCm1* discinderint *Cm2* distenderent *Fab* *alt.* et] ut *Cou* 4 ut *Cou* et $AS^1$ cum *om.* *CFab* sit *Cγ* 5 utraque *A* 6 trinitatis *add.* *Cou* 7 pronuntiata *coni.* *Cou* pronuntiat *ACγ* dissidium *Cou* 9 pscripto *A* inclusit *Fab* 12 filii *Eng* filiū *ACγ* 13 est] *add.* deus *Eng* *Cou ita coni.:* et ⟨in patrem unum, quia unus⟩ personali nomine patris. et in filium unum, quia unus est ⟨de uno⟩ (*uel* quia unus est ⟨personali nomine filii⟩) ⟨et in deum unum, quia unus est⟩ de utroque*; ad sensum cf. supra c. 25:* fides nostra haec est: in patris et filii nominibus personisque deus unus 14 pari *Cou* patri *ACFab* 15 cūmune *A* 16 *alt.* unum *suppl.* *Cou* 21 cepit *A* a] $S^1$ *Cou*, *om.* *A* autem] et eiusdem $S^1$ 22 cum patre *Cou* compare $AS^1TCFab$ greci *A* ὁμοούσιον *Cou* 26 nuncupatur *Cm2γ* noncupatum *A*

extrinsecus opis ad continendam se numquam eguerit, et 'sub-
stantia' dicitur, quod intra se id, quod semper est, et in ae-
ternitatis suae uirtute subsistat. ac sic, quod ait: ego et
pater unum sumus, et: qui me uidit, uidit et
patrem, et rursum: ego in patre et pater in me,
et illud: ego de patre exiui aequalis in utroque, id est
in deo, qui innascibilis est, et in deo, ⟨qui genitus est,⟩ una atque
4 eadem in utroque substantia aeternitatis expletur. quod autem
'descendit', 'incarnatus est', 'homo factus est' et 'resurrexit tertia
die', 'ascendit in caelos, uenturus iudicare uiuos et mortuos', sacra-
5 menta salutis nostrae in his continentur. sed idcirco 'inmutabilis'
et 'inconuertibilis' filius dei, ut in adsumtione hominis corruptioni
potius gloriam intulerit, quam labem aeternitati. anathema autem
in eos, qui 'ex nihilo factum' dicunt, quod 'ex uc onton' Graeci
dicunt, et qui dicunt: 'erat, quando non erat', et: 'prius-
quam nasceretur, non erat', damnationem in Christo uiolatae
aeternitatis, id est deitatis paternae, sub maledictione designant.

6 (33). Huius igitur intimandae cunctis fidei Athanasius, in
Nichea synodo diaconus, deinceps Alexandriae episcopus, uehemens
auctor extiterat et Arrianam pestem in tota Aegypto ueri tenax
uicerat atque ob id coniuratis in eum testimoniis falsitas est cri-
2 minum conparata. res postea fidelibus iudicum disiudicata senten-
tiis. sed multum ad cognitionem proficiet, si, quae post absoluti-
onem Athanasi ad Constantium imperatorem synodi Sardicensis
oratio fuerit, cognoscatur. EXPLICIT.

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3 Ioh. 10, 30 4 Ioh. 14, 9 5 Ioh. 14, 11 6 Ioh. 16, 28 12 sq. cf. Gregor. Eliber. de fide 8

3 uirtutem *ACm1* 4 me] *add.* est *γ* 6 aequalis *γ* aequali *A* 7 qui genitus est *suppl. Cou* adque *A* 10 uenturos *A* 12 in assumptione *C* ad insumtione *A* corruptione *A* 13 intulerit *Cm2* intullerunt *A* 14 ex uc onton *Fed* exucuton *A* *ἐξ οὐκ ὄντων Cou* greci *A* 17 deitate *A* designat *Cou* 19 diaconū *A* 20 arrianum *A* 21 adque *A* 22 iudicum *γ* iuditiū *A* diiudicata *Cou* iudicata *C Fab* 24 Sardicensis synodi *γ* *haec* ad constantium imperatorem synodi Sardicensis oratio *nobis tradita est sub falso titulo* 'S. Hilarii liber I ad Constantium imperatorem'; *repraesentauimus textum in appendice ad Collectanea Antiariana Parisina infra p. 181 sqq.*

## III.

Epist. Liberii dubia et textus narratiuus.

### 1.

### INCIPIT EXEMPLUM EPISTULAE LIBERI EPISCOPI URBIS ROMAE AD ORIENTALES EPISCOPOS.

Cou IV

Epist. ipsa (357).

.106r Dilectissimis fratribus et coepiscopis nostris uniuersis per Orientem constitutis Liberius episcopus urbis Romae aeternam salutem.

Studens paci et concordiae ecclesiarum, posteaquam litteras
caritatis uestrae de nomine Athanasi et ceterorum factas ad nomen
Iulii bonae memoriae episcopi accepi, secutus traditionem maiorum
presbyteros urbis Romae Lucium, Paulum et Helianum e latere
meo ad Alexandriam ad supradictum Athanasium direxi, ut ad urbem
Romam ueniret, ut in praesenti id, quod de ecclesiae disciplina
extitit, in eum statueretur. litteras etiam ad eundem per supradictos 2
presbyteros dedi, quibus continebatur, quod, si non ueniret, sciret
se alienum esse ab ecclesiae Romanae communione. reuersi igitur
presbyteri nuntiauerunt eum uenire noluisse. secutus denique 3
litteras caritatis uestrae, quas de nomine supradicti Athanasii ad
nos dedistis, sciatis his litteris, quas ad unanimitatem uestram
dedi, me cum omnibus uobis et cum uniuersis episcopis ecclesiae
catholicae pacem habere, supradictum autem Athanasium alienum
esse a communione mea siue ecclesiae Romanae et a consortio
litterarum et ecclesiasticarum.

### 2.

Textus narratiuus.

Quid in his litteris non sanctitatis, quid non ex metu dei eueniens est? sed Potamius et Epictetus, dum damnare urbis Romae episcopum gaudent, sicut in Ariminensi synodo continetur, audire

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2 *Ediderunt epistulam Baronius ad a. 352 n. XII, Binius I 466, Ed. regia III 140 sq., Labbe-Cossart II 752, Coleti II 807, Mansi III 208* 3 LIUERI *A* EPISCOPI] EPIST *A* 6 urbis Romae episcopus *γ* 9 maiorum *Cγ* maiorem *A* 12 uenisset *A, C a. c.* de *del. γ* disciplinam *A* 13 exigit *Cm2 Fab* 14 prẹs| *A* ueniret *Cγ* uenisset *A* 18 uestram *coni. Cou* nostram *ACFab* 19 dedi *om. CFab* 21 *all.* a *om. Cγ* 22 et *del. Cm2γ* 23 *Uerba epistulae et textus narratiui in A continua leguntur* 25 *A in mg.:* de potamio et epiteto epitectus *A* 26 sicut—continetur *glossema esse susp. Schiktanz (Die Hilarius-Fragmente 85) alii* arriminensis *A* audere haec potuerunt *susp. Cou; cf. Hilar. c. Constantium 2:* audire haec noluerunt

haec noluerunt. quin etiam Fortunatianus episcopus epistulam
2 eandem rursum diuersis episcopis mittens nihil profecit. ut autem
in negata Athanasio communione sibi potius esset onerosus remque
omnem sibi periculi faceret, dummodo nihil Sardicensi synodo,
quod Athanasius absolutus et Arriani damnati fuerant, decerperet,
litterae ex Aegypto omni atque Alexandria missae admonebant,
quoniam, quales ad Iulium pridem ⟨de⟩ reddenda exulanti Athanasio
communione erant scriptae, tales nunc, ut de subiectis intellegetur,
ad Liberium datae sunt de tuenda. EXPLICIT.

Epistulae duae de episcopis lapsis.

## IV.

## 1.

Cou XII

Epist. Liberii ad episcopos Italiae (362/3).

### |ITEM EXEMPLUM EPISTULAE LIBERI EPISCOPI URBIS ROMAE FACTAE AD CATOLICOS EPISCOPOS ITALIAE. f. 100r

Liberius episcopis catholicis per Italiam consistentibus in domino aeternam salutem.

1. Imperitiae culpam oblitterat resipiscens. hoc autem et de
scripturis sanctis aduertere est: pietatem ad omnia utilem esse legimus,
cui cedit corporalis exercitatio, quamuis et ipsa utilitatis
retineat fructus. quam sectandam nobis etiam ratio temporis praesentis
2 exposcit. non enim, si aliquis forte, qui hoc studii gerunt
ratione prouisa destruere impudenter saeuiori censura, hoc aestimauerit
et nouare, quod iam ex apostolica auctoritate munitum

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17 cf. I Tim. 4, 8

3 communionem *A* esse onerosus *Fed* (*cf. Studien I 98*) esse honerosius *A* essent onerosi *γ* 4 periculo *Chapman* (*Rev. Bénéd. XXVII* [*1910*] *29*) facerent *Cγ* 5 quod] qua *C Cou* decerperet *Fed* decerperent *ACγ* 6 omni atque *Cou* omniaquae *A* Alexandria] *praem.* ab *Cou* 7 quoniam *Cou* quam *ATC Fab* qualis *A* de *add.* *γ* exulanti *Cou* exultante *ATC* 8 talis *A* intelligetur *γ* intellegeretur *AC* 11 *Ediderunt epistulam Baronius ad a. 362 n. CLXXVIII, Binius I 466 sq., Ed. regia III 144 sq., Labbe-Cossart II 754 sq., Coustant, Epp. Pontif. 448—450, Coleti II 809 sq., Mansi III 210 sq.* 12 ITEM] Incipit *Cγ* LIBERI *A* 13 FACTA *A* 16 im periciae *A* oblitterat *Cm2γ* oblitteratę (-rę *mut. m1*) *A* obliteratae *Cm1* 17 aduertere *Cγ* aduerte *A* utile *A* 18 utilitas *A,Ca.c.* 20 aliqui *γ* forte] *add.* sunt *Cou* qui *sc.* *eorum qui* 21 ratione] *praem.* rem *Cou* prouisa *Fed* prouissam *A* prouisam *Cγ* estimauerit *A* aestimauerint *Fab* existimauerint *Cou* 22 nouare *Cou in textu* nonare *A* non a re *C Fab* exauctorare *coni.* *Cou*

est de pietate, cum dictum est non esse parcendum his, qui apud Ariminum ignorantes egerunt, quibus nescire inlicitum fuit captum erroris incidere, idcirco seueritas repudianda est. sed mihi [cui] 3 conuenit omnia moderate perpendere, maxime cum et Aegyptii omnes et Achiui hac usi sententia receperint multos parcendum quidem his, de quibus supra tractauimus, auctores uero esse damnandos, qui obliqua et maligna subtilitate caliginis offenderunt innocentium sensus, per quas uelamen obducerent ueritati, tenebras lucem et lucem tenebras uindicantes.

2. Igitur si quis ignorationis captum resipiscens sermonis nostri aduocatione lenissima illud uirus in se pestiferum Arriani dogmatis subdolum ac latebrosum fuerat expertus, reparatus exhauriat, condempnet uehementiusque in auctores eius insaeuiat, quos in se uiolentos expertus est totumque se fidei apostolicae et catholicae usque ad Nichenae synodi conuentum de integro mancipet; per quam professionem, etiamsi quibusdam leue et remissum uidetur, recuperet id, quod per astutiam rectitatis amiserat. uerum si ali- 2 f.107r quis tam stolidae mentis, quod haud credo, fuerit inuentus, | qui non solum nolit conuerti antidotum recipiens sanitatis, ⟨uerum⟩ uenenum uirusque noxius sese uindicare crediderit, et ratione uincetur et auctori perfidiae perdite deputatus ecclesiae catholicae spiritali uigore plectetur. EXPLICIT.

8 cf. Esai. 5, 20 17 sqq. cf. ep. Liberii ad Macedonianos apud Socr. h. e. IV 12

1 cum dictum est] contendentes *Cou* parcendum *Cγ* parcerdum *A* 2 Ariminum *Cou* arriaminum *A* 3 erroris *Cou* errori *A* seueritas *Cou* ueritas *A* repudianda *Fed* repidienda *A* repedanda *CFab* rependenda *Cou* cui *del. Eng* 5 aciui *A* hac usi *Eng* accussi *A* accusati *C* hanc adunati *Cou* sententiam *Cγ* multos] *om. Cou* multis *CFab* parcendum] *praem.* uisum est *Cou* 7 caliginis *Eng* caligines *A* et caligines *C* et caligine *γ* 8 quae *Cγ* 9 uindicantes] uenditantes *γ* 10 nostrae aduocationis *A* 11 benissima *T* breuissima *Fab* arrianę *A* 12 latebrosum] tenebrosum *CFab* exauriat *A* 14 uiolentos *C p. c.* uiolentus *A, C a. c.* 16 lene *Eng* 17 retitatis *A* 18 haud *C p. c.* aut *A, C a. c* 19 nolit *γ* nolet *A* nollet *C p. c.* nole *C a. c.* recipiensanitatis *A* uerum (etiam) *add. Cou* 20 noxius] potius *coni. Cou* se *Cou* uindicare] *praem.* posse *Cou* 21 auctori *γ*, (*sed Cou coni.* auctoribus) auctoris *A* perdite *Cγ* perditae *A* spiritalis *ACm1*

Epist. episcoporum Italiae (363).

## 2.

## ITEM EXEMPLUM EPISTULAE EPISCOPORUM ITALIAE.

Dilectissimis fratribus per Inlyricum fidem paternam retinentibus
episcopi Italiae in domino aeternam salutem.

1 (3). Diuini muneris gratia est, ut secundum apostolum omnes
unum sapere, omnes unum confiteri coeperimus. et quantum ad
Italiam quidem pertinet, olim fidei paternae, hoc est apud Nicheam
scriptae, se reddidit fraudem, quam passa est apud Ariminum, reco-
gnoscens. Inlyricum etiam deum clementi nutu respexisse gaudemus et
consortio infidelitatis, quo grauabatur, abiecto ea, quae sunt rectae
2 sententiae, probare coepisse gratulamur. nostram igitur, dilectis-
simi fratres, unam eandemque accipite firmam suscriptione senten-
tiam. Nicheni tractatus aduersus Arrium Sabelliumque, cuius
Fotinus partiaria hereditate damnatur, decreta seruamus. Ariminensis
concilii statuta quorundam tergiuersatione corrupta consensu
omnium prouinciarum iure rescindimus. quorum etiam exemplaria
transmittenda censuimus, ut nec in fide retinenda nec in confutando
3 Ariminensi concilio aliqua uideretur esse dissensio. quicumque
ergo nostrae unanimitatis optat habere consortium, quicumque in-
diuiduam pacem nobiscum habere desiderat, quae sunt nostrae senten-
tiae, conprobare festinet et fidei nobis memoratae subscriptionem
et rescissionem Ariminensis concilii sine ambiguitate mittendo. id
certe petimus, quod cum plurium | harum prouinciarum porri- f. 108r
gimus ipsi consensu. auctores autem heresis Arrianae uel Aecianae
Ualentem et Ursatium ceterosque eorundem consortes non nunc

5 cf. Phil. 2, 2. 3, 16

1 *Ediderunt epistulam secundum Fab uel Cou Baronius ad a. 365 n. XXVI sq., Binius I 487, Ed. regia III 230 sq., Labbe-Cossart II 835 sq., Hardouin I 745 sq., Coleti II 981, Mansi III 391 sq.* 5 est *om. Cγ* 6 ceperimus *A* 7 ithaliam *A* olim] cum *Cγ* 8 scribte *A* 9 inlyricom *A* gaudeamus *ACm1* 11 nostra *A* 12 eademque *A* suscriptionem *A* 14 seruamus *γ* seruemus *A* arriminensis *A* 16 rescindimus *C p. c., γ* inscindimus *A, C a. c.; cf. infra l. 22* rescissionem quarum *A* 17 transmittendo *A* confutando *γ* futando *A* 18 dissensio *Cm2* condescensio *T* condissensio (con- *in A uidetur pertinere ad* futando *et per errorem locum mutasse*) *A, Cm1γ* 19 ergo] igitur *Cγ* 20 nobis. comhabere *A* 21 fidei] *add.* a *Cou* 23 cum plurium *Fed* cum plurimum *A* complurium *γ* porregimus *A* 24 consensum *A*

et quod manifestari apud Inlyricum coeperunt, sed olim condemnatos esse manifestum est. EXPLICIT.

## V.

## INCIPIT EXEMPLUM EPISTULAE UALENTIS, URSACII ET ALIORUM AD GERMINIUM.

Epistula Ualentis et Ursacii ad Germinium (366).

Cou XIV

Domino religiosissimo fratri Germinio Ualens, Ursatius, Gaius et Paulus.

1. Cum de spe et salute sollicitudo incumbit, magis laudandi
esse debent, qui solliciti sunt, quam reprehensionem aliquam sustinere;
salus autem ac spes principaliter in fide catholica consistit.
et ideo, quamuis conuentione a dominis nostris fratribus et coepiscopis 2
nostris Ualente et Paulo admonitus nolueris ad id, quod rumor
iactitat de te, respondere, domine religiosissime, tamen, quia litteris
tuis testificatus es te in eadem caritate perseuerare et paratum esse
inlibatam dilectionem habere erga nos ostendere, propterea
in unum apud Singidunum congregati iterum his commonefacimus
sanctitatem tuam, ut omni occasione ambagum exclusa digneris
rursus rescribere nobis. [si] a fide catholica, quae Arimini a sancto
concilio exposita confirmataque est, cui etiam uniuersi Orientis episcopi
consenserunt, — sicuti iam professus es — te non recessurum
apertius quaeritur significes. est autem hoc, sicut in ea cautum est: 3
'similem dicimus filium patri secundum scripturas', non 'secundum
substantiam' aut 'per omnia', sed absolute. si enim haec expositio inmutata
fuerit, manifeste quondam Basilii perfida adsertio, propter

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1 et $AS^2Cm1$ est *Cm2* esse *γ* condemnatos esse *Cou* condemnasse *A* 3 *Ediderunt epistulam secundum Fab uel Cou Baronius ad a. 366 n. XXVI, Binius I 488 sq., Ed. regia III 235 sq., Labbe-Cossart II 840 sq., Hardouin I 747 sq., Coleti II 988 sq., Mansi III 399 sq.* 7 Paulus] *add.* S. *Cγ* 11 conuentione (*cf. infra p. 160, 12*) *Cm2γ* contentione *A* ad omnes nostros fratres et coepiscopos nostros *TCFab* 12 admonitus nolueris (*cf. p. 160, 12:* licet nolueris, sicut—admonitus) *Cm2* admonita (*add.* sanctitas tua *Cou*) noluerit *Aγ* 13 latitat *Fab* 14 es te] est *A* 15 os ostendere *A* 16 singidinum *A* communae facimus *A* 17 ambagum *Fed* ambague *A* ambageue *Eng* ambigui *Cγ* 18 si *del. Eng* arrimini *A* 20 recessurum *γ* recusurum *A* 21 *A in mg.:* pfidia hęreticorum 23 sed] uel *Cm2* seu *Fab* (*in Praef.*) 24 quondam *Cm2* quoniam *ACm1* uasilii *A*

quam synodus facta est, quae etiam merito damnata est, reparabitur.

2. Dignare igitur hoc, quod quaeritur, euidenter litteris tuis declarare non dixisse aut dicere uel dicturum: 'similem esse | per f. 160v omnia filium patri excepta innatiuitate', ne, quod perlatores litterarum Iouianus diaconus et Martirius subdiaconus uerbo deprecationis suae ante praedictos dominos meos fratres et coepiscopos nostros Ualentem et Paulum adserebant, magis credibile esse uideatur, quia 'per omnia similem esse filium patri' profitearis. 2 si enim sic te, sicut optauimus, sentire scriptis tuis manifestaueris, querella pro iniuria a quibusdam clericis tuis Palladio et Gaio fratribus et coepiscopis nostris facta, licet nolueris, sicut prima conuentione admonitus es, inquirere, ad existimationem tuam non pertinet, illis scilicet praestantibus pro sua temeritate rationem. 3 haec per Secundianum presbyterum, Pullentium lectorem et Candidianum exorcistam transmisimus caritati tuae, XV. Kalendas Ianuarias, Gratiano nobilissimo et Dagalaifo consulibus, exemplum penes nos retinentes.

**Epistula Germinii ad Rufianum etc. (366).**
Cou XV

## VI.

## INCIPIT RESCRIPTUM GERMINI AD RUFIANUM, PALLADIUM ET CETEROS.

Dominis fratribus religiosissimis Rufiano, Palladio, Seuerino, Nichae, Heliodoro, Romulo, Muciano et Stercorio Germinius in domino salutem.

1. Uitalis u. c. militantis in officio sublimis praefecturae relatione conperimus desiderare sanctitatem uestram significari uobis

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1 quae] qua γ   3 quaeritur *C p. c.* queretur *A*   5 excepti *Am1*   nec *A*   9 simile *A*   11 quaerella *A* querelam γ   12 factam γ   13 exquirere *Cm2*γ exquire *Cm1*   extimationem *C* aestimationem γ   non *om. C*γ   14 pertinet γ pertinent $AS^1S^2C$   illi $AS^1S^2$, *C a. c.*   ratione *A*   16 KL̄ *A*   17 nobilissimo] *add.* P. γ   galaifo *ACm1*   19 *Ediderunt epistulam secundum Fab uel Cou Baronius ad a. 357 n. XXVII sqq., ad a. 366 n. XXVII, Binius I 489, Ed. regia III 236—238, Labbe-Cossart II 841 sq., Hardouin I 747—750, Coleti II 989—992, Mansi III 400—402, Burn, Niceta of Remesiana (1905) 138 sqq.*   20 AD RUFIANUM PALLADIUM ET CETEROS. INCIPIT RESCRIPTUM GERMINI *A*, *transp. C*γ   23 nichę *A*   25 u̅c̅ $AS^1S^2$ nunc *TCFab*   26 significare *ACm1*

aperte, quid est, quod de fide nostra Ualenti, Ursatio, Gaio et
Paulo displiceat. necessarium duxi his litteris patefaciendum sanctitati
uestrae et id, quod et in uobis ipsis ab initio esse confido,
dicere. nos hoc, quod et a patribus traditum accepimus et diuinis 2
scripturis, quod semel didicimus, et cotidie docemus, Christum dei filium
dominum nostrum per omnia patri similem excepta innatiuitate,
deum de deo, lumen de lumine, uirtutem de uirtute, integrum de integro,
perfectum de perfecto, ante saecula et ante uniuersa, quae intellegi
f. 109r uel dici possunt, genitum, cuius natiuitatem | nemo scit nisi
solus pater ipso filio asserente: quia nemo nouit filium,
nisi pater, neque patrem quis nouit, nisi filius,
et cui uoluerit filius reuelare. per quem 3
facta sunt omnia, sine quo factum est nihil secundum diuinas
uoces ipsius saluatoris nostri filii dicentis: pater meus usque
modo operatur et ego operor; et iterum: quaecumque
enim pater facit, haec et filius similiter
facit; et iterum: ego et pater unum sumus;
et iterum: qui me uidit, ⟨uidit⟩ et patrem; et iterum:
quomodo pater uitam habet in semet ipso, ita
dedit et filio uitam habere in semet ipso; et
iterum: sicut pater suscitat mortuos et uiuificat,
ita et filius, quos uult, uiuificat; et
iterum: credite in deum et in me credite; et iterum:
neque enim pater iudicat quemquam, sed
omne iudicium dedit filio, ut omnes honorificent
filium sicut honorificant patrem. et 4
iterum cui pater dixit: faciamus hominem ad imaginem
et similitudinem nostram? nec dixit 'ad
imaginem tuam' uel 'ad imaginem meam', ne aliquam dissimilitudinem
⟨in⟩ filii sui diuinitate demonstraret, sed propterea coniunxit
'ad imaginem et similitudinem nostram', ut filium suum sibi

10 Matth. 11, 27 12 cf. Ioh. 1, 3 14 Ioh. 5, 17 15 Ioh. 5, 19 17 Ioh. 10, 30 18 Ioh. 14, 9 19 Ioh. 5, 26 21 Ioh. 5, 21 23 Ioh. 14, 1 24 Ioh. 5, 22 sq. 27 Gen. 1, 26

3 *alt.* et *om.* *Cγ* uobis *γ* nobis *AS*$^2$ 4 accepimus, et diuinis scripturis quod *Aγ*, *corr.* *Fed* 16 similiter filius *Cγ* 20 haberet *A* 23 *pr.* credite] creditis *γ* 25 omne] omnem *A* 30 in *add.* *γ* diuinitatem *A*

similem per omnia deum manifestaret. iterum euangelista: uidimus
gloriam eius, gloriam quasi unigeniti a
patre, plenum gratia et ueritate. et apostolus ad
Corinthios: in quibus deus huius saeculi excaecauit
mentes infidelium, ut non refulgerent
inluminatione euangelii gloriae Christi, quae
est imago dei. et iterum idem apostolus: et transtulit
nos in regno filii caritatis suae, in quo
habemus redemptionem, remissionem peccatorum,
qui est imago dei inuisibilis,
5 primogenitus omnis creaturae. et iterum idem apostolus: hoc
enim sentite in uobis, quod et in Christo Iesu.
qui cum in forma dei esset, non rapinam arbitratus
est esse se aequalem deo, sed semet ipsum
exinaniuit formam serui accipiens, in
similitudine hominum factus. quis non intellegat,
quia, quemadmodum secundum serui formam uera fuit caro
nostra in Christo, ita et in dei forma uera sit diuinitas patris in
filio? et iterum: uidete, ne quis uos seducat per
philosofiam et inanem fallaciam secundum
traditionem hominum, secundum elementa
huius mundi, | et non secundum Christum, f. 109r
quia in ipso habitat omnis plenitudo diuinitatis
6 corporaliter. si ergo omnis plenitudo diuinitatis
inhabitet in Christo, iam non ex parte similes et ex parte dissimiles,
sicut nunc asserunt, qui propter contentionem suae libidinis retrorsum
abeuntes semet ipsos a nobis auerterunt.

2. Nam quod putant se pro magno de scripturis diuinis proferre, ut dicant Christum 'facturam' et 'creaturam', e contrario nos se-

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1 Ioh. 1, 14 4 II Cor. 4, 4 7 Col. 1, 13—15 11 Phil. 2, 5—7 19 Col. 2, 8 sq. 26 cf. II Petr. 2, 21

5 refulgerent γ refulgeret *A; de forma* refulgerent inluminatione *u. Studien III 137 sq.* 9 redemptionem, remissionem *Fed* (*alios testes u. Studien III 138*) redemptione remissionem *A* redemptionem et rem. *Cγ* 14 se esse *Cγ* 18 formā *A* 22 mundi] modi *A* 25 inhabitat γ xp̄m *A* similes—dissimiles (*sc. pater et filius*)] similis—dissimilis *Cp.c.*, γ 26 contentione *A* 28 diuinis scripturis γ 29 e] et *A*

cundum scripturas dicimus et 'uiam' et 'ianuam' et 'lapidem offensionis' et 'petram scandali' et 'fundamentum' et 'brachium' et 'manum' et 'sapientiam' et 'uerbum' et 'agnum' et 'ouem' et 'pastorem' et 'sacerdotem' et 'uitem' et 'diem' et alia. sed 2
haec omnia sic intellegimus et dicimus, ut uirtutes et operationes filii dei intellegamus, non ut diuinam eius ex patre natiuitatem huiuscemodi nominibus conparemus, quia ex nihilo omnia per filium facta sunt, filius autem non ex nihilo, sed ex deo patre est genitus.

3. Miror autem praedictum Ualentem aut oblitum esse aut certe subdole dissimulare, quid in praeteritum gestum definitumque sit. nam sub bonae memoriae Constantio imperatore, quando inter quosdam coeperat esse de fide dissensio, in conspectu eiusdem imperatoris, praesentibus Georgio episcopo Alexandrinorum ecclesiae, ⟨Pancratio episcopo⟩ Pelusinorum, Basilio episcopo tunc Anquiritano, praesente etiam ipso Ualente et Ursatio et mea paruitate, post habitam usque in noctem de fide disputationem et ad certam regulam perductam Marcum ab omnibus nobis electum fidem dictasse, in qua fide sic conscriptum est: 'filium similem patri per omnia, ut sanctae dicunt et docent scripturae', cuius integrae professioni omnes consensimus et manu nostra suscripsimus. si autem nunc aliquid illis spiritus huius mundi 2
suggerit, ex aperto adhuc scire non possumus. nam ut nos professi sumus de scripturis 'per omnia similem filium patri excepta innatiuitate', exponant et illi de scripturis, quemadmodum parte similis sit, parte dissimilis.

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1 uiam] Ioh. 14, 6 ianuam] Ioh. 10, 7 lap. off.] Esai. 8, 14 etc. 2 petram scand.] Esai. 8, 14. I Petr. 2, 8 fund.] I Cor. 3, 11 brachium] Esai. 51, 9. Luc. 1, 51. Ioh. 12, 38 etc. 3 manum] Ex. 13, 9 etc. sapientiam] I Cor. 1, 24. 30 uerbum] Ioh. 1, 1. 14. Ap. 19, 13 agnum] Ioh. 1, 29 etc. ouem] Esai 53, 7. Act. 8, 32 4 pastorem] Ioh. 10, 11. 14 sacerdotem] Hebr. 5, 6 etc. uitem] Ioh. 15, 1. 5 diem] I Thess. 5, 5

1 *pr.* et *om. Cou* 2 petra *A* 7 nominibus *Cγ* nominemus *A* 8 pater *A* 15 Pancratio *add. Cou* *pr.* episcopo *add. Fed* uasilio *A* 16 mea] in ea *C Fab* prauitate *C Fab* 17 nocte *A* 18 eiectum *ACm1* 21 consensimus omnes *Cγ* 22 illisp̄s *A* illis *om. Cγ* 26 partem *A*

4. Et ideo, fratres dilectissimi, hanc intrepidanter | et sine *f. 113v* mora uestrae dilectionis ad conscientiam per Cyriacum officialem, cuius prima inuenta occasio est post Carinium diaconum, quem ad uos misi, professionem destinaui, ut per uestram quoque uigilantissimam deuotionem apud deum uniuersae fraternitati intimetur, ne
2 quis fallacis diaboli laqueis ignorans implicetur. iam uestrae est unanimitatis rescribere mihi, quid uobis spiritus sanctus suggerat. sane intimo caritati uestrae me huic epistulae, propterea quod manus dolerem, suscribere non potuisse, suscribendum autem mandasse fratribus et conpresbyteris nostris Innocentio, Octauio et Catulo. EXPLICIT.

**Epistulae Liberii et textus narratiuus.**

## VII.

### 1.

**Cou VI**

**Textus narratiuus.**

Liberius autem, antequam ad exilium iret, hanc uniformem epistulam confessoribus scripsit, id est Eusebio, Dionisio et Lucifero in exilio constitutis.

### 2.

**Epist. ad Eusebium, Dionysium, Luciferum (355).**

1. Quamuis sub imagine pacis humani generis inimicus uehementius in membra ecclesiae uideatur esse grassatus, uos tamen

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7 cf. Ioh. 14, 26

1 hanc *Cp.c.* haec *A,Ca.c., γ* intrepitanter *A* 2 ura *A* 3 diaconem *Cou* 4 destinaui *Cp.c.,γ* destinauit *A* 5 intimetur *γ* intimentur *A* 6 ura *A* 7 sanctus spiritus *γ* 9 dolerem *Cγ* dolere *A* potuisse *Cγ* potuissem *A* 12 *Epistulae sequentes Liberii traditae sunt etiam aliquibus codicibus acta conciliorum continentibus, sc. in F, $H^1$—$H^4$ (= H), quos indicauimus p. 42; de quibus u. plura Praef. II A 3 et Studien I 29—32, III 106—108. edidit epistulas Baronius (= Bar) ad a. 355 n. XXXV, ad a. 353 n. XIX, ad a. 357 n. XLIII—XLV. uarias editiones collectionum canonum, quae epistulas ex Fabro uel ex Baronio deprompserunt, u. Studien I 34.* 14—16 INCIPIT EPISTOLA LIBERII EPISCOPI UNIFORMIS ANTEQUAM EXILIARETUR (EXSILIARETUR *$H^1$* EXHILARETUR *$H^4$*) CONFESSORIBUS *etc. FH* Liberius episcopus dilectissimo fratri Lucifero *Ferrerius (Uita et res gestae S. Eusebii Uercellensis etc.$^2$, Romae 1609; de Ferrerii editione u. Studien I 31)* 14 autem *om. γ* 15 $\overline{\text{ID}}$ *$H^1$* ID$\bar{\text{E}}$ *$H^4$* Dionisio] *praem.* ET *FH* 18 umani *A* uehementer *Bar* 19 uidebatur *$H^3H^4$ Bar* crassatus *$AH^4$*

acceptissimos deo sacerdotes egregia et singularis fides et hic probabiles
deo ostendit et iam ad futuram gloriam martyres designauit.
quo itaque praeconio laudis, qua uocis exultatione merita uirtutis
uestrae praeferam, positus inter merorem absentiae uestrae et
gaudium gloriae prorsus inuenire non possum, nisi quod scio hic
me probabiliora uobis solatia exhibere, si credatis me in exilio
simul uobiscum esse detrusum. denique me in ipsa adhuc expectatione 2
pendentem, quod a consortio uestro durior necessitas interim
detrahit, satis contristor. optaueram enim, fratres deuotissimi,
prior pro omnibus uobis impendi, ut exemplum gloriae per me magis
uestra dilectio consequeretur. sed fuerit haec palma meritorum
uestrorum, ut priores de perseuerantia fidei ad confessionis inlustrem
gloriam ueniretis. quaeso igitur dilectionem uestram, ut 3
me praesentem uobiscum [cum] esse credatis atque eo me affectu
absentem non esse sentiatis et intellegatis dolere me satis, | quod
sim interim a uestro consortio disparatus. quantam denique gloriam
fueritis consecuti, hinc magis scire potestis, quod, si qui in persecutione
coronati sunt, solius persecutoris cruentos gladios sentire
potuerunt, contra uos, deuoti per omnia dei milites, etiam falsos
fratres inimicos experti uictoriam de perfidis pertulistis, quorum,
quantumque in saeculo uiolentia increscere potuit, tanto sacer-

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1 acceptismos $H^1H^2m1$ acceptissimi $Fm2H^3$ *Bar Cou* acceptissim̄ $H^4$ deo *A Ferrerius* dn̄o $H^2m2$ domino $H^3$ *Bar Cou* in domino $H^4$ dn̄i *s.l.* $Fm2$ hic *AFHFabBar* hinc *Cou* probabilis $AFH^1H^2m1$ 2 etiam *Ca.c.*, $FH^4$ 3 quo] cum $FH^1H^2m1$ qua] et $Fm2$ exultationis $H^1$ 4 proferam *Bar Cou* inter] in *F* et *om.* $H^1$ 5 prorsus] profusus $FH^1$, (fu *eras. et* r *in ras. m2*) $H^2$ in (ut $H^4$) prorsus $H^3H^4$ uenire $H^4$ hic *AFabBar* hinc *FHCou* 6 *pr.* me] ne $Fm1H^1H^2m1$ exilium *edd.* me simul uobiscum in exilio *H* me uobiscum simul in exilio *F* 7 adhuc in ipsa $\gamma$ adhuc] tunc $H^4$ 9 distrahit *Bar Cou* constristor *Aa.c.* constrictor *Fm1* 10 pro *om.* $H^3H^4$ p *s.l.* $H^2m1$ 11 consequereretur $H^2$ consequetur *F* 12 prioris *A* 13 ueneritis $FH^1H^2m1\gamma$ uestram *om.* $H^4$ 14 presente $H^1$ *alt.* cum *del. C*, *om. FH* eo me *om.* $H^4$ effectu *FH* 15 sentiatis] credatis $H^4$ intellegetis *A* dolere me *Cm2* dolere $Fm2H^2$ dolorem *A* dolore $Fm1H^1H^3H^4$ 16 separatus *FHBar* quanta *A* quantum $H^3$ 17 quod *om.* $H^3$ si *om. FHBar* 18 persecutoris] persecutionis *Bar* cruentos gladios $S^1$*FHBarCou* fructus gladio *A Fab Ferrerius* 19 deuota $H^4$ milites] inlites $H^4$ 20 de perfidis uictoriam $C\gamma$ perfides *A* 21 quantumque $ATFH^4$ *Fab* quantumcumque $H^1H^2H^3$ quanto *BarCou* uiolentiam in saeculo $H^4$ crescere $H^1$ *Bar* tanto] *add.* sanctis (sancti $H^1$) *FHBarCou* sacerdotis $H^1$

dotibus praemia laudis inueniuntur conferre. estote itaque de promissione caelesti securi.

2. Et quia proximiores estis deo effecti, uestris orationibus me uestrum consacerdotem famulum dei ad dominum subleuate, ut superuenientes impetus, qui de die in diem, cum annuntiantur, grauiora uulnera infligunt, tolerabiliter ferre possim, ut inuiolata fide, saluo statu ecclesiae catholicae, parem uobis dignetur me
2 dominus efficere. et quia cupio, quae gesta sunt in ipsa congressione, fidelius scire, obsecro sanctitatem uestram, uniuersa fideliter litteris intimare dignemini, ut additamentum maius uel ipse animus, qui diuersis rumoribus cruciatur, uel uires corporis ipsius, quae iam extenuatae sunt, de uestra cohortatione possint sentire. *et alia manu:* Deus uos incolumes custodiat, domini fratres.

Textus narratiuus.

### 3.

Item Liberius, antequam iret in exilium, de Uincentio Capuensi ad Caecilianum episcopum Spolitinum, scripsit:

Ex epist. ad Caecilianum (353/4).

### 4.

(3) Nolo te factum Uincentii ab intentu boni operis reuocet, frater carissime.

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1 proemia $H^2$ 2 caelestis *AF*, (cęlesti $H^1$) *H* 4 sublebate $H^1$ subleuante (n *eras.*) *A* 5 ut] et *A* superuenientis $AH^4$ diem] die *A* annuntiant *ATC Fab* 6 uulnera] futura *ATCFab* tollerabiliter (*pr.* l *eras.*) $H^2$,$H^4$ possum $H^1$ possimus $H^2m2H^3$ *Bar* possumus $H^4$ 7 fides $FH^1$, (s *eras.*) $H^2$ parem] praemia $H^3H^4$ *Bar*, *add.* me $FH^1H^2H^3$ me *om.* *FH* dominus dignetur *FH* praemia dignetur nobis afferre *Bar* 8 et] *FH*, *om.* *A* congressione] congregatione *FH* 9 uestram] *add.* ut *Cou, sed cf. infra p. 169, 16* uniuers $H^4$ 10 dignemine *A* addidamentum $H^4$ animus] *add.* possit $H^2m2H^3H^4$ 11 diuersis rumoribus] in diuersarū moribus $FH^1H^2m1$ diuersis moribus $H^2m2H^3H^4$ diuersis morbis *Bar* cruciatur *om.* *FH* 12 cohortatione uestra *γ* ur̃ae *A* exhortatione (-nē $Fm1H^1H^4$) *FH* possim *FH* 13 incolomes *F* incolumem $H^1$ domini fratres *om.* *FH* deus te incolumem custodiat, domine frater charissime : item ipse et mei memor esse digneris *Ferrerius* 15 antequam ad exilium ire (iret $H^2m2H^3H^4$) dixit *FH* de *om.* *FH* capuense $AFH^1$ 16 ad] *praem.* et *FH* cecilianum *A* helianum *FH* Aelianum $S^1$ episcopum *om.* *FH* spolitanum *F*, (spoletanum $H^4$) *H*; *formam* Spolitinus *u. etiam CIL XI P. 2, 701, nota 3* scripsit *om.* *FH* 17 *n. 4, 5, 6 in A scriptura continua coniuncti sunt* 18 nolite *FH* te *om.* *FH* uincenti *FH* intentu *Cγ* intentii *A* intento *FH* 19 fratres karissimi *FH*

## 5.

Textus narratiuus.

Et ad Ossium de Uincenti ruina sic dicit:

## 6.

Ex epist. ad Osium (358/4).

Inter haec, quia in nullo conscientiam tuam debeo praeterire, multi ex Italia coepiscopi conuenerunt, qui mecum religiosissimum imperatorem Constantium fuerant deprecati, ut iuberet, sicut ipsi placuerat dudum, concilium ad Aquileiam congregari. Uincentium Capuensem cum Marcello adaeque ex Campania episcopo legationem nostram suscepisse sanctitati tuae insinuo. de quo quia 2 multum sperabam, quod et causam optime retineret et iudex in eadem causa cum sanctitate tua frequenter resedisset, credideram integrum ius euangeliorum siue legationis posse seruari. non tantum nihil impetrauit, sed etiam ipse in illam ductus est simulationem. post cuius factum duplici merore affectus me moriendum magis $III^r$ pro deo decreui, ne uiderer nouissimus | delator aut sententiis contra euangelium commodare consensum.

## 7.

Textus narratiuus.

(4) Post haec omnia, quae uel gesserat uel promiserat Liberius

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2 osium *FH*  2—4 sic dicit. Inter haec quia $AFm1H^1H^2m1$ *Fab* sic dicit inter haec. quia $Fm2H^2m2H^3H^4$ sic dicit inter alia: quia *BarCou*  4 praeteriret *A*  multi (m *in ras. m2*) *F*  5 episcopi *FHCγ*  peruenerunt $H^4m1$  religiosissimum] religissimum $H^4$ gloriosissimum $S^1FH^1$  6 fuerat $H^1$  iuueret $FH^1$  7 ad Aquileiam *Cγ* adquileia *A* aquileia $FH^1H^2H^3$ acquilega $H^4$ Aquileiense *Bar*  8 adeque *F* adequę $H^1$ ad eaq. $H^3$ ad ea quae $H^4$ atq. *A* aeque *γ*  cãpanie *A*  9 quo quia] quo q (a *s.* q *m2*) *F* quo qui $H^1H^2m1$ quo cum $H^2m2H^3H^4$ quos (*forte ex* quo q) *A* quo *γ*  10 sperarem (rem *in ras. m2*) $H^2$, $H^3H^4$ *Bar*  *pr.* et] de *AT*  causa $ATH^3H^4$  retinet $H^1$  iudes *A* uidens *T*  11 causam $H^1$  cum sanctitatem tuam $FH^1H^2m1$  resedisse *TC* redisse $H^1H^2m1$ redis (r *et* d *eras.*) *F*  12 integram $H^1$  ius (eius $H^3H^4$) euangeliorum $ATS^1FH$ dei euangelium *Bar Cou*  siue = *et*  siue (suae $S^1$) legationis $ATS^1$ suae (siue $H^3$) legationes (legationis $H^2$ *a. c.*) *FH* sua legatione *BarCou*  seruare *FH*  13 ipse *om.* $FH^1H^2m1$  in illum (-am $H^2m2H^3H^4$) doctus est *FH*  simulatione *A*  14 affectus moerore *Cγ*  affectus (a *in ras. m2*) *F* effectus $H^1$ confectus (con *in ras. m2*) $H^2$, $H^3H^4$ *Bar*  me] *om.* *FH* mihi *γ*  15 delatur $H^1$  delator] *add.* existere $H^2m2H^3H^4$ *Bar*  aut] nam $H^1H^2$ nam uidetur $H^3H^4$ *Bar* aut *in ras.* *Fm2*  16 commodasse *FH Bar*  consensu *A*  18 promisserat *A*

missus in exilium, uniuersa in irritum deduxit scribens praeuaricatoribus Arrianis haereticis, qui in sanctum Athanasium orthodoxum episcopum iniuste tulere sententiam.

**Epistulae dubiae.**

**Epist. ad episcopos Orientales (357).**

## 8.

Dilectissimis fratribus presbiteris et coepiscopis Orientalibus Liberius salutem.

1 (5). Pro deifico timore sancta fides uestra deo cognita est ⟨et⟩ hominibus bonae uoluntatis. sicut lex loquitur: iusta iudicate, filii hominum, ego Athanasium non defendi, sed, quia susceperat illum bonae memoriae Iulius episcopus, decessor meus, uerebar, ne forte in aliquo praeuaricator iudicarer. 2 at, ubi cognoui, quando deo placuit, iuste uos illum condemnasse, mox consensum commodaui sententiis uestris. litteras adaeque super nomine eius, id est de condempnatione ipsius, per fratrem nostrum Fortunatianum dedi perferendas ad imperatorem Constantium. itaque amoto Athanasio a communione

8 cf. Luc. 2, 14  Ps. 57, 2

1 *pr.* in] ad *FH*  uniuersam $H^1$ uniuersa***** (*eras. c. 9 litterae, forte* -m uniuersā) $H^2$  deduxit] *add.* (*in mg. m2*) $H^2$, $H^3H^4$*:* nam tribulationum (-em $H^3m1$) tedio fatigatus (-tur $H^3$)  scribit (it *in ras. m1*) $H^2$, $H^3H^4$  prauatoribus *A* 2 arrinis *A*  haereticis Arrianis *CCou*  in *om.* $H^3H^4$  hortodoxum *A*  3 iniustam $S^1$*Cou*  in ius|tulere *F*  tulere re (re *att. del.*) $H^1$  sententiam] *add.* istam $FH^1H^2m1$ ut exilio absolueretur et hereticae prauitati suum accomodaret (accomo- $H^2m2H^4$ acommo- $H^3$) assensum *add.* (*in mg.*) $H^2m2$, $H^3H^4$  4 *Sequentes tres epistulae editae sunt etiam a Schiktanz* (= *Schi*), *Die Hilarius-Fragmente* (*1905*) *159 sqq. et Chapman* (= *Cha*) *in Rev. Bénéd. XXVII* (*1910*) *32—36*  5 alia aepistola *praem. F*  presbiteris] *om. FH Bar* prebiteris *A*  6 salutem *om. Cou*  7 fides] sedes $H^4$  cognite $H^1$ cogita $H^3$  est *om.* $FH^1$  8 et *add.* $CFm2\gamma$  9 defendi $ATCFH^1$, $H^2$ *a. c.*, *Fab Cha* defendo $H^2$ *p. c.*, $H^3H^4$ *Bar Cou*  10 illum *rep.* $H^4$ 11 in *ATC Fab* ab $S^1$*FH Bar Cou*  12 ad $AH^3$  cōndemnasse *F* condempnasse $H^3$ 13 consensum] *add.* meum $H^2m2H^3H^4$  adaeque $H^2$ *p. c.* adaeq. *A* adaeeque $H^3$ ad ea quae $H^4$ autem quas (quas *eras. et* que *in ras. m2*) *F*, $H^1$, $H^2$ *a. c.* ad haecque *Bar* atque *C* -que $S^1\gamma$  14 condemnatione $H^1H^2H^4$ condēp natione *F*  15 imperatorēm *F*  imperatorem] *add.* nostrum $H^2m2H^3H^4$  16 amoto (*pr.* o *in ras. m1*) $H^2$ amato $Fm1H^1$ abominato $Fm2$ amodo $H^3H^4$  a *om.* $H^1$, (et *s.l.m2*) *F*  16—169, 1 a communione—a me] super quo statuta omnium uestrum a me cum sede apostolica (*in ras. m1*) $H^2$, $H^3H^4$ *Bar*

omnium nostrum, cuius nec epistulia a me suscipienda sunt, dico me pacem cum omnibus uobis et cum uniuersis episcopis Orientalibus seu per uniuersas prouincias pacem et unanimitatem habere.

2 (6). Nam ut uerius sciatis me ueram fidem per hanc epistulam
meam proloqui, dominus et frater meus communis Demofilus quia
dignatus est pro sua beniuolentia fidem uestram et catholicam exponere,
quae Syrmio a pluribus fratribus et coepiscopis nostris
tractata, exposita et suscepta est [*† haec est perfidia Arriana, hoc
ego notaui, non apostata, Liberius sequentia*] ab omnibus, qui in
praesenti fuerunt, hanc ego libenti animo suscepi [*† sanctus Hilarius
illi anathema dicit: † anathema tibi a me dictum, Liberi, et
sociis tuis*], in nullo contradixi, consensum accommodaui, hanc
sequor, haec a me tenetur. [*iterum tibi anathema et tertio, praeuaricator
Liberi*]. sane petendum credidi sanctitatem uestram, quia 2
iam peruidetis in omnibus me uobis consentaneum esse, dignemini
communi consilio ac studio elaborare, quatenus de exilio

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1 omnium—sunt *exp. Fm2 et pos. s. l.* illius, *ita ut legatur:* abominato Athanasio et communione illius   nec *Cγ* ne $AFH^1$   epistolia $S^3C$ apostolica $FH^1$   dico me] diconiae $H^2H^3$   2 pacem] pace *A*, *om. Cou*, *eras. F*   3 unitatem *FH Bar*   4 ut] de $FmlH^1$   ueram fidem $H^2m2H^3H^4Bar$ uera fide $AFH^1H^2m1\gamma Cha$ ueram sedem $H^4$   per hanc (hac $H^3$) epistulam meam $H^2m2H^3H^4$ *Bar* pro hac epistola mea (epistulā ea *A*) $AFH^1H^2m1Cha$   5 meam] ea *Cγ Schi* proloqui $H^2H^3$ *Bar* ploqui $H^4$ loqui $ACFH^1\gamma Cha$, *suppl.* quam proposuit *Cou*   dominus] *add.* meus *H*   frater] uester $H^4$   meus *del.* $H^2$, *om.* $H^3H^4$   demofilius *A*, (i *alt. eras.*) *F*   quia *Erg* qui *AFH Barγ*   6 ūram *A* uestram *TCFab* ueram $S^1FH$ *Bar*   expone $H^3$   7 sirmio $H^1H^2H^3$ syrmiũ *A* Sirmium *CFab* firmioa $H^4$   quo epis $H^3$   8 tractata] *add.* et *FH*   et] atque (*in ras. m1*) $H^2$, $H^3H^4$   † *add. postea A; de anathematibus u. Studien I 123 sqq.*   8—10 haec—fuerunt *om. FH Bar*   perfidie amianȩ *A*   9 aposta *A*   10 ergo *FH*   suscipi $H^1H^2m1$   10—12 † sanctus—sociis tuis *om. FH*   10—11 sanctus—dicit *om. γ*   11 Liberi *Cm2γ* liberio *A*   12 in] *praem.* et $H^2m2H^3H^4$   contradicens (cens *in ras.*) $H^2$, $H^3H^4$, *add.* huic $H^2m2H^3H^4$   consensu $Fm1H^1H^2m1$   hanc] *add.* itaque $H^2m2H^3H^4$   12—14 consensum—Liberi *om. Bar*   13 sequor] *add.* et $H^2m2H^3H^4$   iterum—Liberi *om. FH*   14 Liberi *Cγ* liberio *A*   petendam $FH^1H^2H^4\gamma$   credidi *rep., sed post exp.* $H^2$   uestram quia iam per- *om.* $H^4$, *sed habet lacunam c. 20 litt.*   15 iam peruidetis] semper (sem *in ras.* $H^2m1$, *eras. est* iã) uidetis $H^2$, $H^3$ *Bar*   dignamini *FH Bar*   16 laborare *Cγ*   exsilio (s *eras.*) *F*, *add.* iam $H^2m2H^3H^4$ *Bar Cou*

dimittar et ad sedem, quae mihi diuinitus credita est, reuertar.

Textus narratiuus.

## 9.

(7) Perfidiam autem apud Syrmium descriptam, quam dicit Liberius catholicam, a Demofilo sibi expositam, hi sunt, qui conscripserunt: Narcissus, Theodorus, Basilius, Eudoxius, Demofilus, Cecropius, Siluanus, Ursacius, Ualens, Euagrius, | Hireneus, Exuperantius, Terentianus, Bassus, Gaudentius, Macedonius, Marcus, Acacius, Iulius, Surinus, Simplicius et Iunior [*requirendum omnes haeretici*]. *f. 111v*

Epist. ad Ursacium, Ualentem, Germinium (357).

## 10.

### ITEM LIBERIUS DE EXILIO URSATIO, UALENTI ET GERMINIO.

1 (8). Quia scio uos filios pacis esse, diligere etiam concordiam et unanimitatem ecclesiae catholicae, idcirco non in aliqua necessitate impulsus — deo teste dico — sed pro bono pacis et concordiae, quae martyrio praeponitur, his litteris conuenio uos, domini fratres carissimi. 2 cognoscat itaque prudentia uestra Athanasium, qui Alexandrinae ecclesiae episcopus fuit, ⟨a me esse damnatum⟩, prius-

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1 dimitar *A* didimittar $H^2H^3$ dimittat *Fm1* diuinitus *om.* $FH^1H^2$*m1* 2 *n. 8 et 9 in A scriptura continua coniuncti sunt* 3 perfidiam] *praem.* † $H^2$ syrmi•ū *A* sermium *H* 4 catholicam] *add.* fidem $H^2$*m2*$H^3H^4$ demofilio *A* hii $AH^1$ *de singulis episcopis, qui Sirmii (a. 351) subscripserunt, u. Studien II 101 sqq.* 5 narchissus *A* narcissus franciscus $H^4$ eudosius *A* demophilus $H^4$ 6 cecorpius *F*, (cocorpius $H^4$) *H* silbanus *A* ursatius $H^3$ arsacius $FH^1$ hereneus $FH^1H^2$ ereneus $H^3$ irenaeus $S^1$ *Bar* henerius $H^4$ hyrenius *Cγ* exsuperantius $FH^1H^2$ 7 Bassus] bustus *Bar* macedonius *FHC* machedonius *A* Marcus *FH Bar* marthus *ACγ* martius $S^1$ 8 Acacius *Fed* acticus *ACγ* atticus $S^1FH$ Aetius *susp. Bar* serinus $H^4$ Seuerinus *susp. Bar* et (ceteri *add.* $S^1$) iuniores, quibus credidit $S^1FH$ requirendum omnes haeretici (*cf. Studien I 169*)] *A* omnes haeretici $S^1$ et alii *Bar*, *om. FH* 11 *om.* $H^4$ LIBERI *A* SCRIBIT URSACIO $FH^1$ SCRIBITUR SATIO $H^2H^3$ GEMINO $FH^1H^2H^3$, LIBERIUS *add.* $FH^1H^2H^3$ 12 scio] si $H^4$ filii $H^2H^3H^4$ 13 unitatem *F*, (dignitatem $H^4$) *H*, *Bar Cou* in] ad $H^1$, (*del. m2*) *F*, *om.* $H^2H^3H^4\gamma$ 14 compulsus *Bar Cou* teste deo *Bar* pro *om.* $H^3$ concordioque $H^1$ 15 proponitur *A*, (p̄ *ex* p *m2*) *F* bis $H^4$ conueni $H^3H^4$ fratres] mei *Bar* 16 itaque *om. FH Bar* 17 ecclesiae *om.* $H^3$ a me esse damnatum (ēē dāpnatū *Fm2*) *add. Fm2 Bar*, *om. ATCH* a me esse damnatum prius, quam ad comitatum sancti imperatoris litteras Orientalium destinarem episcoporum et ab ecclesiae Romanae communione esse separatum *Cou, qui scribit in nota: ex ms. Sirm. utcumque restauratur hic locus*

quam ad comitatum sancti imperatoris secundum litteras Orientalium
episcoporum ⟨scriberem, quod⟩ et ab ecclesiae Romanae communione
separatus est, sicuti teste est omne presbiterium ecclesiae Romanae.
sola haec causa fuit, ut tardius uiderer de nomine ipsius litteras ad 3
fratres et coepiscopos nostros Orientales dare, ut legati mei, quos
ab urbe Roma ad comitatum direxeram, seu episcopi, qui fuerant
deportati, et ipsi una cum his, si fieri posset, de exilio reuocarentur.

2 (9). Et hoc autem scire uos uolo, quod fratrem Fortuna-
tianum petii, ut [cum] litteras meas ad clementissimum imperatorem
⟨perferat, quas ad Orientales episcopos feci, ut scirent et ipsi una
secum Athanasii communione me esse separatum. quas credo quod
pietas ipsius pro bono pacis gratulanter accipiet, quarum exemplar
etiam Hilario imperatoris fideli eunuco direxi. peruideat caritas
uestra haec me benigno et innocenti animo gessisse. quapropter 2
his litteris meis conuenio uos et adiuro per deum omnipotentem
et Christum Iesum filium eius, deum et dominum nostrum, ut
dignemini ad clementissimum imperatorem⟩ Constantium Au-

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1 de comitatu $H^4$ imperatoris] *add.* peruenissem *Bar* secundum *eras. F* 2 episcoporum] *praem.* destinarem $S^1$*Fm2* scriberem, quia *Duchesne* (*Mélanges d'Archéologie et d'Histoire XXVIII* [*1908*] *48*), *unde Fed add.*: scriberem, quod litteras—dirigerem *susp. Tillemont* (*Mémoires VI* [*1704*] *771*) et] *praem.* a mea *Tillemont* 2—3 communione—Romanae *om. F* 3 esse separatum *Bar* testis (testes $H^3$) *H Bar* presbyterium $H^1H^3$ pb̄rium $H^4$ Romanae ecclesiae $\gamma$ 4 tardior $H^4$ 5 legati ei *A* legati et *TC* 6 romana *FH* dixeram *ACm1Fm1* miseram $H^4$ 7 unā $H^1H^2$ possit $AH^1$ exsilio $H^1$ 8 et *del. Fm2* et hoc *rep.* $H^4$ autem] etiam *Bar Cou* uolo *om.* $H^3H^4$ 9 cum] $C\gamma$ cū *A*, *om.* $S^1$*FH Bar* litteris meis *C p. c.*, $\gamma$ clentissimum $H^2$ imperatorem *om.* $H^3$ 10—17 perferat—imperatorem *om.* (*propter homoeoteleuton*) *A*, $C\gamma$; *omissa exstabant etiam in* $S^1$ et *om.* $S^1$ 11 communionem $H^1H^3H^4$ me *om.* $H^1$ 12 accipiet $AS^1$*Fm2* accepit *Fm1H* 13 hilario $S^1$, (o *in ras. m2*) *F* hylario $H^1$ philario $H^2$*Cha* philargio $H^3H^4$ philagrio *Bar* fideli $S^1$, (*add. s. l. m2*) *F*, *om. H Bar Cha* eunuco *Fed* (*formam* eunuco *u. etiam u. g. Rossi Inscr. Chr. 1 n. 1121*) eunucho *Bar* cū (cum $H^2H^3H^4$) rogo (*Fm2 eras.* cū *et mut.* r *in* R, *ita ut legatur:* Rogo peruideat) *FH* cubiculario *susp. Cha* direxi] $S^1$, *om. Fm1H*, *s. l. Fm2* prodat *Bar* peruideat] *om. Bar* puidet (-eat *m2*) *F* prouidet *H*; *cf. supra p. 169, 15* peruidetis 14 gesisse $H^2$ 15 per *om.* $H^1H^2$*m1* 16 Iesum Christum $H^4$ deum et dominum $S^1H^4$ dominum et deum $FH^1H^2H^3$ et dominum *Bar* nostrum] *add.* et spiritum sanctum *FH Bar* 17 dignemini (ig *ex* ed) $H^2$

gustum pergere et petere, ut bono pacis et concordiae, in qua pietas eius semper exultat, me ad ecclesiam mihi diuinitus traditam iubeat reuerti, ut temporibus ipsius ecclesia Romana nullam sustineat tribulationem. 3 me autem cum omnibus uobis episcopis ecclesiae catholicae pacem habere his litteris meis aequo et simplici animo scire debetis, fratres carissimi. magnum solatium enim uobis in die retributionis adquiretis, si per uos pax ecclesiae Romanae fuerit reddita. 4 scire autem per uos uolo etiam fratres et coepiscopos nostros Epictetum et Auxentium pacem me et communionem ecclesiasticam cum ipsis habere. quos credo gratanter haec suscepturos. quicumque autem a pace et concordia nostra, quae per orbem terrarum uolente deo firmata est, dissenserit, sciat se separatum esse a nostra communione. [*praeuaricatori anathema cum Arrianis a me dictum*].

Epist. ad Uincentium (357).

## 11.

## ITEM DE EXILIO UINCENTIO LIBERIUS.

1 (10). Non doceo, sed ammoneo sanctum animum tuum, frater carissime, eo quod conloquia mala mores bonos corrumpant. insidiae hominum malorum bene tibi cognitae sunt, unde ad hunc laborem perueni; et ora, ut det dominus *f. 11$^r$*

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17 cf. I Cor. 15, 33

1 pergere et] pergeret $AS^1$ 2—3 *subter* me—iubeat *re lineam duxit* $H^2$ 3 iuueat $Fm1H^1$ Romana ecclesia $\gamma$ Romana *om.* $H^3H^4$ 4 episcopis] *praem.* sedis apostolicae $H^4$ 5 equo $H^3$ 6 debetis] delictis $A$ 6—7 magnum—retributionis *om.* $H^4$, *sed relinquit lacunam unius et dimidiae fere lineae* magnum enim uobis (u *ex* n $F$) praemium (proemium $FH^2$) $FH^1H^2H^3$ magnum enim (etiam *Bar*) praemium uobis $S^1$ *Bar* 7 tribulationis $S^1FH^1$ acquiretis $S^1$ *Bar Cou* adquiritis $ATCH^4$ acquiritis $H^1H^2H^3$ 8 reddi $H^3$ aū *eras.* $F$ per uos *om.* $FH$ 9 epitectum $A$ communione $H^3$ 10 quos] quod $FH$ *Bar* credo] *add.* uos *s. l.* $Fm2$ haec suscepturos $\gamma$ exsusceptaros $AC$ *Cha* suscepturos $FH$ *Bar* 11 ad pacem $H^2H^3H^4$ concordiam (-a $H^3$) nostram $H^3H^4$ orbem] ordinem $H$ 12 uolente deo *om.* $FH$ *Bar* sciat se] sciasse $A$ reparatum $H^3$ 13 cum] *praem.* una $H^1H^2H^3$ *Bar Cou* 15 Liberius Uincen̄tio $C\gamma$ uintio $H^4$ 16 moneo $FH$ tuum *om.* $FH^1$ 17 frater carissime] fr̄s $FH^1$, (kl *ex* s *m2*) $H^2$, $H^3$ frater $H^4$ *Bar* moros $A$*a.c.* bonos mores $FH$ 18 corrumpunt $H^1H^4\gamma$ insidiae] in diae $H^2$ in die $H^4$ malorum hominum *Bar* cognita $H^4$ cogita $H^3$ 19 ad hunc laborem] adhuc clamabo $H^3H^4$ perueniet horā (rogo *add. s. l. m2*) $F$, (hora $H^2m2H^3H^4$) $H$ hdet (d *ex* ?) $H^4$

tolerantiam. dilectissimus filius meus Urbicus diaconus, quem 2 uidebar habere solatium, a me per Uenerium agentem in rebus sublatus est.

2 (11). Sanctitati ⟨uero⟩ tuae significandum credidi me de contentione illa a nomine Athanasii recessisse et ad fratres et coepiscopos nostros Orientales litteras dedisse [et] desuper eius nomine. unde, quia deo uolente et pax nobis ubique est, dignaberis conuenire episcopos cunctos Campaniae et haec illis insinuare. ex ipsorum numero una cum epistula uestra de unanimitate nostra et pace ad clementissimum imperatorem scribite, de quo possim et ego de tristitia liberari. *et manu ipsius:* Deus te incolomem custodiat, 2 frater. *item manu ipsius pagina perscripta:* Cum omnibus episcopis Orientalibus pacem habemus et uobiscum. ego me ad deum absolui. uos uideritis, si uolueritis me in exilio deficere, erit deus iudex inter me et uos.

14 cf. I Reg. 24, 16

1 tollerantiam $H^3H^4$ 2 solacium $FH^1H^2$ agente $H^3H^4$ in] et $Fm1H^1$, (et *eras.* et in *in ras. m1*) $H^2$ 3 est] et $Fm1H^1H^2m1$ est et ideo $H^2m2H^3H^4Bar$ 4 uero] $S^1Fm2$, *om. AH* credidit in me $H^1$ 5 a nomine] nominis $H^2m2$ $H^3H^4Bar$ q est p nomine *Fm2* athasii $H^3$ 6 et *del. Cou*, *om. FH* desuper] (de *eras. m2*) *F*, (de *del. m2*) $H^2$ nomine eius *Cγ* 7 unde—uolente *om. Bar* et] *Cγ* ex *A*, *om. FH* uobis $CγFH^1$, (u *eras.* et n *in ras.*) $H^2$ dignaueris $AFm1H^1$, $H^2$ *a. c.* dignamini *Fm2* 8 omnes episcopos (epī *ex* epōs *Fm2*) cunctos (cunctos *eras. Fm2*, *del.* $H^2m2$) $FH^1H^2$ omnes episcopos $H^3H^4$ *Bar* ex] *praem.* et $H^2m2H^3H^4Cou$ ex ipsorum numero *exp. Fm2* eorum *Bar* 9 uestra] nostra (ūra *s. l. add. m2*) $H^4$ unitate $H^3$ *a. c.*, $H^4$ pacē *A* 10 clementismum *A* imperatorem] *add.* nostrum $H^2m2H^3H^4Bar$ scribere $H^2m2H^3H^4BarCou$ *pr.* de *om. FH Bar Cou* 11 tristitia] *add.* magna $H^3H^4$ *Bar Cou* alia *s.* et manu *Fm2* ipsius *eras. Fm2* dominus *Bar* incolumem $FH^1$ incolomen $H^3$ 12 domine, frater carissime *FH Bar* pagina perscripta $S^1$ paginae perscripta *AC Cha* paginae perscriptae *Cγ* pagina conscripta $FH^1$, (in eadem *praem. m2*) $H^2$ in eadem pagina conscripta $H^3H^4Bar$ 13 uobiscum. ego me $AFH^2H^3H^4Fab$ *Schi Cha* uobiscum ego. me *Bar Cou* uobiscum ego me $H^1$ ad deum *rep.* $H^4$ absolui *Cγ Cha* solui *AFH Bar* solui (absolui *Fab*). uos uideritis si—deficere, erit (deficere erit $H^1$) $FH^1H^2Fab$ absolui, uos uideritis : si—, erit *Cou*, *sine interpunctione A* 14 erit] *praem.* et $H^2m2H^3H^4$ inter me] in te rine $H^3$ 15 EXPLICIT PERFIDIA LIBERII MISERI *add. H*

gustum pergere et petere, ut bono pacis et concordiae, in qua pietas
eius semper exultat, me ad ecclesiam mihi diuinitus traditam
iubeat reuerti, ut temporibus ipsius ecclesia Romana nullam susti-
3 neat tribulationem. me autem cum omnibus uobis episcopis eccle-
siae catholicae pacem habere his litteris meis aequo et simplici animo
scire debetis, fratres carissimi. magnum solatium enim uobis in die
retributionis adquiretis, si per uos pax ecclesiae Romanae fuerit
4 reddita. scire autem per uos uolo etiam fratres et coepiscopos nostros
Epictetum et Auxentium pacem me et communionem ecclesiasti-
cam cum ipsis habere. quos credo gratanter haec suscepturos. qui-
cumque autem a pace et concordia nostra, quae per orbem terrarum
uolente deo firmata est, dissenserit, sciat se separatum esse a nostra
communione. [*praeuaricatori anathema cum Arrianis a me dictum*].

Epist. ad Uincentium (357).

## 11.

## ITEM DE EXILIO UINCENTIO LIBERIUS.

1 (10). Non doceo, sed ammoneo sanctum animum tuum,
frater carissime, eo quod conloquia mala mores bonos
corrumpunt. insidiae hominum malorum bene tibi cognitae
sunt, |unde ad hunc laborem perueni; et ora, ut det dominus f. 112r

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17 cf. I Cor. 15, 33

1 pergere et] pergeret $AS^1$ 2—3 *subter* me—iubeat *re lineam duxit* $H^2$ 3 iuueat $Fm1H^1$ Romana ecclesia $\gamma$ Romana *om.* $H^3H^4$ 4 episcopis] *praem.* sedis apostolicae $H^4$ 5 equo $H^3$ 6 debetis] delictis $A$ 6—7 magnum—retributionis *om.* $H^4$, *sed relinquit lacunam unius et dimidiae fere lineae* magnum enim uobis (u *ex* n $F$) praemium (proemium $FH^2$) $FH^1H^2H^3$ magnum enim (etiam *Bar*) praemium uobis $S^1$ *Bar* 7 tribulationis $S^1FH^1$ acquiretis $S^1$ *Bar Cou* adquiritis $ATCH^4$ acquiritis $H^1H^2H^3$ 8 reddi $H^3$ aū *eras.* $F$ per uos *om.* $FH$ 9 epitectum $A$ communione $H^3$ 10 quos] quod $FH$ *Bar* credo] *add.* uos *s. l.* $Fm2$ haec suscepturos $\gamma$ exsuscepturos $AC$ *Cha* suscepturos $FH$ *Bar* 11 ad pacem $H^2H^3H^4$ concordiam (-a $H^3$) nostram $H^3H^4$ orbem] ordinem $H$ 12 uolente deo *om.* $FH$ *Bar* sciat se] sciasse $A$ reparatum $H^3$ 13 cum] *praem.* una $H^1H^2H^3$ *Bar Cou* 15 Liberius Uincentio $C\gamma$ uintio $H^4$ 16 moneo $FH$ tuum *om.* $FH^1$ 17 frater carissime] frs $FH^1$, (kī *ex* s *m2*) $H^2$, $H^3$ frater $H^4$ *Bar* moros $Aa.c.$ bonos mores $FH$ 18 corrumpunt $H^1H^4\gamma$ insidiae] in diae $H^3$ in die $H^4$ malorum hominum *Bar* cognita $H^4$ cogita $H^3$ 19 ad hunc laborem] adhuc clamabo $H^3H^4$ perueniet horā (rogo *add. s. l. m2*) $F$, (hora $H^2m2H^3H^4$) $H$ hdet (d *ex* ?) $H^4$

tolerantiam. dilectissimus filius meus Urbicus diaconus, quem 2
uidebar habere solatium, a me per Uenerium agentem in rebus
sublatus est.

2 (11). Sanctitati ⟨uero⟩ tuae significandum credidi me de contentione
illa a nomine Athanasii recessisse et ad fratres et coepiscopos
nostros Orientales litteras dedisse [et] desuper eius nomine.
unde, quia deo uolente et pax nobis ubique est, dignaberis conuenire
episcopos cunctos Campaniae et haec illis insinuare. ex ipsorum
numero una cum epistula uestra de unanimitate nostra et pace ad
clementissimum imperatorem scribite, de quo possim et ego de
tristitia liberari. *et manu ipsius:* Deus te incolomem custodiat, 2
frater. *item manu ipsius pagina perscripta:* Cum omnibus episcopis
Orientalibus pacem habemus et uobiscum. ego me ad deum absolui.
uos uideritis, si uolueritis me in exilio deficere, erit deus iudex inter
me et uos.

14 cf. 1 Reg. 24, 16

1 tollerantiam $H^3H^4$  2 solacium *F*$H^1H^2$  agente $H^3H^4$  in] et *Fm1*$H^1$, (et *eras.* et in *in ras. m1*) $H^2$  3 est] et *Fm1*$H^1H^2$*m1* est et ideo $H^2$*m2*$H^3H^4$*Bar* 4 uero] $S^1$*Fm2*, *om. AH*  credidit in me $H^1$  5 a nomine] nominis $H^2$*m2* $H^3H^4$*Bar* q est p nomine *Fm2*  athasii $H^2$  6 et *del. Cou*, *om. FH*  desuper] (de *eras. m2*) *F*, (de *del. m2*) $H^2$  nomine eius *Cγ*  7 unde—uolente *om. Bar* et] *Cγ* ex *A*, *om. FH*  uobis *CγF*$H^1$, (u *eras.* et n *in ras.*) $H^2$  dignaueris *AFm1*$H^1$, $H^2$*a. c.* dignamini *Fm2*  8 omnes episcopos (epi *ex* epōs *Fm2*) cunctos (cunctos *eras. Fm2*, *del.* $H^2$*m2*) *F*$H^1H^2$ omnes episcopos $H^3H^4$ *Bar*  ex] *praem.* et $H^2$*m2*$H^3H^4$*Cou*  ex ipsorum numero *exp. Fm2*  eorum *Bar*  9 uestra] nostra (ura *s. l. add. m2*) $H^4$  unitate $H^3$*a. c.*, $H^4$  pacē *A*  10 clementismum *A* imperatorem] *add.* nostrum $H^2$*m2*$H^3H^4$*Bar*  scribere $H^2$*m2*$H^3H^4$*BarCou* *pr.* de *om. FH Bar Cou*  11 tristitia] *add.* magna $H^3H^4$ *Bar Cou*  alia *s.* et manu *Fm2*  ipsius *eras. Fm2*  dominus *Bar*  incolumem *F*$H^1$ incolomen $H^3$ 12 domine, frater carissime *FH Bar*  pagina perscripta $S^1$ paginae perscripta *AC Cha* paginae perscriptae *Cγ* pagina conscripta *F*$H^1$, (in eadem *praem. m2*) $H^2$ in eadem pagina conscripta $H^3H^4$*Bar*  13 uobiscum. ego me *AF*$H^2H^3H^4$*Fab Schi Cha* uobiscum ego. me *Bar Cou* uobiscum ego me $H^1$  ad deum *rep.* $H^4$ absolui *Cγ Cha* solui *AFHBar*  solui (absolui *Fab*). uos uideritis si—deficere, erit (deficere erit $H^1$) *F*$H^1H^2$*Fab* absolui, uos uideritis : si—, erit *Cou*, *sine interpunctione A*  14 erit] *praem.* et $H^2$*m2*$H^3H^4$  inter me] in te rine $H^3$  15 EXPLICIT PERFIDIA LIBERII MISERI *add. H*

Epist. legatorum syn. Seleuciensis (359) et textus narratiuus.

Cou X

## VIII.

## 1.

## EXEMPLUM EPISTULAE ORIENTALIUM EPISCOPORUM, QUAM REUERSIS AB ARIMINO LEGATIS DEDERUNT.

Epist. ipsa.

Dilectissimis fratribus Ursatio, Ualenti, Magdonio, Megasio, Germinio, Gaio, Iustino, Optato, Marciali et ceteris Ariminensis synodi legatis Siluanus, Sofronius, Neo, Erodianus, Patritius, Helpidius, Theophilus, Theodorus, Eumatius, Didimion, Ecdicius, Arsenius, Passinicus, Ualentinus, Eucarpius, Leontius, Eortasius et Macarius in domino salutem.

(1) Unitati nos et uerae paci studentes et ex synodi mandato heresi renitentes manifesta fieri uobis ea, quae circa ecclesiam aguntur, iustum putauimus, ne ignoratio uos socios tantae impietatis efficeret [et], quamquam non nescire uos arbitremur non sine causa totius synodi legatos, episcoporum scilicet numero fere multo amplius centum, nunc usque ingressu huius ecclesiae nosmet ipsos abstinere. 2 ob quod instructos etiam uos esse uolumus, ne penitus dominans iam intra ecclesiam heresis inualescat, quae dominum nostrum Iesum Christum uere filium dei unigenitum, deum de deo, patri similem ausa est denegare, ita ⟨ut⟩, quae praedicationes blasphemiae de unigenito deo et sentiantur ab his et praedicentur, cognitum haberetis. nam et piissimo imperatori Constantio hoc ipsum probauimus et anatematizari haec omnia commotus religiosissime uoluit. dolus autem hic nunc praeparatur, ut Aetius auctor huius haeresis ipse potius, quam haec impietatis dicta damnentur, magis in hominem, quam in doctrinam sententia lata esse uideatur.

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2 *Edidit Baronius epistulam secundum Fab ad a. 359 n. XXX* 3 EPISC *A* 4 ARRIMINŪ *A* 5 *de singulis legatis synodorum Seleuciensis et Ariminensis u. Studien I 103 sqq.* magdonio *A, sed cf. supra p. 87,* 5 migdonius Germinio *om. Cγ* 6 arriminensi *A* 8 theophilius *A* 9 passinicus $S^1$ passinnicus *A* passunicus *T* 11 unitati nos *Fed* unitatēnon *A* unitati *Cγ* uere *A* mandati *A* sinodi *A, sed cf. l. 15* synodi 12 retinentes *ACm1* ecclesia *A* 14 et *del. Eng* nescire *Cou* cessire *A* cessare *C* causa *om. Cγ* non—legatos] nos, cum simus totius synodi legati *susp. Cou* 15 legatos *Fed* legatis *AC* 16 ingressū *A* ecclesia *A* 20 ita ut quae $S^1$*Cou* itaq. *A* ita quae *T* 21 et sentiantur $S^1$*Cou* essentiant̄ *A* essentialiter *TCFab* 22 aberetis *A* 23 commotus] conuictus *Cm1* 24 hic *om. Cou* nunc *om. CFab* etius *A* 25 impietatis] impie *CFab* magisque *γ* 26 homine *A*

monemus ergo uos, fratres, ut haec diligenter retractetis detisque 3
.112v |operam, ut catholica fides maneat. ceterum non ambigit caritas uestra uniuersa ita, ut geruntur, Occidentalibus esse ecclesiis nuntianda. optamus uos, fratres, in domino bene ualere.

## 2.

Textus narratiuus.

1 (2). His itaque sumptis, quibus et commemoratae superius blasphemiae subnexae erant, calumnia in eum, qui suscepit, intenditur. et tantus detectae fraudulentiae suae hypocritas furor subiit, ut periculum depositionis in eo constituerent. qui conuictae conscientiae dolor est deterreri quemquam agnitione ueritatis! si liber iste Ualentis et Ursacii non est fidei uestrae, quid eius dampnationi non adquiescitis! anne non publico humani generis assensu inter omnes conuenit uenenum malum esse et caedem innocentis crimen esse et impietatem in dominum horrorem esse? sed quisque haec delata non dampnat, necesse est eorum se studii socium profiteatur, quia nemo est, qui non et, quae oderit, coarguat, et, quae non coarguit, probet. post synodum enim Seleuciensem Con- 2
stantinopolim uenientes, quid est, quod statim dampnatis hereticis uos iungitis, non differtis in aliquo tempus adeundi neque de prudentis ratione consilii aliquam uobis moram ad percunctandum impenditis? adeunt deinde uos non communicantes episcopis legati synodi Orientales, gesta omnia edocent, dominantem quoque haeresim demonstrant. nonne oportuisset uos saltem uel nunc adsistere et cunctarum disceptionum arbitros reseruari? sed 3
nescio cuius uoluntatis uestrae conscientia recti iudicium non recepistis. uestris enim statim adgregamini et blasphemiarum ue-

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2 fides catholica γ 7 subnexerant *ACm1* 8 tantis *ACm1* 9 in eum (*uel* in eo *Cou*) γ in eos *AC* 11 ualens *A* 12 anne non *Cou* adne non *A* at nonne *CFab* 13 ascensu *A* 15 quisque = *quisquis* sese γ studii *Cou* studiis *A* 17 coarguit *C*γ quo arguit *A* seleociensem *Aa.c.* 19 difertis *A* neque γ aequae *A* aeque *C* 21 synodi legati *C*γ 22 dominantem] damnatam *Cp.c.*, γ; *cf. supra p. 174, 17 sq.*: dominans iam intra ecclesiam heresis 23 tunc *susp. Cou* absistere *coni. Cou* 24 disceptionum] d. tenorem *C* disceptationum tenorem γ arbitros *Fed* arbitror *AC* arbitrio γ 25 conscientiam *ACm1*

strarum communionem initis. nec id saltem consilii sumitis, sin pudor aliquos fefellisset, Ariminensem synodum aestimari. dolum enim uestrum in non anathematizandis uestris statim prodidistis.

2 (3). Nam in conuentu multorum uos arguentium, cur
etiam non creaturam dei filium diceretis, respondistis sanctis
Ariminensibus non Christum creaturam negatum fuisse, sed dissimilem
ceteris creaturis, | quia in eo, quod dictum sit 'non esse creatum f. 113'
uelut ceteras facturas', non ⟨dictum sit⟩, quia creatio non sit, sed
excipiatur a ceteris, ut, licet omnino dissimilis ceteris sit, tamen
ut ipse aliud non sit, quasi uero ulla creatura aliis sit similis, ut
angelus homini, homo aui, auis pecudi. haec si mentior, testes sunt,
qui audierunt. quodsi et ipsi tacebunt, loquitur mecum defensus
a uobis impiissime liber uester, in quo ut uitrum hyacinto, ita filius
2 patri et deo Christus alienus est. deinde, in quo audientes fefellistis,
ut 'non de nullis extantibus sit, sed ex deo', numquid, quia et hoc
a uobis dictum sit, simulatio non patuit, cum ideo 'non de nullis
extantibus, sed ex deo' secundum uestram professionem sit, quia
eidem uoluntas ad id, quod subsistat, exordium fuerit? mentior
plane, si non coniuentibus per conuentionem libelli sui Orientalibus
dampnastis eos, qui non de substantia habere eum id, quod natus
3 est, sed de uoluntate dixissent. 'aeternum' quoque 'cum patre'
esse profitemini. uere sane dixeritis, si non reclamatum mihi esset,
cur ante tempora aeterna de uero patre deo uerum unigenitum
deum natum praedicassent, ut aeternitas ei cum patre angelorum
animarumque humanarum non iam anteriorum sit, sed futurorum.
4 'similem' quoque 'secundum scripturas' esse dixistis,
quasi non secundum scripturas similis deo et homo sit et regno

28 cf. Matth. 13, 31 etc.

1 communionem initis *γ* communione minuitis (iniustis *Cm2*) *ATC* consiliis sumtis *TC* 2 extimari *Cγ* *A in mg.:* pfidia synodi ariminensis 5 conuentum *A* 6 de *Aa.c.* esse dei filium non diceretis *su p. Cou* 8 dictum sit *uel* hoc *add. Fed* hoc dictum est *add. Cou* 10 omnino *C* non *Aγ*, *sed Cou uult tolli* non 11 *pr.* ut] uel *Eng* 14 iacynto *A* 16 et quia *γ* 20 plane] sane *CCou* si non conniuentibus *Cou* si in conuentibus *A* si non in conuentibus *CFab* conuentione *A* 21 eum *om. Cγ* 24 deo *Cou* dm̄ *ATCFab* 25 praedicassent *Eng* praedicassetis *Cou* praedicassem *ATCFab* 26 anteriorum (u *ex?*) *A* 28 regnū *ACm1*

caelorum granum sinapi et fermentum et sagena. sed percurrere hypocrisis uestrae mendacia otiosum est; clamant enim aduersum uos impietatis uestrae opera.

3 (4). Seruus, ne dicam bonus, sed certe tolerabilis, contumeliam domini inuitus audit et, si liceat, ulciscitur; miles regis sui periculum etiam subiectu corporis sui et contemtu animae depellit; canes ipsi ad custodiam domus habiti, quodam sensu naturae intellegentes, oblatrant et, ubi quaedam eos aduentantium aura contigerit, totis ad suspicionem ipsam saltibus efferuntur. uos audistis Christum uerum dei filium et unigenitum deum negari: ⟨negare⟩ reputamini et quiescitis. quid quieuisse dico? obnitimini reclamantibus et adgregamini obstrepentibus. parum istud est. ex biblioteca etiam uestra ad praedicationem impietatis arma sumuntur et bellum aduersus deum praesidiis uestris initur. ubi igitur uestra professio apud Nicheam 2 Thraciae, qua dixistis omnes hereses dampnatas esse? in lumen falsitas uestra protracta est; professionis uestrae noctem sol iustitiae praedicatoribus suis prodidit. probatis enim haec et dampnatis et ⟨ad⟩ haereticos transitis. ita, quod antea ad fraudem hominum fefellistis, nunc ipsum ad professionem professi in deum Christum odii prodidistis.

1 cf. Matth. 13, 33. Luc. 13, 21 cf. Matth. 13, 47 16 cf. Mal. 4, 2

1 grano *A*, *C a. c.* sagena *γ* sagina *C p. c.* saginam *A*, *C a. c.* 5 licet *C Cou* 6 subiectus *A*, *C a. c.* obiectu *γ* 7 sensum *A* 9 efferuntur *C p. c.*, *γ* effunertur *A* effunerantur *C a. c.* 10 negari: negare reputamini *uel* negari: non reluctamini *Cou* negareputemini *A* negare reputamini $S^1$ (?) *TC* negari. profitemini (*ex* pfitemini) *Eng* 11 agregamini *A* 12 uestro *A* 15 trachiae *A* qua *Cm2γ* quod *A* quo *Cm1* in] *praem.* et *C Fab* sed *Cou* 18 ad *add.* *C* 19 ipsam *Cγ* 20 EXPLICIT SCI HILARII EX OPERE HISTORICO *add.* *ACγ*

## *B.*

# APPENDIX AD COLLECTANEA ANTIARIANA PARISINA:
# ORATIO SYNODI SARDICENSIS AD CONSTANTIUM IMPERATOREM
ET
# TEXTUS NARRATIUUS S. HILARII PICTAUIENSIS
(LIBER I AD CONSTANTIUM).

# INDEX NOTARUM.

*B* = cod. Uaticanus Basilicanus S. Petri D. 182 s. VI in.
*C* = cod. Parisinus Nouv. acq. 1454 s. XI.
*J* = cod. Salisburgensis S. Petri a. XI. 2 s. XI/XII.
*E* = cod. Bernensis 100 s. XII.
*G* = cod. Burdigalensis 112 s. XII.
*L* = cod. Zwettlensis 33 s. XII.
*M* = cod. Monacensis 169 s. XII.
*O* = cod. Monacensis 21528 s. XII.
*W* = cod. Uindobonensis 684 s. XII.
*T* = cod. Carnutensis s. XIII (?), lectiones uariantes apud Coustant.
$\gamma$ = *B* et *C* consentientes.
$\pi$ = *JELMOW* consentientes.
$\lambda$ = codices omnes consentientes.
*Bad* = ed. a Badio impressa, Parisiis 1510.
*Era* = ed. Erasmi, Basileae 1523.
*Lyp* = ed. Lypsii, Basileae 1550.
*Gil* = ed. Gillotii, Parisiis 1572.
*Cou* = ed. Coustantii, Parisiis 1693.
$\Delta$ = *Bad Era Lyp Gil* consentientes.
$\Theta$ = editores omnes consentientes.
*m?* = manus incerta.
*a. r.* (*p. r.*) = ante (post) rasuram.
notas alias u. p. 2.

# ORATIO SYNODI SARDICENSIS AD CONSTANTIUM IMPERATOREM

## ET

## TEXTUS NARRATIUUS S. HILARII.

## (LIBER I AD CONSTANTIUM).

### I.

**Epistula syn. Sardicensis (343/4).**

1. Benignifica natura tua, domine beatissime Auguste, cum benigna uoluntate concordat et, quoniam de fonte paternae pietatis tuae misericordia largiter profluit, quod rogamus, facile nos impetrare posse confidimus. non solum uerbis, sed etiam lacrimis deprecamur, ne diutius catholicae ecclesiae grauissimis iniuriis afficiantur et intolerabiles sustineant persecutiones et contumelias et, quod est nefarium, a fratribus nostris. prouideat et decernat clementia tua, 2 ut omnes ubique iudices, quibus prouinciarum amministrationes creditae sunt, ad quos sola cura et sollicitudo publicorum negotiorum pertinere debet, a religiosa se obseruantia abstineant neque posthac praesumant atque usurpent et putent se causas cognoscere cleri-

11 sq. cf. ep. syn. Sardicensis ad Iulium 3 (supra p. 128, 10 sq.) 13—182, 2 cf. ep. syn. Sardicensis ad ecclesiam Alexandrinam apud Athanas. apol. c. Arian. 39

1 *Oratio seu potius epistula haec et textus sequens narratiuus proprium locum habebant in opere S. Hilarii anno 356 scripto et quidem post textum narratiuum editum supra in Coll. Antiar. Paris. Ser. B II 11 p. 154, 25* ORATIO—IMPERATOREM *Fed coll. supra p. 154, 24; cf. Wilmart (Rev. Bénédictine XXIV [1907] 198)* INC̄ EIVSDEM AD CONSTANTIVM *B* INCIPIT LIBER EIVSDEM AD CŌSTANTIV̄ *C* epistola sancti hylarii episcopi transmissa ad Constantium (constantinum augustum *M* constantinum *O*) *JEMOW* incipit tractatus eiusdem ad eundem constantium *G*, *titulus deest in L* 3 ET—HILARII *perspicuitatis causa add. Fed* 7 benefica *G et plures alii codd. gallici* (*non* benigna, *ut scribit Cou; cf. Studien I 139 sqq.*) benifica *susp. Wilmart* (*Rev. Bénéd. XXIV* [*1907*] *161 sq.*) augusthe *C a. r.* 9 misericordiam' *C a. r.* 12 persecutiones] passiones *G* *pr.* et] et** *C* 14 omnes] onis *G*, *add.* se *γG*, (*postea eras.*) *E et L*, (*s. l. m2*) *W* 17 praesument *L*

corum et innocentes homines uariis afflictationibus, minis, uiolentia,
terroribus frangere atque uexare.

2. Intellegit singularis et ammirabilis sapientia tua non decere,
non oportere cogi et conpelli inuitos et repugnantes, ut se his subiciant
et addicant ui oppressi, qui non cessant adulterinae doctrinae
corrupta semina aspargere. iccirco laboratis et salutaribus consiliis
rem publicam regitis, excubatis etiam et uigilatis, ut omnes, quibus
imperatis, dulcissima libertate potiantur. non alia ratione, quae
turbata sunt, componi, quae diuulsa sunt, coherceri possint, nisi
unusquisque nulla seruitutis necessitate astrictus integrum habeat
2 uiuendi arbitrium. certe uox exclamantium a tua mansuetudine
exaudiri debet: 'catholicus sum, nolo esse hereticus; Christianus sum,
non Arrianus; et melius est mihi in hoc saeculo mori, quam alicuius
priuati potentia dominante castam ueritatis uirginitatem
corrumpere'. aequumque debet uideri sanctitati tuae, gloriosissime
Auguste, ut, qui timent dominum deum et diuinum iudicium, non
polluantur aut contaminentur exsecrandis blasphemiis, sed habeant
potestatem, ut eos sequantur episcopos et praepositos, qui et inuiolata
conseruant foedera caritatis et cupiunt perpetuam et sinceram
habere pacem. nec fieri potest nec ratio patitur, ut repugnantia
congruant, dissimilia conglutinentur, uera et falsa misceantur,
lux et tenebrae confundantur, dies quoque et nox habeant aliquam
3 coniunctionem. si igitur, quod sine dubitatione et speramus et
credimus, haec permouent non insitam, sed ingenitam tuam boni-

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5 cf. ep. syn. Sardicensis encycl. 7 (supra p. 119, 4 sq.); ep. synodi eiusdem ad Iulium 4 (supra p. 129, 9 sq.) 8—11 cf. ep. synodi Sardicensis ad ecclesiam Alexandrinam apud Athanas. l. c. 39 22 cf. ep. synodi Sardicensis encycl. 8 (supra p. 125, 3)

1 innocenter *BCm1* afflictionibus *GM* 3 intellit *C a. c. m2* 5 abdicant *G* adulterae *B a. c. m2* 6 corruptę *M a. c.* aspergere *Cm2Em1GLMO* asspergere *W* spargere *JEm2* idcirco *CJEMOW* 7 regitis] *add.* et (*postea del. E*) *ELW* escubatis *B, C a. c. m2* excubabis *O* et *om. B, s. l. Cm2* iugulatis (*alt.* u *mut. in* a) *M* 9 diuulsa] diuersa *ELW* coerceri *Bm?L* cohaerere *Bm1* cohę•cere (-ri *m2*) *C* possunt *C p. c. m2, GπΘ* 10 astrictus (ctus *in ras.*) *O* 12 decet *Δ* 13 non] nolo esse *JEm2* et *exp. B* est *om. Cou* 14 priuari *E a. c. m2, L* 16 dī et unum *B a. c. m2* 19 conserbant *B* caritatis] ciuitatis *O* sincer *C a. c. m2* 21 cōmisceantur (cō *del.*) *E* 22 habet (n *s.l.m2*) *B* 24 pmonent *M* non *om. J*

tatem, praecipe, ut non studium, non gratiam, non fauorem locorum rectores grauissimis hereticis praestent. permittat lenitas tua populis, quos uoluerint, quos putauerint, quos delegerint, audiant docentes et diuina mysteriorum sollemnia concelebrent, pro incolumitate et beatitudine tua offerant preces.

3. Non quisquam peruersus aut inuïdus maligna loquatur. nulla quidem suspicio erit non modo seditionis, non asperae obmurmurationis. quieta sunt omnia et uerecunda. et nunc, qui Arriana et pestifera contagione inquinati sunt, non cessant ore impio et sacrilego animo euangeliorum sinceritatem corrumpere
et rectam apostolorum regulam deprauare. diuinos prophetas non 2
intellegunt. callidi et astuti artificio quodam utuntur, ut inclusam perniciosam corruptelam exquisitorum uerborum uelamine contegant, non prius uenenatum uirus effundant, quam simplices et innocentes sub praetextu nominis Christiani raptos atque inretitos, ne soli pereant, sed participes horrendi criminis sui, reos faciant.

4. Et hoc obsecramus pietatem tuam, ut eos, qui adhuc — egregii uidelicet sacerdotes, qui tanti nominis praepollent dignitate — aut in exilio aut in desertis locis tenentur, iubeas ad sedes suas remeare, ut ubique grata libertas sit et iucunda laetitia.

5. Quis non uidet, quis non intellegit? post quadringentos fere annos, postquam dei unigenitus filius humano generi pereunti sub-

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12—16 cf. Phoebad. c. Arrianos 15  17 sqq. cf. ep. synodi Sardicensis ad episcopos Aegypti etc. apud Athanas. l. c. 43

1 p̄cipi *M*  2 permitat *C*  3 populis] *add.* ut *Lyp Gil Cou*  uoluerint *Era Lyp Gil Cou* uolunt *λ Bad*  4 dicentes (o *s.* i) *L*  mysterium (mi- *m2*) *C* ministeriorum *MO*  pro] *praem.* et *Lyp Gil Cou*  6 loquantur *M* loquuntur *Wm1*  7 exerit (ex *eras.*) *E*, *L* ē erit *MO*, (ł *s.l.*) *W* est *Cou ex B, ut falso putat* *alt.* non] sed nec *Θ*  9 inquinate *C a. c. m2*  10 euangelicorum *M*  11 pfętas *C a. c. m2*  12 ut] *B*, *eras. E*, *in mg. W*, *om. CJGMOΔ*  13 exquisitorum *γΔ* exquisito *π* inquisitorum *GCou; cf. Phoebad. 15:* quid uenenatum uirus exquisitorum uerborum uelamine tegitis?  contegunt *Cm2JEm2GMOΔ* 14 non] *praem.* et *Cou*  effundunt *Em2MO* meffundunt (m *eras.*) *J* infundunt *Gil*  15 inretitos] inrectos *O*, *add.* inuoluant *Θ*  16 sed *om. T Cou*  orrendi *B*, *C a. c. m2*  18 egaegii (r *s.* a) *B*  20 iocunda *Gπ*  21 quadrigentos *C a. c. m3*

uenire dignatus est, quasi ante non apostoli, non post eorum martyria et excessus fuerint Christiani, nouella nunc et teterrima lues non corrupti aeris, sed exsecrandorum blasphemiorum Arriana effusa est. ita illi, qui ante crediderunt, inanem spem immortalitatis 2 habuerunt? nuper didicimus commenta haec fuisse inuenta et a duobus Eusebiis et a Narcisso et a Theodoro et ab Stefano et Acacio et Menofanto et imperitis atque improbis duobus adulescentibus Ursacio et Ualente. quorum epistulae proferuntur et idoneis testibus etiam conuincuntur, qui eos magis oblatrantes quam disputantes audierint. quibus qui communionem suam inprudenter et incaute commiscent, quia fient socii scelerum, participes criminum necesse est eos, qui iam in hoc saeculo abiecti sunt et abdicati, cum aduenerit dies iudicii, pati supplicia sempiterna.

Textus narratiuus.

## II.

1 (6). Iam nemini dubium est, quod huiuscemodi curam in absolutionem Athanasi sancti illi uiri receperint, ut post synodi sententias, quas pro sacerdotalis iudicii reuerentia fas fuerat sacerdotali uel ecclesiastica conscientia contineri, scribi ad regem lega-
2 tionemque instrui oportuerit. sed quid aliud his litteris quam

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5—10 cf. ep. syn. Sardicensis encycl. 7 (supra p. 119, 5—10) 7 cf. ep. syn. Alexandrinae (339) apud Athanas. l. c. 13; ep. syn. Sardicensis ad ecclesiam Alexandrin. et ep. ad episcopos Aegypti etc. apud Athanas. l. c. 37. 41; ep. syn. Sardicensis ad Iulium 4 (supra p. 129, 7) 9 cf. ep. synodi eiusdem ad Iulium 3 (supra p. 129, 2) et ep. ad eccles. Alexandr. apud Athanas. l. c. 38

3 aeris] eris *O*, *om. M* blasphemiorum (i *eras. E*, i *exp. L*, blasfemiorum *G*) *λ* blasphemorum *Θ* at execr . . . . blasph . . . . *in mg. C* 5 et *eras. E*, *om. JMO* 6 eusebiū caesariensem et eusebium nicomediensem arrianos affirmat *in mg. Bm3* narciso *G* theodoto *λ* sthefano *B* stephano *CMO* stepho̅ *G* 7 Acacio *Cou* achaico *λΔ* menophanto (menofanto *J*) *π* 8 ursatio *CGπ* 9 conuinguntur *G* 10 audierunt *LMO Cou* audiert̄ *J* 11 fient] sunt *Cou* participem *C a. c. m2* 12 est *om. L*, *sed ras. s. l.* eos, quia (ia *s.* q *E*) iam *JE* etiam eos, qui iam (iam *om. Gil*) *Θ*, *sed* cum eis, qui iam *susp. Cou* in *s. l. E*, *om. L* abiecti sunt *rep. Cm1* 13 uenerit (ad *s. l. m2*) *B* 14 *epistula et textus narratiuus in λ continua leguntur* 15 quod *J*, (*in mg.*) *E*, *MO*, *om. γGLΘ* cuiuscemodi *Θ* est, h. ⟨cur⟩ *Eng* cura *B*, *C a. c. m2* 16 athanasii *C p. c. m2*, *Gπ* sc̄i athanasii *G* sancti *om. G* 18 conscienti *C a. c. m2* legationem quae (a *del.*) *B* 19 opportuerit *C* aliut *B*, *C a. c. m2*

libertatem fidei a contagione Arriani nominis deprecantur orantque
uincula, carceres, tribunalia et omnem illum feralem habitum,
nouas etiam in reos quaestiones inhiberi? deus cognitionem sui docuit
potius quam exegit et operationum caelestium ammiratione praeceptis
suis concilians auctoritatem coactam confitendi se aspernatus
est uoluntatem. si ad fidem ueram istiusmodi uis adhiberetur, episcopalis
doctrina obuiam pergeret diceretque: 'deus uniuersitatis
est dominus, obsequio non eget necessario, non requirit coactam
confessionem; non fallendus est, sed promerendus; nostra potius,
non sua causa uenerandus est; non possum nisi uolentem recipere,
nisi orantem audire, nisi profitentem signare; simplicitate quaerendus
est, confessione discendus est, caritate amandus est, timore
uenerandus est, uoluntatis probitate retinendus est'. at uero quid 3
istud est, quod sacerdotes timere deum uinculis coguntur, poenis
iubentur? sacerdotes carceribus continentur, plebs in custodia
catenati ordinis constricta disponitur, uirgines nudantur ad poenam
et sacrata deo corpora publico exposita conspectui ad fructum
spectaculi et quaestionis aptantur. cogunt nempe, non ut Christiani
omnes sint, sed ut Arriani, et confessam in deo fidem ad consortium
piaculi sui scelere conpellunt. auctoritate etiam nominis sui in 4
errorem imperatorem transducunt rectum affirmantes, ut sub specie
timoris dei in hac peruersitate subditos sibi tradant. quaestiones
poscunt, iudiciorum subsidia desiderant, auctoritatem regiam

15—17 cf. ep. syn. Sardicensis encycl. 3 (supra p. 111, 9 sq.)

1 a contagione *JEm2* et contagionem *γEm1GLMOWΘ* 2 omne (-ē *Cm2*) illud (illut *BCm1* illud *Cm2* illū *Cm3*) ferale (-ē *Cm2* -em *G*) *λ* habitum *γ*, (l officium *s. l. m2*) *E*, *GLMOW Cou* officium habitum (l *s. l.*) *J* adytum *ss sp. Era LypGil* 3 quaestionis *B*, *C a. c. m2* 4 operationē *B*, *C a. c. m2*, *G* admiratione *Θ* ammirationem *γELW* admirationem *G* administrationem *JMO* preceptis suis (s *fin. exp.*) *W* 5 sui *MO* auctoritate *π* 6 ius *JLMOW* adhibetur *B*, *C a. c. m2* 9 confessione *B*, *C a. c. m2* 10 causa sua *ELW* possum] pot̄ *EL* potest *W* uoluntatem *B a. c. m2* 12 dicendus *M* 13 probiṭạte (a *s.* e *m2*) *B* ad *B*, *C a. c. m2* 14 istud] stut *B* est *om. CGπ* cogunt *B a. c. m2*, (*s.* t *ras.*) *W* coguntur uinculis *G* 15 iubent *B*, *C a. c. m2*, (*s.* t *ras.*) *W* custodiam *B*, *C a. r.*, *π* 16 cathenati *G* 17 fructum] *add.* tuum, *sed postea exp. B* 18 expectaculi (exsp- *C*) *CEGLW* questiones *L*, *W p. c.* 19 onis *G* arriani *in ras. W* 20 scere (le *s. l. m2*) *C* sceleris *Δ* 21 errore *B* herrorem *G* ut sub specie *in ras. W* species *B*, *C a. r.* 23 iudicium *B a. c. m2*

implorant. et nec sic peruersitatem sceleris sui erubescunt, ⟨quod⟩ extorquere coniuentiam plebium nec cogendi iure potuerunt.

2 (7). Haec si de ueteribus cartulis prolata aetatis nostrae tempus instruerent, ambigendum, ut opinor, tantis de rebus fuisset. et cum ab aliis quibusque pronuntiari posceretur reus, quaereretur in fidem litterarum, in iudicum uitam, in accusatorum fidem, in ipsius quoque hominis mores atque actus. moueret enim absolutionem eius Arrianorum iuncta damnatio magnique periculi esset iudicium simul cum reatus et innocentiae non suscepta rursum inquisitione dissoluere totaque in patrocinium suum cum fidei 2 doctrina auctoritas sibi antiquitatis assisteret. at cum ipsi, qui tunc Arriani heretici damnati sunt, regnum exagitent, turbent omnia omnesque ex potestate et ambitione corrumpant, et Athanasius, si fuit, esse adhuc reus potest. testes loquantur, uideant iudices, fidei doctrina praeceptis euangelicis atque apostolicis eluceat. quae obtunsio intellegentiae est? quae cordis hebetudo? quae obliuio spei? qui amor scelerum? quod odium ueritatis? in damnatorum fauorem dei amorem transducunt.

3 (8). Uenio nunc ad id, quod recens gestum est, in quo se etiam professio sceleris [et] ex secreto artis suae dedignata est continere. Eusebius Uercellensis episcopus est uir omni uita deo seruiens. hic

1 sq. cf. Hilar. in Coll. Antiar. Par. Ser. B II 9, 4 (supra p. 148, 6 sq.) 12 sq. cf. Gregor. Eliber. de fide 4 16 sq. cf. Phoebad. c. Arrianos 16 21—187, 19 cf. Sulpic. Seuer. chron. II 39

1 sic] *add.* quidem, *sed postea del. E* quod *add. T*, *om.* γGπΘ 2 extorqueris *O* conibentiam *B*, *C a. c. m2* conuenientiam *G* conuentiã *E a. c.*, *L a. c. m2* 3 carthulis *B* 4 opino *O* tantis] *add.* malis, *sed postea del. E* 6 in fide λ iudicum *JEm2* iudicium *BEm1*, (cũ *in ras. m2*) *G*, *LW* iuditium *C* iudicii *MO* uita γ*GLW* uincta *M* 7 quoque *om. LW* 9 et] *mauult* tum *Cou* suscepta *T*Θ suspecta γ*G*π 11 ad *B*, *C a. c. m2* 12 regnum *coni. Wilmart* (*ex Gregorio Elib. de fide 4:* qui etiam nunc ui ambitione et potentia regnum exagites ac turbes omnia; *cf. Rev. Bénéd. XXIV [1907] 160*) rem λΘ rem publicam (*ex* rem p̄) *Erg* turbant *Bm2*, *C a. c. m2* 14 athuc *B* 16 luceant *LW* obtusio *Cou* hebitudo *Cm2JEGMOW* habetudo *B* habitudo *Cm1* 17 qui amors|∗celerum (e *s.* a *m2*) *B* quae mors scelerum *CG*π 19 regens (c *s.* g) *O* quo se] quo *L* quos γ*G* quo∗*W* etiam *B* 20 scelerumis *B* et *del.* Θ ex (ex *s. l. E*) secreto *JEMO Bad Era* in secreto *Lyp Gil Cou* secreto *B p. c. m2*, *CLWG* creato *B a. c. m2* dedignat∗ (*s. ras.* a *m2*) *C* 21 de eusebio *in mg. C* deseruiens *G*

post Arelatensem synodum, cum Paulinus episcopus tantis istorum sceleribus contraisset, uenire Mediolanium praecipitur. collecta iam illic malignantium synagoga decem diebus ad ecclesiam est uetitus accedere, dum aduersus tam sanctum uirum malitia se peruersa consumit. soporatis deinde consiliis omnibus, ubi libitum est, aduocatur. adest una cum Romanis clericis et Lucifero Sardiniae episcopo. conuentus, ut in Athanasium subscriberet, ait: de sacerdotali 2 fide prius oportere constare; compertos sibi quosdam ex his, qui adessent, heretica labe pollutos. expositam fidem apud Niceam, cuius superius meminimus, posuit in medio spondens omnia se, quae postularent, esse facturum, si fidei professionem scripsissent. Dionisius Mediolanensis episcopus cartam primus accepit. ubi profitenda scribere coepit, Ualens calamum et cartam e manibus eius uiolenter extorsit clamans non posse fieri, ut aliquid inde geretur. res post clamorem multum deducta in conscientiam plebis 3 est, grauis omnium dolor ortus est, inpugnata est a sacerdotibus fides. uerentes igitur illi populi iudicium e dominico ad palatium transeunt. cuiusmodi sententiam in Eusebium longe, antequam ecclesiam ingrederentur, scripserint, de se loquitur ipsa sententia.

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1 cum cum *B* pollinus *C a. c. m2* 2 contrairet *B a. c. m2* mediolanum *JEGMOΘ* iam] tam *MO* 3 illic *om. MO* decem *om. MO* est uetatus ad ecclesiam accedere *LW* est uetitus ad eccl. accedere *E* ad eccl. uetatus (-tur *M*) accedere *MO* 4 malitia se *edd.* malitiose (maliciose *JGLW*) *λ* 5 soporatis *GπΔ* sopporatis *Cm2* suppuratis *Bm2 Cm1Cou* suspiratis *Bm1* ubi *s. l. Em2* 6 unam *C a. r.* 7 conuentus *Lyp Gil Cou* conuentis (-us *JEm2*) *λBadEra* ạṇathanasium *O* subscriberent (-et *JEm2*) *λ*, *Bad Era* 8 opportere *C* debere *Cou* constare] *add.* ait, *sed postea eras. M* pertos *M* quodam (s *s.* o) *B* 9 aput *B* nicheam *B*, (h *del.*) *C* nyceam *L* 10 omnia spondens *G* se *om. G* 11 fidei] *praem.* de, *sed postea del. et ras.* .. l. *B*, *praem.* pro *CGπΔ* professione *C p. r.*, *G* 12 dyonisius *BCm2LM* de dyonisio *in mg. C* episcopus *om. L* cartham *B* accepit primus *π* 13 ꝑfitenda *JEm2* profitendo *CEm1GLMOW* profiteri (ri *exp.*, ri *s. l. et postea eras.*) *B*, *Θ* scribere *J*, (ere *in ras. m2*) *E* scribendo *γGLMOWΘ* cartham *B* 14 clamas (n *s. l.*) *C* 15 conscientia *M* 16 ẹx̣ortus *E* 17 domicilio *J*, (cilio *in ras. m2*) *E*, *MO* 18 eusebiom (u *s.* o) *J* 19 ingrederetur *Θ* scripserunt *L* sententia] *om. B* EXPL LĪB. I. SC̄I HILARI. AD CONSTANTIVM IM̄P *B* EXPLICIT LIBER. I. SC̄I HILARII AD CONSTANTIVM IM̄P *C* explic̄ lib̄ scī hylarii ep̄i ad constantiū impatorē *G*, *subscriptionem om. cett.*

## *C.*

# LIBRI TRES ADUERSUM UALENTEM ET URSACIUM

**ex Collectaneis Antiarianis Parisinis et Appendice (Libro I ad Constantium)**
**per coniecturam dispositi.**

## LIBER I

(scriptus a. 356).

Praefatio = Series B I (supra p. 98—102).

De synodo Arelatensi et de exsilio Paulini episcopi Treuirensis (deest, cf. Studien I 83).

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Epistula synodi Sardicensis Orientalium cum symbolo et nominibus episcoporum, qui subscripserunt (c. 9 est decurtatum; deest narratio de Paulo episcopo Constantinopolitano, cf. Studien I 184) = Ser. A IV (supra p. 48—78).

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Uaria ex actis synodi Sardicensis Occidentalium, duae epistulae Ualentis et Ursacii, symbolum Nicaenum una cum textu narratiuo (n. 9 c. 1 est decurtatum; uidetur enim deesse symbolum Sirmiense atque initium refutationis, cf. supra p. 146. praeterea excidit ante primam epistulam synodi certe textus Hilarii, quo dispositionem textus narratiui insequentis indicabat, cf. Studien I 97) = Ser. B II (supra p. 103—154).

Oratio synodi Sardicensis Occidentalium ad Constantium imperatorem una cum textu narratiuo = Liber, qui uulgo dicitur I ad Constantium imperatorem, 1—7 (supra p. 181—186).

De synodo Mediolanensi: textus narratiuus (decurtatus in fine, cf. Studien I 149) = Liber, qui uulgo dicitur I ad Constantium, 8 (supra p. 186 sq.).

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## LIBER II

(scriptus hieme 359/360).

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De Liberio episcopo Romano:

Epistula dubia Liberii ad Orientales episcopos *Studens paci* una cum textu narratiuo (deest textus narratiuus epistulae praemissus, cf. Studien I 167) = Series B III (supra p. 155 sq.).

Epistula Liberii ad Constantium imperatorem *Obsecro* = Ser. A VII (supra p. 89—93).

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Epistulae Liberii *Quamuis sub*, *Nolo te* (ex parte), *Inter haec* (ex parte) et epistulae dubiae *Pro deifico*, *Quia scio*, *Non doceo* una cum textu narratiuo = Ser. B VII (supra p. 164—173).

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De synodis Ariminensi et Seleuciensi:

Epistula Constantii imperatoris ad episcopos synodi Ariminensis = Ser. A VIII (supra p. 93 sq.).

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Ex actis synodi Ariminensis: Definitio episcoporum homousianorum, textus narratiuus, damnatio haereticorum = Ser. A IX (supra p. 95—97).

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Epistula synodi Ariminensis ad Constantium imperatorem et gesta Nicaena una cum textu narratiuo (sequebatur forte symbolum Nicaeae Thraciae propositum, cf. Studien I 76 sq.) = Ser. A V supra p. 78—86).

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Epistula episcoporum Arianorum, qui synodo Ariminensi interfuerant, ad Constantium imperatorem = Ser. A VI (supra p. 87 sq.).

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Epistula legatorum synodi Seleuciensis ad legatos synodi Ariminensis una cum textu narratiuo (ante epistulam excidit textus narratiuus, qui '*librum Ualentis et Ursacii*' interpretabatur, cf. Studien I 111 sq.) = Ser. B VIII (supra p. 174—177).

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## LIBER III

(scriptus a. 367).

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Epistula synodi Parisiensis ad episcopos Orientales = Ser. A I (supra p. 43—46).

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Epistula Eusebii episcopi Uercellensis ad Gregorium episcopum Eliberitanum = Ser. A II (supra p. 46 sq.).

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Epistulae duae de reconciliandis episcopis lapsis = Ser. B IV (supra p. 156—159).

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De Germinio episcopo Sirmiensi:

Ex epistula Germinii ad episcopos Arianos: symbolum Germinii (excidit ipsa epistula, cf. Studien I 103) = Ser. A III (supra p. 47 sq.).

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Epistula Ualentis, Ursacii, Gaii et Pauli ad Germinium = Ser. B V (supra p. 159 sq.).

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Epistula Germinii ad Rufianum, Palladium et ceteros = Ser. B VI (supra p. 160—164).

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# III.

# LIBER AD CONSTANTIUM IMPERATOREM
# (LIBER II AD CONSTANTIUM).

# INDEX NOTARUM.

*B* = cod. Uaticanus Basilicanus S. Petri D. 182 s. VI in.
*C* = cod. Parisinus Nouv. acq. 1454 s. XI.
*J* = cod. Salisburgensis S. Petri a. XI. 2 s. XI/XII.
*E* = cod. Bernensis 100 s. XII.
*G* = cod. Burdigalensis 112 s. XII.
*L* = cod. Zwettlensis 33 s. XII.
*M* = cod. Monacensis 169 s. XII.
*O* = cod. Monacensis 21528 s. XII.
*W* = cod. Uindobonensis 684 s. XII.
*T* = cod. Carnutensis s. XIII (?), lectiones uariantes apud Coustant.
γ = *B* et *C* consentientes.
π = *JELMOW* consentientes.
λ = codices omnes consentientes.
*Bad* = ed. a Badio impressa, Parisiis 1510.
*Era* = ed. Erasmi, Basileae 1523.
*Lyp* = ed. Lypsii, Basileae 1550.
*Gil* = ed. Gillotii, Parisiis 1572.
*Cou* = ed. Coustantii, Parisiis 1693.
Δ = *Bad Era Lyp Gil* consentientes.
Θ = editores omnes consentientes.
*m?* = manus incerta.
*a. r.* (*p. r.*) = ante (post) rasuram.
notas alias u. p. 2.

# SANCTI HILARII
# LIBER AD CONSTANTIUM IMPERATOREM,
## QUEM ET CONSTANTINOPOLI IPSE TRADIDIT.
## (LIBER II AD CONSTANTIUM).

1. Non sum nescius, piissime imperator, ea, quae de nonnullis negotiis ad conscientiae publicae audientiam proferantur, pro dignitate eorum, qui eloquuntur, uel grauia existimari solere uel leuia, dum distantis opinionis ambiguam sententiam ad studium intellegentiae permouet hominis contemtus aut gratia. sed mihi apud te de diuina re pia dicturo nullus uulgatae con- 2 suetudinis metus est, quia, cum sis bonus ac religiosus, nec uitium iudicii apud prudentes religionum, quid a quo audiat, sed an, quae audiat, sint religiosa, diiudicet. et quia mihi a deo [de] praesentiae tuae opportunitas praestita est, nec erga haec quidem conscientiae meae cessauit officium, ut in eum, quem apud te habeo de religione sermonem, indignitas forte aliqua tecum loquentis offendat.

2. Episcopus ego sum in omnium Galliarum ecclesiarum atque

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1 SANCTI—IMPERATOREM] *cf. notam ad p. 187, 19* INCIPIT (INCP̄. *B*) LIBER (LIB̄. *B*) II. EIVSDEM AD EVNDEM (EVADEM *Bm1*) QUEM ET CONSTANTINOPOLI (-NAPOLI *Bm1* -NVPOLI *Bm4*) IPSE TRADIDIT *BC* incipit eiusdem epla (epl̄a *s.l.m2*) ad eundem quam et constantinopoli eidem ipse tradidit *G* liber sc̄ds eiusdem ad eundem quem et constantinopoli (-im *JOW*) ipse (ipsi *EW*) tradidit *JEOW* item liber eiusdem ad eundem *M*, *titulum om. L; cf. Hieron. de uiris inl. 100:* 'ad Constantium' libellus, quem uiuenti Constantinopoli porrexerat 5 piisme *B a.c.m4* ea] e *Cm1*, *del. Cm2*, *om.* (*s.l.Em2*) *Gπ* de] *praem.* de plerisque *B*, (*del. m3*) *C*, a plerisque *coni. Cou* 6 audientium *LW* proferuntur *JEm2* praeferantur *γGL* 7 qui] quae *LW* eloquantur *Bm2* locuntur *Em1L* loquuntur *W* ea (*s.l.Em2*) locuntur (loquuntur *O*) *JEm2MO* exhistimari *C a.r.* existimare *Em1LMOW* 8 distantis *Eng* distantibus *Θ* his tantis *λ* opinionis *B* 9 permouet *B* promouet *CGπΘ* 10 aput *B a.c.m2* nullus metus est *G* 11 nec *om. MO* 12 aput *B a.c.m2* a quo] aut quod *B a.c.m2* 13 a deo] ad eo *O* de *del.Cou* praesentia tua *C p.r.*, *GπΔ* 14 opportunita (s *s.* a) *C* 15 cessabit *ELW* in eum] meū *G* aput *B a.c.m2* religionē *MO* 16 digtas *B a.c.m2* 17 in omnium] hominum *B a.c.m4* gallicarum *J* ecclesarum *s.l.Bm4* ecclesiis *M*

episcoporum communione, licet exilio, permanens et ecclesiae
adhuc per presbyteros meos communionem distribuens. exulo autem
non crimine, sed factione et falsis nuntiis synodi ad te imperatorem
pium, non ob aliquam criminum meorum conscientiam per impios
homines delatus. nec leuem habeo querellae meae testem dominum
meum religiosum Caesarem tuum Iulianum, qui plus in exilio meo
contumeliae a malis, quam ego iniuriae, pertulit; in promtu enim
2 sunt pietatis uestrae litterae. falsa autem eorum omnia, qui in exilium
meum procurauerunt, non in obscuro sunt. ipse quoque uel
minister uel auctor gestorum omnium intra hanc urbem est. circumuentum
te Augustum inlusumque Caesarem tuum ea confidens
conscientiae meae condicione patefaciam, ut, si indignum aliquid
non modo episcopi sanctitate, sed etiam laici integritate gessisse
docear, non iam sacerdotium per ueniam expectem, sed intra paenitentiam
laici consenescam.

3. Haec autem nunc, dignantissime imperator, arbitrio tuo
derelinquo, quatenus et quomodo me iubes loqui, et ea, quae maxime
tecum in tempore hoc agenda sunt, prosequor. dabis quidem
id in praesens instructionis ad causam, ut praesentem eum, cuius
ministerio exulo, usque ad confessionem falsorum, quae gessit, adducam.
2 sed nihil de eo, nisi cum iusseris, loquar. nunc autem, quia
mihi metus est de mundi periculo, de silentii mei reatu, de iudicio
dei, cura autem est de spe, de uita, de immortalitate non tam mea,
quam tua uniuersorumque. quae quia mihi cum plurimis communis

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1 episcoporum (-is *s.l.m4*) *B* commune *MO* exilio] *praem.* in *Θ* et *s.l.Bm4* ecclesia *B a.c.m4* 2 athuc *B a.c.m2* adhuc licet *E* per *s.l.C* prb̄b̄ *B* prespiteros *W* 3 synodi (h *s.l.m4*) *B* te *s.l.Bm5* 4 aliqua *B, C a.c.m2* conscientia *B, C a.c.m2* 5 delatis *B* delatos *W a.c.* quaerelle *Bm1* quaerellae *Bm2* quaerellę *C* dm̄ *B* 6 cesarem *CGπ* tuum] tunc *B a.c.m5* 7 in promtum *B* in prontū (- *eras.*) *C* 8 omnia eorum *M* qui] quae *Cou in eras. E, om. Cm1* 9 me *Em1LW* 11 augustum *s.l.Em2, om. LW* Augustum te *M* cesarem *CGπ* confides *C a.c.m?* 12 dignum *B, C a.c.m3* aliquit *B a.c.m2* 14 doceam *B a.c.m4* uenia *B* exspectem *B p.c.m2, C p.c.* paenitentia *B* 16 dignatissime *E a.c.m2, L* dignitatissime *MO* 17 quatinus *CJMO* 18 persequor *MO* dabis *Θ* ab his *λ* 19 praesentem] praesente *B, C a.c.m2* 20 mynisterio *W* ex∗ulo *C* 21 nihil] *exp. et* n̄ *s.l.Cm2* nunc autem *sc. loquor* 23 dei] s loquor *add. s.l.Cm3* cur *γ, E a.c.m2, LMOW* sit *s.* est *Cm3* non] *praem.* et *O* 24 quae] *add.* s loquor *s.l. Cm3* quia quę *J,* (*in ras. m2*) *E*

est, haec a me communis spei expectatio est.

4. Recognosce fidem, quam olim, optime ac religiosissime
imperator, ab episcopis optas audire et non audis. dum enim, a
quibus ea requiritur, sua scribunt et non deum praedicant, orbem
aeternum erroris et redeuntis in se semper certaminis circumtulerunt.
oportuerat humanae infirmitatis modestia omne cognitionis diuinae
sacramentum illis tantum conscientiae suae finibus contineri, quibus
credidit, neque post confessam et iuratam in baptismo fidem in
nomine patris et filii et spiritus sancti quicquam
aliud uel ambigere uel innouare. sed quorundam aut praesumtio 2
aut facultas aut error apostolicae doctrinae indemutabilem
constitutionem partim fraudulenter confessa est et partim audacter
egressa, dum in confessione patris et filii et spiritus sancti ueritatem
naturalis significationis eludit, ne quid maneret in sensu, quod in
regenerationis sacramento est confitendum. ob hoc penes quorundam
conscientiam nec pater pater nec filius filius nec spiritus sanctus
spiritus sanctus est. sub cuius necessitatis tamquam improbabili 3
occasione scribendae atque innouandae fidei exinde usus inoleuit.
qui postquam noua potius coepit condere, quam accepta retinere,
nec ueterata defendit nec innouata firmauit et facta est fides temporum
potius quam euangeliorum, dum et secundum annos scribitur
et secundum confessionem baptismi non tenetur. periculosum nobis

8 Matth. 28, 19

1 exspectatio *B p.c.m2, C* 3 episcopo *B a.c.m5* optas (op *in ras. m2*) *C* et *s.l. Bm4* 4 suam (*sc.* fidem) *Eng* deum *Fed* dei *λ Eng* ⟨quae⟩ dei ⟨sunt⟩ *Θ* 6 oportuerat] *add.* enim *Θ* humanae (-ne *G* humanitate *Bad*) infirmitatis (ac *add. Bad*) modestia *C p.c.m2, GΘ* humanitate infirmata (infirmitas *B a.c.* infirmata *B p.c.* infirmitate *JEm2* in- *exp. O*) molestia (-am *BCm1MO* modestia *Em2*) *B, C a.c.m2, π* omnem *B, C p.r.* diuinae cognitionis *E* 7 tantum] tam̄ *J* 8 baptism *B a.c.m4* fidem] *add.* et *B p.c.m4, LW* 9 fili *B* spiritu *C a.c.* 11 facilitas *C p.c.m2, GπΘ* fatuitas *susp. Cou* inde mutabilem *O* in demutationē (bilem *s.l.*) *E* 12 *pr.* partim] partem *B a.c.m?, C a.c.m2* et *om. Cou* *alt.* partim] partem *B* partē *C a.c.m2* 13 fili *B* spiritu *C a.c.* 14 ne quid *G* neque id (*alt.* e *eras. et* id *s.l.*) *C, π Bad* neque ut *B* ne id *Era Lyp Gil Cou* manet *JEm2MO* sensum *B, C a.c.m2* quod] sed *G* 15 confidendum *MO* paenes *B* 16 pater nec (nec *del.*) pater *J* filius nec (nec *del.*) filius *J* 17 *subter* necessitatis tamquam *lineam duxit Cm2, om. G* probabili (im *s.l.*) *B* 18 occasionis *B, C a.c.m3* exinde *exp. Cm2* 19 nouam *B, C a.r.* 20 defendet *B, C a.c.m3* 21 scribitur et] *Bm4 Cm1πΔ* describitur et *Cm2 G Cou* scribturae *Bm1*

ammodum atque etiam miserabile est tot nunc fides exsistere, quot uoluntates, et tot nobis doctrinas esse, quot mores, et tot causas blasphemiarum pullulare, quot uitia sunt, dum aut ita fides scribuntur, ut uolumus, aut ita, ut nolumus, intelleguntur. et cum secundum unum deum et unum dominum et unum baptisma etiam fides una sit, excedimus ab ea fide, quae sola est. et dum plures, ad id coeperunt esse, ne ulla sit.

5. Conscii enim nobis inuicem sumus post Niceni conuentus synodum nihil aliud quam fidem scribi. dum in uerbis pugna est, dum de nouitatibus quaestio est, dum de ambiguis occasio est, dum de auctoribus querella est, dum de studiis certamen est, dum in consensu difficultas est, dum alter alteri anathema esse coepit, prope iam nemo Christi est. incerto enim doctrinarum uento uagamur et aut, dum docemus, perturbamus aut, dum docemur, erramus. 2 iam uero proximi anni fides quid iam de immutatione in se habet? prima, quae 'omousion' decernit taceri; sequens rursum, quae 'omousion' discernit et praedicat; tertia deinceps, quae 'usiam'

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5 cf. Eph. 4, 5 9—12 cf. Fulgent. Ferrand. ad Pelagium et Anatolium ep. VI (LXVII 922 M) 13 cf. I Cor. 1, 12 Eph. 4, 14

1 quod *B, C a.c.m2* 2 quod *B, C a.c.m2* 3 blasfemiarum *G* quod *B, C a.c.m2* 4 ut uolumus, aut ita, ut *om. MO* nolumus] uolumus *Δ* cum *s.l.Em2* 5 dominum] *add. per dittographiam* et una fides *α*, (*om. J*, *exp. Em2*) *π* et unā fidē *G* 6 excidimus *LypGil* et *s.l.Bm4* plures (*sc.* coeperunt esse)] plus ei *B a.c.*, *add.* fiunt *Era LypGil Cou* sint (*s.l.m2*) *C*, *Gπ* 7 ceperint *Em1L* ne ulla] nulla *B a.c.m4* 8 simus *CJM*, *W a.c.* si $\overset{o}{\text{m}}$ *O* nicheni *B a.c.* nyceni *Cm2LGπ* 9 synodum (h *s.l.m4*) *B* 10 nouitatibus] uoluntatibus (noui *s.l.*) *E* *alt.* est *s.l.Wm2* 11 quaerella (*pr.* l *eras.*) *C* 12 consensu] *JELCou* (*cf. Ferrandus:* dum de consensu difficultas est) consessu *γGMOW* concessu *Eπγ* 14 *pr.* aut dum] ut aut *B a.c.m?* *alt.* dum] cum *L* 15 pximiani *G* in demutatione *ELW* 16 habeạt *G* prima quae *Fed* primaque *LWm2* prima namque *JE* primumque *γG* primum quae *LypGil Cou* primum namque *MO* primum *Wm1Era* 16 homousion (*lineam duxit s.l.m2*) *G*, *O* omausion (a *ex* o) *M*, OMOYCION *add. in mg. C* discernit *B a.c.m?* rursumq. *B*, *C a.c.m3*, *G* 17 *pr.* quae] q∗(ae *s.l.m2*) *C* homousion (*lineam duxit s.l.m2*) *G*, *O* omoeusion *L*, (o *s.* eu *m2*) *W* e † omoeousion adq. (t *s.* d) in †† | n omoeousion († *significat singulas litteras, quae legi nequeunt*) *in mg. Bm4* descerni *B* decernit (is *s. pr.* e) *J* cerni *C a.c.m3* et praedicat] praeịụdicat *B* predicat *C a.c.m3* tercia *π* tertiam *γ* terciā *G* tertium *Θ*

simpliciter a patribus praesumtam per indulgentiam excusat; postremum
quarta, quae non excusat, sed condemnat. et quo tandem 3
processum est? ut neque penes nos neque penes quemquam ante
nos sanctum exinde aliquid atque inuiolabile perseueret. de similitudine
autem dei filii ad deum patrem quodsi miserabilis nostri
temporis fides est, ne non aut ex toto aut tantum ex portione sit
similis, egregii scilicet arbitri caelestium sacramentorum, conquisitores
inuisibilium mysteriorum professionibus de fide dei calumniamur.
annuas atque menstruas de deo fides decernimus, 4
decretis paenitemur, paenitentes defendimus, defensos anathematizamus
aut in nostris aliena aut in alienis nostra damnamus
et, cum mordemus inuicem, iam absumti sumus ab inuicem.

6. Fides deinde quaeritur, quasi fides nulla sit. fides scribenda
est, quasi in corde non sit. regenerati per fidem nunc ad fidem docemur,
quasi regeneratio illa sine fide sit. Christum post baptisma discimus,
quasi baptisma aliquod esse possit sine Christi fide. emen- 2
damus, quasi in spiritum sanctum peccasse sit uenia. sed impietatis
ipsius hinc uel praecipue causa perpetua est, quod fidem apostolicam
septuplo proferentes ipsi tamen fidem euangelicam nolumus
confiteri, dum impietates nostras nobis in populis multiloquiis defendimus
et magniloquentiae uanitate aures simplicum uerbis fallentibus
inludimus, dum euitamus de domino Christo ea credere, quae de se

12 cf. Gal. 5, 15 17 cf. Matth. 12, 32

1 praesumta *B, C a.c.m2* postremumque (que *del.*) *E* 2 quartamq. *C a.c.m3* quartam *BG* quartum *Θ* 3 est *om. B, C a.c.m2* paenes *B* paenes *B* 4 aliquot *B* aliquod *CJ* atque (*in ras. et* l eque *s.l.*) *E* 5 fili *B* quodsi (si *postea exp. et del.*) *B, Cou* quod *CGπΔ* 6 fides temporis *G* est *sc. quod metuimus* non *om. LW* *pr.* aut *rep. s. l. L* tantum] tm̄ *G* 7 arbitrii *LMO* 9 anniuas *B* 10 paenitemus *Cm2*, (us *in ras.*) *L, Lyp Era Gil Cou* 12 et cum mordemus inuicem] *J*, (cum mordemus *in ras.*) *Em2* et cum morientes mordemus inuicem *MO* et morientes (morientems *B a.c.m?*) mori inuicem *γG* et morientes (*E a.r.?*) inuicem mori *Em1LW* et mordentes (nos *add.* Cou) inuicem *Lyp Gil Cou* absumpti *π* assumti *C a.c.m2* assumpti *G* 13 quasi] quam *B a.c.m4* 14 est *s.l.Cm2* 15 dicimus *G* 17 in spiritu sancto *B, C a.c.m3* ipsius impietatis *G* 18 ipsius hinc] irae *B a.c.m4* 19 septulo *W* speculo (spec *in ras. et* l septuplo *s.l.*) *E, L* ipsis *M* 20 inpietates *B a.c.m?* nobis] *fort.* nouis *sc. multiloquiis* 21 uanitatem *CMO* unitatem *B a.c.m4* simplicium *Gπ* 22 deuitamus *MO* *alt.* de *s.l. J*

docuit credenda, et per speciosum pacis nomen in unitatem perfidiae subrepimus et sub reiciendis nouitatibus rursum ipsi nouis ad deum uocibus rebellamus et sub scripturarum uocabulo non scripta mentimur: uagi, prodigi, impii, dum et manentia demutamus et accepta perdimus et inreligiosa praesumimus.

7. Quod hieme undoso mari obseruari a nauigantibus maxime
tutum est, ut naufragio desaeuiente in portum, ex quo soluerant,
reuertantur, uel incautis adulescentibus conuenit, ut, cum in tuenda
domo sua mores paternae obseruantiae transgressi profusa libertate
sua usi sunt, iam sub ipso amittendi patrimonii metu solus illis ad
paternam consuetudinem necessarius et tutus recursus sit, ita inter
haec fidei naufragia caelestis patrimonii iam paene profligata
hereditate tutissimum nobis est primam et solam euangelicam
fidem confessam in baptismo intellectamque retinere nec demutare,
quod solum acceptum atque auditum habeo, bene credere, non ut
ea, quae synodo patrum nostrorum continentur, tamquam inreligiose
et impie scripta damnanda sint, sed quia per temeritatem
humanam usurpantur ad contradictionem, quod ob hoc sub nomine
nouitatis euangelium negaretur, ut periculose tamquam sub
2 emendatione innouetur. quod emendatum est, semper proficit, ut, dum
omnis emendatio displicet, emendationem omnem emendatio consecuta
condemnet, ac si iam, quidquid illud est, non emendatio aliqua
sit emendationis, sed coeperit esse damnatio.

2 cf. I Tim. 6, 20 8 cf. Luc. 15, 13 sqq.

1 speciosum (u *ex* a) *J* spacis *O* 2 subripimus *λ exceptis J̃ et T* reicien•dis (*eras. est* s) *C* 3 et *s.l.Bm4* 4 prodii *W* et] ad *MO* deputamus *LW* 6 undoso mari] undę sonari *M* unde somari *O* 7 desaeuiente] de se faciente *B,C a.c.m2* portu *B, C a.c.m2* ex] in *E a.c., LW* 8 induenda *LMOW* 9 domus a moris *B, C a.c.m3* paterne *s.l.G* patriae *B a.c.m4* obseruantia et (*alt.* t *del.*) *B* transgressae *B a.c.m4* profusae *B a.c.m4, E a.c.m2, add.* in *Em2* 10 sua *s.l.Em2, om. LW* usi] *praem.* re *s.l. J* patrimonio *B a.c.m4* 11 sit *Lyp Gil Coι* est *λ* 12 iam *s.l.Bm1* praeligata *γG*, (p̄libata *E*) *π* 13 e•uangelicam *C* 14 in baptismo] inuictissimam (ic *del. et* bap *s.l.m2*) *B* in baptisma *C a.c.m2, MO* 15 abeo *B* 16 synhodo *Bm4* synodum *Bm1* inreligiosae *B, C a.r.* religiose *MO* 17 s̄ *G* 18 usurpatur *B a.c.m2* contradictione *B* quod *s.l.Bm5* 19 ut *om. GπΔ* inpericulose *GπΔ* 21 *pr.* emendatio *om. MO* 22 quidquit *B a.c.m2* quicquid *CG*, (quicquic *O*) *π* illut *B* 23 emendationi *B* sed] si *B* ceperit *GJ*

8. In quantum ego nunc beatae religiosaeque uoluntatis uirum
te, domine Constanti imperator, ammiror, fidem tantum secundum
ea, quae scripta sunt, desiderantem — et merito plane ad illa ipsa
unigeniti dei eloquia festinas, ut imperatoriae sollicitudinis capax
pectus etiam diuinorum dictorum conscientia plenum sit; hoc qui
repudiat, antichristus est et, qui simulat, anathema est —, sed unum
hoc ego per hanc dignationis tuae sinceram audientiam rogo, ut
praesente synodo, quae nunc de fide litigat, pauca me de scripturis
euangelicis digneris audire et loquar tecum uerbis domini mei Iesu
Christi, cuius uel exsul sum uel sacerdos. habent enim uasa testea
non ignobiles thesauros et infirmiora corporum magis reuerenda
sunt et apud nos modo deum indocti piscatores loquuti sunt. super
humilem et trementem uerba sua secundum prophetam deus
respicit. fidem, imperator, quaeris: audi eam, non de nouis cartulis, 2
sed de dei libris. scito eam posse etiam in occidente donari, unde
uenientes in regno dei cum Abraham et Isaac et Iacob recumbent.
memento eam non in quaestione philosophiae esse, sed in euangelii
doctrina. non tam mihi autem rogo audientiam, quam tibi atque
ecclesiis dei. ego enim penes me habeo fidem, exteriore non egeo:
quod accepi, teneo nec demuto, quod dei est.

10 cf. II Cor. 4, 7 13 cf. Esai. 66, 2 15 cf. Matth. 8, 11 20 cf. Apoc. 3, 11

1 In quantum = *quantumlibet* uirum *MO* uerum *γJEGLW* uere *Θ* 2 tantum *Cou* tantam *λ* tantam fidem *π* 3 *parentheseos initium indicauit Eng* desiderantem. et *CGπ Bad Era Gil* desiderantem et *B* desiderantem: et *LypCou* ipsa illa *Lm1* 4 festinas] *JEm2* festinans *γEm1GLMOWΔ* quia festinans *Cou* 5 pectus] *add.* id *Bm2* 6 antechristus *B* *parentheseos finem indicauit Eng* est. sed *Θ* unum] num *B a.c.m5* 8 synodo (h *s.* n *m4*) *B* qui *B, C a.c.m3* 9 Iesu *om. B* 10 habet *C a.c.m3* habent enim] habentem (enim *add. m4*) *B* 11 ignobile *MO* 12 et—sunt *rep., sed postea del. B* aput *B a.c.m2* loquti *Cm1* allocuti *Cm3G* 13 dn̄s *π* deus respicit secundum prophetam *MO* 14 audi eam] audiam *B a.c.m4* de *s.l.Cm3* 15 cito *γJLW* eam (ā *in ras. E*) posse etiam *JEMO* et posse etiam *γGLW* et posse eam *Cou* 16 ysac *C a.c.m3* ysaac *Gπ* 17 in quaestionem *B, C a.r.* quaestionem *Cou* phylosophię *JEGLW* philosophi *MO* in euangelii doctrinam *B, C a.r.* euangelii doctrinam *Cou* 18 tam] tn̄ *G* autem] *om. MO,* hanc *G p.c.m2* 19 paenes *B* exteriorem *B, C a.r.* exterior *MO* non nego (e *s.* g *m4*) *B*

9. Sed memento tamen neminem hereticorum esse, qui se nunc non secundum scripturas praedicare ea, quibus blasphemat, mentiatur. hinc enim Marcellus 'uerbum dei' cum legit, nescit. hinc Fotinus 'hominem Iesum Christum' cum loquitur, ignorat. hinc et Sabellius, dum quod et ego et pater unum sumus non intellegit, sine deo patre et sine deo filio est. hinc et Montanus per insanas feminas
2 suas 'paraclytum alium' defendit. hinc et Manicheus et Marcion legem odit, quia littera occidit et mundi princeps diabolus est. omnes scripturas sine scripturae sensu loquuntur et fidem sine fide praetendunt. scripturae enim non in legendo sunt, sed in intellegendo neque in praeuaricatione sunt, sed in caritate.

10. Audi, rogo, ea, quae de Christo sunt scripta, ne sub ⟨eis⟩ ea, quae non scripta sunt, praedicentur. summitte ad ea, quae de libris loquuturus sum, aures tuas. fidem tuam ad deum erigas. audi,
2 quod proficit ad fidem, ad unitatem, ad aeternitatem. loquuturus tecum sum cum honore regni et fidei tuae omnia ad Orientis et Occidentis pacem proficientia, sub publica conscientia, sub synodo dissidenti, sub lite famosa.

11. Praemitto interim pignus futuri apud te sermonis mei. non aliqua ad scandalum neque, quae extra euangelium sunt, defendam; sed intelleges a me in sacramento 'solius dei ueri' et 'quem misit Iesum Christum', praedicari unum deum patrem, 'ex quo omnia',

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3 cf. Apoc. 19, 13. Ioh. 1, 1  4 cf. I Tim. 2, 5  5 Ioh. 10, 30  7 cf. Ioh. 14, 16  8 II Cor. 3, 6  cf. Ioh. 12, 31  21 cf. Ioh. 17, 3  22 cf. I Cor. 8, 6

1 ab (*eras. C*) hereticorum *γ*  3 enim *om. π*  marce•llus *W*  cum uerbum dei *π*  5 *pr.* et *om. J, exp. BEm2*  intelleget *β*  6 est *om. B, C a.c.m2*  7 paraclitum *B p.c.m4, CO*  marchion (h *del.*) *B* marcio *L* martion *CO*  8 odiit *B*  quia] qua *B*  10 sunt *s.l.Bm4*  *alt.* in *s. l. Cm3 J, om. O*  12 *subter* sub *lineam duxit Cm?*, sub *om. G*  eis] *add. Cou, om. λ*  ea] e *C a.c.m3*  14 sum] um *C a.c.m2*  15 quod *s.l.Cm1*  profici *C a.c.m3*  16 cum *s.l.Bm4*  17 proficientia] profutura *Δ*  *pr.* sub] si *Gm1*  sub publica] supplica *B, C a.c.m2*  consciā *G*  synodo (h *s.l.m4*) *B*  19 praemitto *Lyp Gil Cou* praetermitto *λBadEra*  aput *Ba.c.m2*  20 euangilium *C a.c.m2*  21 intellegens *B* intellige•s *C*  ueri] uiui *G*  misit] *add.* in *Bm1CGMO, W a.r.*  22 ihm̄ *s.l.Bm4*  patrem deum *G*

et unum dominum Iesum Christum, 'per quem omnia', natum ex
deo, qui est 'ante tempora aeterna' et erat 'in principio apud deum',
deus 'uerbum', qui est imago dei inuisibilis, in
quo habitat omnis plenitudo diuinitatis corporaliter,
qui, cum in forma dei esset, humilians
se salutis nostrae causa 'formam serui' ex conceptu spiritus
sancti de uirgine accepit, factus oboediens usque ad
mortem, mortem autem crucis et post resurrectionem
mortis deinde 'in caelestibus' sedens aderit 'iudex uiuorum et mortuorum'
et 'rex' omnium aeternorum 'saeculorum'. est enim 'unigenitus'
deus et 'deus uerus' et 'deus magnus', 'super omnia
deus' et omnis lingua confitebitur, quia dominus
Iesus Christus in gloria dei patris est. haec ego 2
in spiritu sancto ita credidi, ut ultra hanc de domino Iesu Christo
fidem non possim doceri, non per haec adimens patrum fidei religionem,
sed secundum regenerationis meae symbolum et doctrinae
euangelicae scientiam ab ea iuxta ista non dissonans.

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2 cf. II Tim. 1, 9 cf. Ioh. 1, 1 3 Col. 1, 15 Col. 2, 9 5 Phil. 2, 6 cf. Phil. 2, 6 sq. 7 Phil. 2, 8 9 cf. Eph. 1, 20 Act. 10, 42 10 cf. Apoc. 15, 3 cf. Ioh. 1, 18 11 cf. I Ioh. 5, 20 cf. Ps. 76, 14 et Tit. 2, 13 cf. Rom. 9, 5 12 Phil. 2, 11

1 et unum dn̄m ihm̄ xpm̄ per quem omnia *om. B, sed. add. s.l. m4* 2 ante (an *in ras. m3*) *C* aput *B a.c. m2* 3 dei *s.l. C m1* 4 habitet *EW* ac coepit *C a.c. m3* 11 *alt.* et *s.l. B m4* magnus] *add.* et *Cou* 12 et *s.l. B m4* 13 xp̄s *eras. W*, *om. L* est dei patris *Gπ* quia xp̄s ds̄ ē *in mg. B m3* g̊ *GL* 15 religione *B, C a.c. m2* 16 sed *s.l. C m2* simbolum *CJMO* 17 ab ea] habeam *L* habeā *W* ∗abea∗ *E* EXPL̄. SC̄I HILARI EP̄SI ET CONF̄ AD CONSTANTIV LIB̄. II. *B* EXPLICIT SC̄I HILARII EP̄I ET C̄FESSORIS AD CONSTANTIVM LIBER. II. *C* explicit liber II (sc̄ds *E*) sc̄i (sc̄i *om. EW*) hylarii ad constantium *JEW* epla lib̄. II s. hylarii ad constantinū *O* explicit *G*, *subscriptionem om. LM*

# IV.

# HYMNI.

# INDEX NOTARUM

(ad hymnos ex ‘Libro hymnorum’).

*A* = cod. Aretinus VI 3 s. XI.
*Gam* = ed. I. F. Gamurrini (Biblioteca dell'Academia storico-giuridica IV [1887] 28—30).
*Dre* = ed. G. M. Dreves (Analecta hymnica L [1907] 3—9).
*Mas* = ed. A. I. Mason (The Journal of Theological Studies V [1904] 414—418).
*Mey* = ed. Guil. Meyer (Nachrichten von der K. Gesellschaft der Wissenschaften zu Göttingen, Phil.-hist. Kl. 1909, 400—417).

notas alias u. p. 2.

# A.

# EX LIBRO HYMNORUM

## SANCTI HILARII QUAE RESTANT.

Felix propheta Dauid primus organi
in carne Christum ymnis mundo nuntians.

### I.

**De Christo deo.**

Ante saecula qui manes
semperque nate, semper ut est pater! —
namque te sine quomodo
dici, ni pater est, quod pater sit, potest? —

Bis nobis genite deus,
Christe! dum innato nasceris a deo
uel dum corporeum et deum
mundo te genuit uirgo puerpera:

Credens te populus rogat,
hymnorum resonas mitis ut audias
uoces, quas tibi concinit
aetas omnigena, sancte, gregis tui.

Dum te fida rogat, sibi
clemens ut maneas, plebs tui nominis
in te innascibilem deum
orat, quod maneat alter in altero.

---

1 cf. Hilar. in ps. 54, 2 etc.  3 sq. cf. Hilar. de trin. VII 31  16 cf. ib. VIII 4

*Ad titulum cf. inscriptionem codicis A, quae insequitur subscriptionem supra p. 38 indicatam:* Incipiunt hymni eiusdem (*sequuntur prooemii instar duo uersus* Felix—nuntians), *et Hieron. de uiris inl. 100:* liber hymnorum*; numeros I. II. III pos. Fed. de forma metrica et de argumento hymnorum u. Mey l. c. et Studien III 82 sqq.*  1 manes *MasMey* manens *A Gam Dre*  2 *uersus ex priore senarii iambici et posteriore Asclepiadei dodecasyllabi parte constat*  *i. e. ut pater semper pater est*  5 deus Christe *Mey*  6 *cf. u. 2*  *lege* Christé in nato *A*  nascens *Gam*  10 resonas (= *alternantibus choris*)] *Mey* resonans *A Gam Dre Mas*  12 sancte *Dre Mas Mey* sc̄ę *A* sancti *Gam*  16 orat = *adorat; cf. de syn. 65:* oratus a me dominus

Extra quam capere potest
mens humana, manet filius in patre;
rursum, quem penes sit pater,
dignus, qui genitus est filius in deum.

Felix, qui potuit fide
res tantas penitus credulus assequi,
ut incorporeo ex deo
perfectus fuerit progenitus dei.

Grande loquimur et deum
uerum: ut genitor, quicquid inest sibi,
aeternae decus gloriae
totum in unigenam ediderit deum,

Hinc unus merito bonus
ipsum, quod deus est, extra inuidiam sui
gigni uellet in alterum
|transformans se, ut est, uiuam in imaginem. f. $14^{v}$

Istis uera patet dei
uirtus: cum dederit omnia, non tamen
ipsis, quae dederit, caret
cuncta, quae sua sunt, cum dederit, habens.

Kara progenies dei,
connatum cui sit omne decus patris!
nil natae eguit dari,
sed natum simul est, quicquid erat dei.

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24 cf. Hilar. de trin. II 22. III 4 30 cf. ib. III 3. IV 8. IX 31. X 19. XI 4 32 cf. ib. II 8. VI 12 cf. ib. XI 5 36 cf. ib. III 4. VI 12 38 cf. ib. V 11 39 cf. ib. II 25

20 *cf. u. 28. 31. 50* *lege* genitust; est genitus *uel* genitus't *Mey* 24 profectus fuerit primogenitus *Gam* dei] *A Gam Dre Mas* deus *Mey* 26 uerum: ut *Mey* uerum, ut *Gam* uerum ut *Dre* 28 unigenitum *Gam Dre, sed cf. u. 44* 29 bonus ipsum *Mas* bonus, ipsum *Gam Dre* bonus, ipsum (= *se*) quod deus [est] extra *Mey, qui reicit ad u. 50* 30 *lege* deust 31 in *om. Gam* 38 connatum *Mey* cognatum *AGamDreMas; cf. infra hymn. II 28 et de trin. V 11:* natura auctoris in filii natiuitate connascitur 39 natae (*sc. progeniei*) *Mas Mey* nate *A* nato *Gam* naturae *Dre*

Lumen fulsit a lumine
deusque uerus substitit ex deo
uero, non aliud habens
ortus unigena, quam innascibilis pater.

Mirum hoc opus est dei,
aeternus ut incorruptibilis deus,
ortu qui careat, quia
sit sempiterna uirtus, quod est deus,

Non natis, quibus est in bonis,
ex sese placidus gigneret in deum;
ac sic in unigena deo
hoc ipsud ortu, quod genitum est, caret.

O felix duum unitas!
alterque cum sit mixtus in altero,
unum sic faciunt duo,
sit in duobus cum, quod est in altero.

Paret sed genitus patri
omnemque ad nutum attonitus manet;
et scire non est arduum,
quid uelit se sequi, ⟨quem⟩ penes est pater.

41 sq. cf. symbolum Nicaen. 43 cf. Hilar. de trin. III 4 49 cf. Hilar. de trin. III 3. IX 31. XI 4 59 cf. Hilar. in ps. 118 Lamed 13

42 *cf. u. 2* subsistit *Gam* 44 ortu *susp. Eng* ortus quam unigena *susp. propter metrum Mey* unigena *aequiualet tribus syllabis:* unig$^{e}$na 45 hoc opus est dei *Dre* dei hoc opus est *AGamMas* dei hoc ést opus *Mey* 48 *cf. u. 2* ⟨id⟩ quod *susp. Mey* deus, Non *Dre* deus. Non *Gam* 49 *sc. non natis, in quibus est, bonis* *lege* quibust in *del. Ma. Mey* 50 se se *Gam Mey, qui reicit ad u. 30* 51 = *dimeter iambicus; lege* unig$^{e}$na in unigena] *AGamDre* unigena in *Mas Mey* 52 *cf. u. 2* 54 *cf. u. 2* alterque *Mey* alter quę *A* alter qui *GamMas* alter quod *Dre* 55 duo *rep. in mg. A* 56 = *senar.* cum in duobus sit *Mey* est quod *Dre* 57 patri sed genitus paret *Gam Dre Mas* 58 *cf. u. 2* 59 = *dimeter iambicus* 60 se sequi, ⟨quem⟩ penes *Dre* se se qui penes *AGam Mas; cf. u. 19:* quem penes sit

Quanta est genitus in bona!
nam constitutus in cunctorum exordia
condensque primum saecula
aeternum in motum tempora protulit.

Rebus anterior deus
cunctis — nam per eum omnia facta sunt —,
esset cum nihilum modo,
mundum corporeo condidit in statu.

Sed nos littera non sinit,
per quam te genitum concinimus deum,
gesta, quae tua sunt, loqui
carnemque natum, iam qui eras deus.

Te cunctis dominum modis
caelorum regem et caelestis gloriae,
ut cuncta per te condita|
* * * * * * * * * * * * * * *

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* * * * * * * * * * * * * * *

De resurrectione Christi.

## II.

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|Fefellit saeuam uerbum factum te caro f.15$^r$
deique tota uiui in corpus irruis.

62 cf. Prou. 8, 22 66 cf. Ioh. 1, 3 72 cf. Ioh. 1, 14 11 cf. Ioh. 1, 14

61 quanta in est genitus bona *susp. Mey* 62 = *senar.* exordio *Mas* 63 = *dimeter iambicus* condens, qui *Gam Dre Mas* 64 *cf. u. 2* 72 *cf. u. 2* carnemque *uel* carne inque *Mey* carmenque *A Gam Dre Mas* qui iam eras deus *mauult Mey* 74 = *senar.* 75 = *dimeter iambicus* 76 sqq. *hymnus cum sit abecedarius, desiderantur in A 17 uersus; Mey suppl. u. 76 ita:* concinunt angeli *uel* alio carmine concinemus *Initium hymni II abecedarii in A non exstat* 11 te (*sc. mortem*)] et *Gam Dre*

Gaudes, pendentem cernis ligno cum crucis,
tibique membra fixa clauis uindicas.

Hanc sumis ante pompam tanti proelii:
sputus, flagella, ictus, cassa harundinis.

Ibat triumpho morte absumpta, Mors, tua
deus inferno uinci regno nesciens.

Kandens frigescit stagnum pallidae Stygis
rigensque nescit Flegethon se feruere.

Lux orta uastae nocti splendet inferum;
tremit et alti custos saeuus Tartari.

Mors, te peremtam sentis lege cum tua,
deum cum cernis subdedisse te tibi.

Non est caducum corpus istud, quod tenes,
nullumque in illo ius habet corruptio.

Omnis te uincit carnis nostrae infirmitas;
natura carnis est connata cum deo.

Per hanc in altos scandam laeta cum meo
caelos resurgens glorioso corpore.

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16 Hilar. in Matth. 33, 3 17 cf. 1 Cor. 15, 54 23 cf. Rom. 7, 6. 8, 2

13 gaudes *Gam Mey* gaudens *A Mas* cernis *Dre Mas Mey* carnis *A* carnem *Gam; cf. infra u. 24 et 46 et hymn. III 19. 25* 14 tibi quē (que *s.l.m2*) *A* 15 ante *i. e. ante mortem in cruce subitam* prẹlii *A* proelii: sputus *Dre* prẹlii sputus *Mey* 16 hictus *A* cassa] *A Gam Dre Mas* (*cf. Iulius Surinus 2, 47* lignorum cassa *et 52, 59* palearum cassa) quassae *Mey* (*cf. Matth. 12, 20* arundinem quassatam) 17 morte absumpta, Mors, tua *Mey* mortem sumpta mortuo *A* morte sumpta *uel* absumpta a mortuo *Dre* morte sumpto a mortua *Mas; cf. u. 23 et 37* 19 pallidae Stygis *Dre Mey* pallida ē iu gis *A* pallida *Gam* 20 Phlegeton *Dre* 21 nocti *Dre Mey* noctis *A Gam Mas* splendet inferum; *Mey* splendet, inferum *Gam Dre Mas* 22 tremit *Mas Mey* tremet *A Gam Dre* 23 cum] tū *s.l. A* 24 te (*s.l. A*) tibi (*sc. mortem morti*) *A Mas Mey* se tibi *Gam* 27 *sc. omnis nostrae carnis*

Quantis fidelis spebus Christum credidi,
in se qui natus me per carnem suscipit!

Renata sum — o uitae laetae exordia! —
nouisque uiuo Christiana legibus.

Sanctis perenne munus praestat hoc dei,
conformi secum uiuant post haec corpore.

Terror recedat mortis tandem, Mors, tuae;
sinu me laetam patriarcha suscipit.

Uiuam locata post haec in caelestibus,
dei sedere carnem certa a dexteris.

Xriste, reuersus caelos uictor in tuos
memento carnis, in qua natus es, meae.

Ymnos perennes | angelorum cum choris f.15v
in hoc resurgens laeta psallam corpore.

Zelauit olim me in morte satanas:
regnantem cernat tecum totis saeculis.

**De tentationibus Christi.**

## III.

Adae carnis gloriosa et caduci corporis
in caelesti rursum Adam concinamus proelia,
per quae primum satanas est Adam uictus in nouo.

33 cf. Ioh. 3, 3. 5. Hilar. in ps. 2, 41. 64, 15    36 cf. Phil. 3, 21    38 sq. cf. Hilar. in ps. 120, 16    1 sqq. cf. Uenant. Fortunat. hymn. *Pange lingua* MGh, Auct. ant. IV 1 p. 27    2 cf. Hilar. in ps. 122, 3

32 insequi *A*    suscipit *Mas Mey* suscepit *A Gam Dre*    33 sumo *susp. Mey*    lętę *ex* lęta *A* laeta *Gam*    nouis quae *Gam*    35 phenne *A*    36 corpore *Gam* corpora *A*    37 mortis] sortis *Mas*    38 lętam *ex* lectam *A*, lętā *add. in mg.*    40 dextris *A*    43 phennes *A*    45 zelabit *Mey*    46 saec.] *add.* FINIT Item alius *A*    1 cernis *Gam* cernuata *Mas*    gloriosa *Mey* gloriam *A Gam Dre* gloria *Mas*, *fort.:* gloriosae *sc. in* paradisi gloria (*Hilar. in Matth. 3, 5*) 2 concinnamus *A*, *corr. Gam*

Hostis fallax saeculorum et dirae mortis artifex
iam consiliis toto in orbe uiperinis consitis
ad salutem nil restare spei humanae existimat.

Gaudet aris, gaudet templis, gaudet sanie uictimae;
gaudet falsis, gaudet stupris, gaudet belli sanguine;
gaudet caeli conditorem ignorari gentibus.

Inter tanta dum exultat nostrae cladis funera,
deo audit in excelsis nuntiari gloriam
et in terra pacem hominum uoluntatis optimae.

Terret coetus angelorum laetus ista praedicans;
terret Christum terris natum nuntians pastoribus,
magnum populis hinc futurum desperatis gaudium.

Errat partes in diuersas tantis rebus anxius;
quaerit audax, ecquis hic sit tali dignus nuntio,
nihil ultra, quam commune est, terris ortum contuens.

Cernit tamen is, quod Iohannes in desertis praedicet
aquis mersans in Iordanis cunctis poenitentiam,
quam sequatur confessorum criminum remissio.

Inter turbas, quae frequentes mergebantur, accipit
uocem e caelo praedicantem: meus est hic filius;
hunc audite! hic dilectus, in quo mihi complacet.

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4 cf. Hilar. in Matth. 3, 3    11 cf. Luc. 2, 14    14 cf. Luc. 2, 10    16 sqq. cf. Hilar. in Matth. 3, 1. 4, 14    23 cf. II Petr. 1, 17. Matth. 17, 5. 3, 17. Luc. 9, 35

6 ad salutem nil *Mey* nichil (nil *Dre*) ad salutem *A Gam Dre Mas*    restare *Brandes* (*Rhein. Mus. LXIV 89*) *Mey* prestare *A Gam Dre Mas*    spem humanam *Dre; cf. Hilar. in Matth. 16, 5:* nihil spei tribuit ad salutem    7 sanię *A*    8 strupris *A*    9 ignorare *Am1*    gentibus] *praem.* a *Gam*    17 *cf. u. 29*    ecquis *Mey* et quis *A Gam Dre Mas*    est terris, ortum *susp. Eng*    19 is, quod *susp. Mey* his quod *A* his (*sc. desertis*) quod *GamDreMas*    21 confessorum *sensu passiuo; cf. Hilar. in ps. 76, 6 p. 273:* confessorum peccatorum *et in ps. 58, 4 p. 183:* confessi peccati    22 frequenter *Gam Dre*    24 hanc (u *s.l.m2*) *A*    hic] hinc *A*

Cernit hominem, cernit corpus, quod Adae perlexerat;
nihil ultra uox honoris afferebat desuper;
scit terrenam subiacere mortis legi originem.

Ad temptandum multas artes priscae fraudis commouet;
quaerit audax tempus, quod sit * * * * * * * * * * * * * * * *
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25 cf. Hilar. in Matth. 3, 1. 5 28 cf. ib. 3, 5

25 Adae, quod *Mey* perlexerat *Mey* perlex erat *AGam; cf. Hilar. in Matth. 3, 1 et 5:* Adam enim pellexerat — cibo Adam pellexerat — quem neque cibo pellexerat 28 fraudes *A* 29 qd̄ *A* quid *Gam Dre Mas* sit] fraudi suae commodum *suppl. Mey*

# B.
# HYMNUS DUBIUS.

## HYMNUS DE CHRISTO.

Hymnum dicat turba fratrum, hymnum cantus personet;
Christo regi concinentes laudem demus debitam.

*T* = cod. Taurinensis F. IV. 1 s. VII.
*A* = cod. Ambrosianus C. 5 inf. s. VII.
*S* = cod. Sangallensis 2 s. VIII.
*G* = cod. Gothanus I. 75 s. VIII.
*C* = cod. Cantabrigiensis Ll. I. 10 s. IX in.
*L* = cod. Sangallensis 577 s. IX/X.
*D* = cod. Dublinensis Coll. S. Trinitatis E. 4. 2 s. XI.
*F* = cod. Dublinensis Conuentus Franciscan. s. XI/XII.
*P* = cod. Parisinus 9488 s. XI.
*X* = cod. Bruxellensis 3132 (207—208) s. XIII.
*Cas* = ed. Cassander (Opera omnia, Parisiis 1616, 186—188).
*Mey* = ed. G. Meyer (Nachrichten von der K. Gesellschaft der Wissenschaften zu Göttingen, Phil.-hist. Kl. 1903, 189—196).
*Blu* = ed. Cl. Blume (Analecta hymnica LI [1908] 264 sq.).
notas alias u. p. 2.

1 sq. cf. Beda de re metrica 23

YMNUM SANCTI HILARI DE CHRISTO *A* YMNUS SC̄I HILARII EP̄I PICTAŪ *L* ymnus editus a sancto elario pictau. episcopo *G* hymnus sancti hilarii quem misit filiae suae *X* ymnum super euangelium christi *C*, *titulum om. TSDFP; in cod. Sangallensi 567 s. VIII scribitur post uitam Hilarii:* incipit ymnus eiusdem omni tempore: ymnum dicat turba fratrum, ymnum cantus personet*; sed hymnus ipse non exhibetur* 1—4 *desunt in P* *pr.* hymnum] ymnum *ACDF* himnum *S* ynum *T* fr. . . *A* *alt.* hymnum] ymnum *TACDF* himnum *S* personat *C* person . . *A* 2 Christum regem *LX* rege *S* concinentes] *TGLDFX Beda Cas Mey* (*cf. u. 65. 69* concinamus) concinnantes *CBlu* concinantes *S* concinnent . . (a *s.* e) *A* laudem—debitam] laud . . . . . . . *A* laudes demus debitas (debita *S*) *SG Beda Cas*

Tu dei de corde uerbum, tu uia, tu ueritas,
Iesse uirga tu uocaris, te leonem legimus.

Dextra patris, mons et agnus, angularis tu lapis,
sponsus idem uel columba, flamma, pastor, ianua.

In profetis inueniris nostro natus saeculo,
ante saecla tu fuisti factor primi saeculi.

Factor caeli, terrae factor, congregator tu maris
omniumque tu creator, quae pater nasci iubet.

Uirginis receptus membris Gabrielis nuntio
crescit aluus prole sancta, nos monemur credere

Rem nouam nec ante uisam, uirginem puerperam.
tunc magi stellam secuti primi adorant paruulum,

3 cf. Ioh. 1, 1 etc. cf. Ioh. 14, 6 4 cf. Esai. 11, 1 cf. Apoc. 5, 5 5 cf. Ex. 15, 6 etc. cf. Esai. 2, 2 cf. Ioh. 1, 29 etc. cf. Esai. 28, 16 6 cf. Ps. 18, 6. Matth. 25, 6 etc. cf. Cant. 2, 10. 14. 5, 2. 6, 8. cf. Ex. 13, 21 cf. Ioh. 10, 9. 11 9 cf. Beda de re metrica 23 et Rhabani (?) hymn. *Lumen clarum* 7 (Poetae aeui Carol. II 246) cf. Gen. 1, 9 11 cf. Luc. 1, 26 sqq. 14 cf. Matth. 2, 1 sqq.

3 tu d . . d . co . de . . . bum *T* tu dei decor te uerbum *G* de—ueritas] d . . . . . tu . . . . . *A* uerbo *S* 4 *totus uersus periit in A* ies . . . . . . . . te *T* leonum *T* legemus *T* 5—72 *desunt in G* 5—8 *in T non nisi haec seruata sunt:* . . . . . | et agnus angula . . . . . | ba flamma past . . . . . | res nostro natus . . . . . | factor çeḷ primi seculi 5 dextera (e *alt. eras.*) *C*, *D* dxtra *Pm1* 6 spo . . . . . columba *P* uel] ēl *DF* columna *C* 7 prophetis *CLFX* inuenimus *S* inueneris *L a. c.*, *C* nr̄m natū saeculū *S* nostra *P* natos (u *s.* o) *L* saecula *P* 8 sęcula (u *exp.*) *L* saecula (u *ex parte eras.*) *C* secula *SFX Cas* sc̄la *D* tu . . . factor primi . . . . . | *P* saeculi] saecula *C a. c.* 9 factor çeḷ primi *T* caeli et terrae *DF* tere | tẹ *T* 10 *uersus est eras. in L* o . . . umque *P* omniaquẹ tu creasti *S* c . . ator *P* quae] quem *X* pater] pateit *T a. c.* paseit *T p. c.* 11 uirgenis *S* •irginis (u *s. l.*) *L* receptis *S* gabrihelis *A* gabriheli *C* gabrihele *ℰ L* gabriele *PX* garaelis *T* nun|at *T* ncius (u *s.* nc) *S* 12 . . escit *A* c•rescit *L* aluus] albus *D* nos] . . . *A* munemur *T* . . nemur *A* 13 rem—puerperam] . . . . uisam . . . am *A* •em (r *s l.*) *L* uissam *F* 14—16 *praeter* ti *in* secuti *omnia perierunt in A* stelam *T* . . . am *F* paruolum *S* paruum *P*

Offerentes tus et aurum digna regi munera.
mox Herodi nuntiatum; inuidens potentiae

Tum iubet paruos necari, turbam fecit martyrum.
fertur infans occulendus, Nili flumen quo fluit.

Qui refertur post Herodem nutriendus Nazareth.
multa paruus, multa adultus signa fecit caelitus,

Quae latent et quae leguntur coram multis testibus,
praedicans caeleste regnum dicta factis adprobat.

Debiles facit uigere, caecos luce inluminat,
uerbis purgat leprae morbum, mortuos resuscitat.

[Uinum quod deerat hydriis, mutari aquam iubet
nuptiis mero retentis propinando poculo].

16—19 cf. Matth. 2, 13 sqq. 23 cf. Luc. 7, 21 sq. 24 cf. Beda de arte metrica 23 25 cf. Ioh. 2, 3 sqq.

15 offerantes *T* offerunt (*add.* ei *m2*) *C* thus *S*, (h *del.*) *L*, *FXCas* et *eras.* *C* regis *S* munerae *C* 16 herode *C* herodes *LX* erodii *D* nuntiatum] nuntiato *T* nuntiat . . *P*, *add.* est *C* ***X* inuidit *T* inuidus *LX* potenciā *L* potentiam *C* potentia *F* 17 tunc *SLPX* paruos (o *in ras.* *m2*) *C* paruulos *PX* necare *LPXCas* negare *S* turba *S* martirum *TAD* 18 oclendus *T* oculendus *C a. c.*, *D* oculents (u *s.* s) *S* occidendus *Cas* nilo *S* quod *TS* fluis *S* 19 reuertur *C* herode *S* erodem *D* nazareht *Lm1* nātzareth *C* 20 par . . . . . . . | feci . . . . *P* multatultus *S* celidus *S* 21 ladent *T* lecuntur *P* 22 celestē *S* approbat *LDFX* aprobat *T* adprobatum *C* 23 fecit *ALXCas* uigere (i *in ras.* *m2*) *L* figere *C* firmos *S* illuminat *LDFX* inlu . . . . . *T* inluminans *S* 24 uerbis purgat] . . . . . rgat *T* uerbo *S* purgat (rga *in ras.*) *L* morbos *CLX Beda* mormum *T* resuscitat] . . . . . *T* resuscetat *S* rē | *P* 25—26 *uersus interpolatos esse putant Atkinson alii* 25 erat *C* hydriis] *SCas*, (h *eras.*) *L* hidriis *P* idriis *X* hidris *TF* idris *AD* ydris *C a. c.* ydriis *C p. c.* mutari *Cas* motari *ADP* mutare *Cm2LX* motare *SC* motuari *F* mutari—iubet] . . . . . . . *T* aqua *Cas* 26 nuptis *TACm1P* mero redentis *S* mero reddentis *P* merroretantis (a *ex* e) *T* mero (e *eras.* *L*) retinctis *LX* merore tentis *C Cas* retentis . . . . . o populo *A* propinando poculo] . . . . . . . *T* propinnando *DP* propinendum (e *eras.* ei a *in ras.*) *C* propinato *Cas* puinato *S* populo *ASCLPX Cas* *Mey susp.*: Uinum quód deerát hydríis immutari aquam iubet Nuptiis mero retentis (errore tentis?) propinando poculo

Pane quino, pisce bino quinque pascit milia
et refert fragmenta cenae ter quaternis corbibus;

Turba ex omni discumbente iugem laudem pertulit.
duodecim uiros probauit, per quos uita discitur.

Ex quis unus inuenitur, Christi Iudas traditor;
instruuntur missi ab Anna proditoris osculo.

Innocens captus tenetur nec repugnans ducitur,
sistitur, falsis grassatur offerendus Pontio.

Discutit obiecta praeses, nullum crimen inuenit.
sed cum turbae Iudeorum pro salute Caesaris

Dicerent Christum necandum, turbis sanctus traditur,
impiis uerbis grauatur, sputa, flagra sustinet.

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27 cf. Luc. 9, 13 sqq. Ioh. 6, 9 sqq. 28 cf. Hincmar. Rem. de una et non trina deitate 12 30 cf. Luc. 6, 13 31 cf. Luc. 6, 16 32 cf. Matth. 26, 49. Marc. 14, 45. Luc. 22, 47 33—42 cf. Matth. 26, 50 sqq. etc.

27 pane—milia] . . . . . ce bino . . . . . lia *A* pane c(?)ino *T* panes quinos *S* pisces binos *S* pino *P* pauit *S* 28 *totus uersus periit in A* reffert *C* refertur *SB* fefert *D* et refectis *Cas* fracmenta *T* fragmentę *S* fragment . *P* quatternis *S* caternis *TDP* coruibus *DX* curbibus *T* corbibis (u *s. l.*) *C* coffinos *S* 29 ex] hęc *S* on̄is *S* discumbentis *S* discumbenti *C Cas* iuge *LX* ptullit *S* 30 dudecim *T* XII *in ras. X* uir . . *P* prouauit *T* adprobauit *S* prouit *Pm1* 31 ex quibus *TASCLPX Cas* inuenetur *T* Iuda *TAm1CPm1* traditur *AS*, *C a. c. m2* iudas xp̄o traditur *S* 32 instruentur *TAm2* instruntur *Am1Pm1* misi *ACm1DFP* misabnna *T* . . na *P* annę *S* proditores (i *s.* e) *T* per proditoris osculum *S* 33 captos (u *s.* o) *S* 34 falsis (= *falsis testibus; cf. Matth. 26, 59 sq. Marc. 14, 56 sq.*)] falsus *S* fals . . *P* crassatur *S* grasatur *AFP* grasator *T* grauatur *LX*, *Cas in mg.* offerentes *A* poncio *S* 35—36 *desunt in cod. A, qui add. notam* $\bar{d}^{s}$ 35 discudit *T* obiecct*a* *T* abiecta *C* obiecta . . . . . . crimen *P* pręsis *TS* cremen *T*, *C a. c.*, *D* 36 cum] clamat *S* turbe (e *in ras.*) *C*, *FLX* turba *TS Mey Blu* tur . . . . . . . . pro *P* iudaeorum *CL* cesaris *CD* cessaris *TSP* 37 di . . . . . . *P* negandum *TACLPX Cas* negatum *S* traditor *T* 38 impis *T*, *C a. c.*, *P* grassatur *CD Blu* grasator *T* grasatur *AFP* spota *S* fag|ra *T*

Scandere crucem iubetur innocens pro noxiis,
morte carnis, quam gerebat, mortem uincit omnium.

Tum deum clamore magno patrem pendens inuocat;
mors secuta membra Christi laxat stricta uincula.

Uela templi scissa pandunt, nox obscurat saeculum;
excitantur de sepulchris dudum clausa corpora.

Adfuit Ioseph beatus, corpus mirra perlitum
linteo rudi ligatum cum dolore condidit.

Milites seruare corpus Annas princeps praecipit,
ut uideret, si probaret Christus, quod spoponderat.

Angelum dei trementes ueste amictum candida,
quo candore claritatis uellus uicit sericum,

43 cf. Matth. 27, 51 sq. Marc. 15, 38. Luc. 23, 45 45 cf. Matth. 27, 57—59. Marc. 15, 43—46. Luc. 23, 50—53. Ioh. 19, 38—40 47 cf. Matth. 27, 66 49 cf. Matth. 28, 1 sqq. Marc. 16, 1 sqq. Luc. 24, 1 sqq.

39 . . . . . . cem *P* ascendere *S* pro noxis *A*, *C a. c.*, *P* proxis *T* 40 morte] *eras. A* mortem *X*, *praem.* moritur *S* ierebat *S* cerebat *T* . . . bat *P* uicit *TASLDFX* 41 tum—patrem] . . . . . trem *A* dum *TS* . . . *P* dñi clamorē *S* inuocans *X* 42 mors] . . . . *A* . ecuta *A* laxat stricta] . . . . . . *A* *post u. 42 add.* regna XPC uictor ingens. uastat infernalium *L* 43 uelum *S* . . . . *P* scisa *TAD* scissum est *S* pendunt *TAP* pendent *Lm2X Cas Mey* pendens *C* pendit *S* obscura *S* 44 excidentur *T* sepulcris *TD* tudum *S* du . . . clau . . corpora *T* 45—46 *om. S* affuit *DFLX* et fuit *T* mi . . . *T* myrra *Cas* myrrae *C* perlitum] . . . . . *T* 46 lintheo *CDF* . . . teo *T* rude *C* rodi *T* condidit] . . . . . *T* 47 milites] . . . . . *T* . . lites *P* seruare (re *in ras. m2*) *L* anna *TALPX* arua *C* princeps praecipit] . . . . . *T* princeps *om. F* praecepit *SLm1D* 48 ut uideret] . . . . . *T* uiderit *C* si *ex* se *L* probaret (ret *in ras.*) *L* probarit *C* prouar *T* quae *Cas* sposponderat (*pr.* o *in ras. m2*) *C* spoponderet *D* sponderat *S* sp . . . . *T* 49—52 *Mey habet hunc ordinem: 51. 52. 49. 50; sed cf. Matth. 28, 2 sqq.:* angelus enim domini—accedens reuoluit lapidem—prae timore autem eius exterriti sunt custodes 49 angelum dei] . . . . . *T* . . gelum *P* angeli *C* trementes (s *in ras. m2*) *L* timentis *S* trementes *est nominatiuus absolutus pro ablat. abs.; cf. u. 11 et u. 58:* amicti *T*, *A a. c.*, *C p. c.* amicta *L a. c. m2*, *C a. c.* amicum *Pm1* 50 qua *C* qui (i *in ras. m2*) *L*, *X* quae *Mey* claritatus *T p. c.* uelus *T* uelud *C* uincit *TP* siricum *TAS*, *C a. c. m?*, *P*

Demouet saxum sepulchro, surgit Christus integer;
haec uidet Iudea mendax, haec negat, cum uiderit.

Feminae primum monentur saluatorem uiuere;
quas salutat ipse mestas, conplet tristes gaudio.

Seque a mortuis paterna suscitatum dextera
tertia die redisse nuntiat apostolis.

Mox uidetur a beatis, quos probauit, fratribus;
quod redisset, ambigentes intrat clausis ianuis.

Dat docens praecepta legis, dat diuinum spiritum,
spiritum dei perfectum, trinitatis uinculum.

Praecipit totum per orbem baptizari credulos
nomen patris inuocantes, confitentes filium.

Mystica fide reuelat tinctos sancto spiritu,
fonte tinctos, innouatos, filios factos dei.

55 cf. Matth. 28, 10. Marc. 16, 7. Act. 2. 32   57 cf. Luc. 24, 36 sqq. Ioh. 20, 19 etc.   59 cf. Ioh. 20, 22   60 cf. Hincmar. Rem. de una et non trina deitate 1   61 cf. Matth. 28, 19. Marc. 16, 15   62 cf. Ioh. 3, 5. Rom. 8, 14 etc.

51 demouit *ASCDF* demuit *T* . . mouit *P*   sepulcro *D* sepulcrum *T* sepulchri *S*   surgens *TACDFP Mey*   intiger *A*, *C a. c. m?*, *DFP*   52 uidet *Mey* uidit *codd. et edd. celt.*   iudas (s *ex parte eras.*) *S*   mentax *D*   negauit *S* uideret *TASLm1P* uiderat *F* uider . . *P*   53 . . . ine *P*   f . . . . . rimum *A* monent . . *A* monenter *T* monentem *C* munentur *P*   saluatorem] . . . . . *A* saluato rem *S*   54 *totus uersus periit in A*   qua *TC*   ipse] . . . . *P* mestas (a *ex* e) *T*, *SC*   conplens *S*   tristis *CLm1*   gaudium *L a. c.* 55 s . . . *P*   seque a mortuis] seque et suos stratus *S*   suscidatum *T* suscetatur *S* suscitauit *X*   56 reddisse *S* redise *D* rediisse *F* redisset *C*   nuncians *S* nuntians *C*   57 uidedur *T* audetur *C*   a beatis] habiatis *T*   probrauit *T*   58 quos *SLX*   redisse *CLX*   ambigentem (tem *in ras. m2*) *C* intret *TD*   causis (l *s.* ca) *T*   clausis ianuis *Cas Mey Blu* ianuis clausis *codd.* 59 dat, docens *Mey*, *sed susp.* edocens *uel* et docens   60 spiritum] sanctum *C* 61 praecepit *SCD* praecoepit *Lm1*   todum *T*   toto p orbe *S*   babtizari *DFP* baptizare *SLXCas* babtizare *C*   62—64 *coniungit Mey*   62 confidentes *TS*   63 mistica *ALm1* mestica *T*   misticā fidem *S*   tincto *C* iuncto *S* 64 fonte cunctis innouatis filiis factis dei *S*   filios factos dei (*s. uoces pos. m1 signa* c a b) *L*

Ante lucem, turba fratrum, concinamus gloriam,
qua docemur nos futuros sempiterno saeculo.

[Galli cantus, galli plausus proximum sentit diem,
nos cantantes et precantes, quae futura, credimus.

Inmensamque maiestatem concinamus iugiter,
ante lucem nuntiemus Christum regem saeculo,

Ante lucem decantantes Christo regi domino
et, qui in illum recte credunt, regnaturi cum eo.

Gloria patri ingenito, gloria unigenito
simul cum sancto spiritu in sempiterna saecula].

73 sq. cf. Hymnus *Mediae noctis tempus* (Anal. hymn. LI n. 1)

65 lucem *om. C* turb . . . . . . . . . |qua *P* fratrum] . . . . . *A* concinemus *F* concinnemus *TSLm1CDBlu* concinimus *Cas* concin . . . . *A* gloriam] . . . . . *A* 66 *omnia perierunt in A praeter 1 litt.* s quia *S* docemus *S* . . . mur *P* futura *C* futuri *DF* futu . . . *T* se . . . . . no *T* sempiterna secula *CDF Cas* semp . . . . . . . . *P* 67—74 *uersus interpolatos esse putat Atkinson, idem censet Blu de u. 71—74* 67 plausus—diem] plau . . . . . se . . . . . em *T* sentet *A* sencio *S* 67—68 senti . . . . . . . . *P* 68 noscentes *T a. c.* nos canentes *ASLX* nos cantemus *Cas* quae—credimus] . . . . . . *T* 69 inmensamque maiestatem *Mey* maiestatemque (magestatemque *Lm1* maiestatem *Lm2X*) inmensam *codd. Cas Blu* concinemus *DF* concinnemus *ASCLm1P Blu* concinimus *Cas* concinamus iugiter] . . . . . . *T* uniter *A CasMey* giter *Pa.c.* 70 ante lucem] . . . . . ucem *T* nuntiamus *CF* christo regi saecula *LX* regem *om. S* seculi *S* saecu . . *P* regem saeculo] . . . . . . *T* 71 ante lucem] . . . . . . *T* decantantes] . . . antantes *T* decantes *P* nunciemus *S* nuntiemus *ALX Cas* christum regem *AS Cas* domino] dominum *S* domini *Cas* saeculo *A* 72 et *om. ASLX* in illo *LX* in eo illo *S* rectae *A* recti *TCLX* re . . . *P* regnaduri *T* eo] deo *F* 73—74 *om. S* 73 ingenito] genitori *LX* 74 simul] una *LFX*, *om. TCP* spiritu *om. P* in saecula saeculorum *C* amen *add. LX*

# V.

# FRAGMENTA MINORA.

## A.

Cou 1367

## EX LIBRO CONTRA CONSTANTIUM.

*Hilarius quoque uir acris ingenii scribens ad Constantium imperatorem de incarnatione domini sic ait:*

Filius, *inquit*, dei factus homo deus est.

*Et praeposterans repetit:*

Deus, filius hominis factus, est deus — homo enim factus est deus, non deus factus est homo — et filius hominis factus est filius dei. superauit enim magnitudo Christi domini paruitatem seruilis formae, ita ut ipsa seruilis forma, quam adsumpsit, cessaret esse seruilis per eum dominum, qui eam adsumpsit. si enim, qui natura 2

9 cf. Hilar. in ps. 143, 7     cf. Phil. 2, 6 sq.

*B* = cod. Barberinianus 505 s. IX.
*P* = cod. Parisinus 12269 s. IX.
*A* = cod. Augustanus 13 s. IX.
*R* = cod. Uaticanus Reginensis 238 s. IX/X.
*F* = cod. Abrincensis 72 s. XI/XII.
*C* = cod. Carnotensis 88 s. XII.
*S* = cod. Sarisberiensis 61 s. XII.
*Feu* = ed. Feuardentii, ad calcem op. S. Irenaei, Coloniae 1596.
*Cou* = ed. Coustantii col. 1367.

1 *Duo illa fragmenta, quae ad libellum contra Constantium imperatorem pertinuisse uidentur, tradita sunt opere, quod inscribitur* Conflictus Arnobii et Serapionis, *II 13 (LIII 239 M); cf. Praef. V 1*     3 hylarius *S*     ingeniis (s *ex parte eras.*) *R*     ad] in *Feu; de uariis titulis* in, ad, contra Constantium *u. Studien I 138*     constancium *S* constantinum *AR*     imp̄ *B*     5 inquit] *A* inquid *BR*, (t *s.* d) *P*, *om. Feu Cou*  autem *FCS*     factus] *add.* ē, *sed postea eras. R*     est *om. Feu*     6 reppetit *R*     de praeposterato sermone *in mg. B*     7 Deus filius hominis factus est *Cou*     homo enim factus est deus] *B et Pm3 in mg.* hominis autem perfectus est deus *FCS*, *om. BA Feu*     8 et] sed *susp. Cou*     9 xp̄i *B*, *om. cett. codd. Feu Cou*     10 ipse *FCS*     forma seruilis *FCS*     forma—esse *om. FCS*     11 eum] eundem *C*

non sunt filii dei, per ipsum efficiuntur filii dei, quanto magis ipse, qui natura filius dei est, hunc, cum quo uoluntate sua aluo uirginali conceptus et natus est, ita sublimauit in deum, ut in eius nomine omne genu flectatur, caelestium et terrestrium et infernorum, et omnis lingua confiteatur, quia dominus Iesus Christus in gloria est dei patris.

1 cf. I Ioh. 3, 2    3 cf. Phil. 2, 9    Phil. 2, 10 sq.

1 sunt *om. Pm1ARFeuCou, add. in mg. Pm3*    *pr.* dei *om. B*    fili *B*
2 est *om. R*    3 nomine eius *Feu*    4 omne *om. FS*    flectetur *C*, (a *s.* e) *F*
chelestium *R*    et *om. B*    5—7 et omnis—patris *om. Feu*    5 linguae *R*
6 confiteatur] *add.* ei *FCS*    Iesus *om. R*

## B.

Cou 1365 s qq.

## EX TRACTATIBUS IN IOB.

### I.

*In quadam uero homilia de libro sancti Iob attende, quid dicat, quemadmodum ipsius diaboli aduersus nos indesinens bellum ex hoc fieri asserat, cum ea mala, quae in nobis sunt, excitat contra nos, quod in nostram fieri utilitatem uult docere, conuertente scilicet diuina misericordia malitiam diaboli ad purgationem nostram:*

Tanta enim et tam admirabilis, *inquit*, in nos misericordiae dei bonitas est, ut, per quem in Adae offensa generositatem primae et beatae illius creationis amisimus, per eum rursum id, quod amisimus, obtinere mereamur. tunc enim diabolus inuidens nocuit, nunc autem, cum nocere nititur, uincitur. mouet enim per infirmitatem carnis nostrae omnia potestatis suae tela, cum ad lasciuiam accendit, cum ad ebrietatem illicit, cum ad odia stimulat, cum ad auaritiam prouocat, cum ad caedes instruit, cum ad maledicta exacerbat. sed 2

10 sq. cf. Hilar. in Matth. 8, 5. 10, 4 etc.

*B* = cod. Britannici Musei 23944 s. XI.
*A* = cod. Parisinus Armamentarii 477 s. XII.
*C* = cod. Bituricensis (ol. Casalinus) 83 s. XII.
*F* = cod. Aurelianensis (ol. Floriacensis) 162 s. XI.
*P* = cod. Parisinus (ol. Bigotianus) 2101 s. XII.
*T* = cod. Trecensis (ol. Clareuallensis) 528 s. XII.
*V* = cod. Uaticanus 503 s. XII.
*W* = cod. Uindobonensis 1523 s. XIV.
*U* = cod. Uaticanus Urbin. 83 (ol. 125) s. XV.
*Era* = ed. Erasmi VII (Basileae 1556) 981.
*Lou* = ed. Louaniensis VII (Coloniae Agrippinae 1616) 341.
*Mau* = ed. Maurinorum X (Parisiis 1696) 543 sq.

1 *Tria sequentia fragmenta uidentur esse deprompta ex opere Hilarii deperdito, cui erat titulus* Tractatus in Iob; *cf. Praef. V 2 et Studien III 91 sq. primum fragmentum traditum est a S. Augustino in libro II contra Iulianum c. 8 (27)* 4 omelia *codd.* Iob sancti *A* dicat *sc.* beatissimus Hilarius 5 aduersum *C* 7 in *om. U* fieri *om. W* 9 ammirabilis *PT* inquit *om. CMau* 10 offensā *B* 11 id *om. AT* 12 nocuit] uicit *F*, *om. BW* 15 inlicit *BP* 16 cedes *BAT* scelus *W*

cum per firmitatem animi horum omnium subrepentia incentiua reprimuntur, emundamur a peccato per huius uictoriae gloriam; dictum enim ita est: aut quomodo se emundabit natus ex muliere? quia non extante hoste non erit bellum, cessante deinde bello uictoria deerit. collidentium autem aduersus nos uitiorum uictoria non adepta non erit emundatio ulla uitiorum, quia his insidiis corporis nostri pirata uicto conluctantium aduersus 3 nos passionum concertatione purgamur. memores igitur, *inquit*, et conscii illa ipsa corpora nostra omnium uitiorum esse materiem, per quam polluti et sordidi nihil in nobis mundum, nihil innocens obtinemus, gaudeamus nobis esse hostem, in cuius concertatione quodam concertationis nostrae bello dimicemus.

3 Hiob 25, 4

1 anima *Fm1* animę *Fm2* subripentia *W* 4 exstante *W* 5 deinde] de *W* conlidentium *P* aduersū *C* 7 pyrata *F* colluctantium *AC*, *Fp.c.*, *TVWU* aduersū *BCFW* 8 concertationē *P* memores] *praem.* an *U* igitur] ergo *VU* inquit *om. Cou* 9 ipsa illa *BFW* nostra corpora *W* 10 per qua *AT* pro qua *CP Era Lou* 11 optinemus *BF* nobis] *praem.* in *U* ọṇcertatione *F* concertamine *U* certatione *ATV*

## II.

*Item quod eum dixisse commemorat:*

Quas Iob litteras legerat, ut abstineret se ab omni re maligna? quia deum sola mente uitiis non ammixta ueneratur, deum autem colere proprium iustitiae officium est.

*Quid fecisset; Iob dicit, non quid in hoc saeculo perfecisset aut sine gratia saluatoris, quem etiam prophetauit, uel fecisset uel perfecisset.*

15 cf. Hiob 1, 1

13 *Fragmentum inuenitur apud S. Augustinum in libro de natura et gratia 62 (72); repraesentamus textum in editione Uindobonensi (CSEL LX 287, 20—288, 2) a C. Vrba et I. Zycha suppeditatum ad unum addentes lectiones uarias, quae usque adhuc in ceteris Augustini uel Hilarii editionibus legebantur*, ueneratur *et* iustitiae proprium *codicum auctoritate minime niti* 14 eum *sc.* beatum Hilarium commemorat *sc.* Pelagius

## III.

*Sanctus Hilarius dicit:*

Panem cotidianum da nobis hodie. quid enim tam uult deus, quam ut cotidie Christus habitet in nobis, qui est panis uitae et panis e caelo? et quia cotidiana oratio est, cotidie quoque ut detur, oratur.

3 sqq. cf. Ambros. (?) de sacram. V 25 Luc. 11, 3 4 cf. Eph. 3, 17 5 cf. Ioh. 6, 35. 48 cf. Ioh. 6, 51. 59 etc.

$P$ = cod. Parisinus 3846 s. IX.
$U$ = cod. Uindobonensis 411 s. X.
$E^1$ = cod. Escurialensis d. I. 1 s. X ex.
$E^2$ = cod. Escurialensis d. I. 2 s. X.
$R$ = cod. Palatinus 575 s. X.
$N$ = cod. Parisinus 1455 s. X.
$M$ = cod. Matritensis Bibl. Nat. P. 21 s. X/XI.

1 *Fragmentum seruatum est in actis synodi Toletanae IV (anni 633) cap. 10 (Fr. A. Gonzalez, Collectio canonum ecclesiae Hispanae, Matriti 1808, p. 370)* 2 larius *U* 3 cottidianum *U* odie *PN* 4 uul *P* cottidie *U* 5 ę *U* de *PRN* quia] qui *U* cottidiana *U* 6 cottidie *U*

Cou 1366

## C.

## EX COMMENTARIO IN MATTHAEUM.

*Item eiusdem in prooemio expositionis euangelii secundum Matthaeum:*

Erat namque primum necessarium nobis, ut unigenitus deus nostri causa homo natus cognosceretur.

*Item in consequentibus:*

Ad id, quod deus erat, homo, id quod tum non erat, gigneretur.

*Item in eodem:*

Tertium deinceps illud congruum fuit, ut, quia deus homo genitus in mundo *et cetera.*

*A* = cod. Parisinus Armamentarii 483 s. IX.
*M* = cod. Britannici Musei 16414 s. XI/XII.
*p* = cod. Parisinus 14860 s. XIII in.

*Illa tria fragmenta pertinentia ad prooemium commentarii Hilariani in Matthaeum nunc deperditum tradit Cassianus in opere, qui inscribitur* Contra Nestorium, *VII 24. repraesentamus textum et lectiones uariantes secundum editionem Uindobonensem (CSEL XVII 383, 1—8) a M. Petschenig paratam* 3 in eiusdem in *M* eiusdem sc. Hilarii p̄mio *M* proemio *p* euuangelii *p* 4 matheum *A* math̄m *p* 11 tercio *M* congru|gruum *p*

## D.

Cou 1366

## DE EXPOSITIONE EPISTULAE AD TIMOTHEUM.

*Sanctus igitur Hilarius in expositione epistolae ad Timotheum sic loquitur:*

Nam et cum dicit scriptura: homo Christus et cum dicit: Christus mortuus est et cum dicit: uerbum caro factum est, non spoliandus est per fraudulentiam legentis expositionibus suis sermo. namque ubi 'homo Christus' est, praecedit: 2 mediator dei atque hominum: ex deo homo, utrumque unum et inter hominem et deum medius confessione in se utriusque naturae. ubi 'Christus mortuus', subicitur: qui resurrexit, qui est in dextera dei. in morte eius carnis nostrae infirmitas est, in resurrectione uirtus eius, in consessu dei dignitas.

5 I Tim. 2, 5  6 Rom. 8, 34  Ioh. 1, 14  7 sqq. cf. Hilar. de trin. X 66  9 I Tim. 2, 5  11 Rom. 8, 34

Codices u. p. 231.
*Agu* = I. Saenz de Aguirre, Collectio maxima conciliorum omnium Hispaniae et noui orbis, Romae 1694.
*Gon* = Fr. A. Gonzalez, Collectio canonum ecclesiae Hispanae, Matriti 1808.

1 *Fragmentum inuenitur in actis synodi Hispalensis II (anni 619) cap. 13 (Gonzalez 651); de ipso fragmento u. Praef. V 4 et Studien III 93 sq.*  3 ergo *$E^1E^2$AguCou*  hylarius *M* elarius *U*  expedicione *U* explicatione *Agu*  epistule *U*  thimotheum *PUM*  6 est *om. P$E^1E^2$RM Gon*  7 expoliandus *Gon* spoliansdus *P*  est spoliandus *Cou*  fraudulentia *R*  8 suis. sermo *PRM*  nam *AguCou*  9 adque *PM* et *R*  ex deo—unum et] ut ex utroque, deo et homine, unus subsistat; sitque *Agu Cou*  10 confessionem *M*  in se utriusque] insecurisque *U*  11 se *om. PN*  ubi] *add.* uero *Agu Cou*  12 resurrexi *M*  13 uirtus eius] uirtutis eius potentia *M*  consensu *UNMGon*

Cou 1368

## E.

## EX OPERE INCERTO.

*Ecclesiae catholicae aduersus hereticos acerrimum defensorem uenerandum quis ignoret Hilarium episcopum Gallum? qui cum de Christi carne ageret, attende quid dixerit:*

Ergo cum missus est, *inquit*, in similitudine carnis peccati, non sicut carnem habuit, ita habuit et peccatum. sed quia ex peccato omnis caro est, a peccato scilicet Adam parente deducta, in similitudine peccati carnis est missus existente in eo non peccato, sed peccati carnis similitudine.

6 sqq. cf. Hilar. de trin. X 25 cf. Rom. 8, 3

1 *Fragmentum hoc operis Hilariani incerti (Commentarii in epistulas Paulinas?) asseruatum est in Augustini l. c. Iulianum I 3 (9). libros manu scriptos, quos adhibuimus, et editores (Era 940, Lou 327, Mau 501) u. supra p. 229. fragmentum cf. etiam cum August. l. c. I 7 (32):* Sanctus Hilarius dicit ex peccato esse omnem carnem praeter illius, qui uenit in similitudine carnis peccati sine peccato. dicit sub peccati origine et sub peccati lege natum esse, cuius uox est: ego in iniquitatibus conceptus sum (*Ps. 50, 7*) *et II 4 (8):* Et ideo uenerandus Hilarius ex peccato esse omnem carnem non cunctatus est dicere. sed numquid ideo negauit ex deo? 3 haereticos *edd.* 4 ignorat *Era Lou* hylarium *AU* episcopum hylarium *A* 5 quid] quę *BW* 6 cōmissus *W* similitudinem *CVEra* 8 omnis *om. A, exp. T* parentis *V* 9 similitudinem *V* carnis peccati *FV* exsistente *P* 10 carnis peccati *F*

# VI.

# SPURIA.

*A.* **EPISTULA AD ABRAM FILIAM.**

*B.* **HYMNI SPURII.**

# INDEX NOTARUM

(ad 'Epistulam ad Abram').

*A* = cod. Sangallensis 567 s. VIII/IX.
*B* = cod. Sangallensis 577 s. IX/X.
*C* = cod. Bruxellensis 3183 (7666—7671) s. X.
*D* = cod. Rotomagensis 758 s. X.
$E^1$ = cod. Casinensis 139 s. XI.
$E^2$ = cod. Casinensis 144 s. XI.
$E^3$ = cod. Casinensis 145 s. XI.
$E = E^1 E^2 E^3$ consentientes.
*F* = cod. Uaticanus Ottobonianus 120 s. XI.
*Φ* = cod. Uallicellianus Tom. V s. XI.
*J* = cod. Salisburgensis S. Petri a. XI. 2 s. XI/XII.
*G* = cod. Bruxellensis 3223 (9290) s. XII.
*H* = cod. Einsidlensis 249 s. XII.
*L* = cod. Zwettlensis 33 s. XII.
*M* = cod. Monacensis 2555 s. XII.
*N* = cod. Monacensis 17137 s. XII.
*O* = cod. Monacensis 21528 s. XII.
*U* = cod. Uaticanus 1193 s. XII.
*W* = cod. Uindobonensis 684 s. XII.
*α* = *ABC* consentientes.
*μ* = *JLNOW* consentientes.
*ε* = codices omnes consentientes.
*Bad* = ed. a Badio impressa, Parisiis 1510.
*Era* = ed. Erasmi, Basileae 1523.
*Lyp* = ed. Lypsii, Basileae 1550.
*Gil* = ed. Gillotii, Parisiis 1572.
*Cou* = ed. Coustantii, Parisiis 1693.
*Δ* = *Bad Era Lyp Gil* consentientes.
*Θ* = editores omnes consentientes.
notas alias u. p. 2.

## A.

# EPISTULA AD ABRAM FILIAM.

Dilectissimae filiae Abrae Hilarius in domino salutem.

1. Accepi litteras tuas. intellego desiderantem te mei esse et certe ita habeo. sentio enim, quantum praesentia eorum, qui amantur, optabilis sit. et quia grauem tibi esse absentiam meam scirem, ne me forte impium esse erga te existimares, qui tam diu a te abessem, excusare tibi et profectionem meam et moras uolui, ut intellegeres me non impie tibi, sed utiliter deesse. namque 2 cum te, filia, ut unicam, ita, quantum a me est, et unanimem habeam et uellem te pulcherrimam omnium et sanissimam uiuere, (2) nuntiatum mihi est esse quendam iuuenem habentem

2 Incipit (*om. GH* incibit *A*) epistola sancti (sancti *om. JLW* beati *H*) hilarii (hylarii *FJLW*) episcopi (*om. G*) ad filiam suam abram (apram *GH* afram *JL* directam *F*) *ABDFJGHLW* incipit epła beati ilarii epi quam misit abrae filiae suae *C* item epistola sancti hylarii ad apram filiam suam ab exilio destinata (destinatam $E^2E^3$) *E* incipit epła ipsius ad filiam suam abram *M* incipit epła s. hilarii quam misit de exilio filiae suae abrae *N* item epła s. hylarii ad karissimam filiam affram *O* item epła sancti hilarii *Φ* epła hilarii ad apram filiam suam *U* 3 aprae *EFΦGHU* afrae *JLWm1* habrę *H* affre *O* aprae filiae *FG* hylarius *EΦ*, (hilarius *MNW*) *μ, U* salutem in domino *F* 4 accipe *D* tuas] *add.* in quibus *Cou* intellegendo *H* te desiderantem *α* 5 certum *EFGΘ* certo *DμU* sentio—praesentia *om. μ* sentio enim quantum] quod *M* praesentia eorum] impraesentiarum *E* in praesentiarum *ΦU* eorum] horum *DFJGHNO* uerum *LW*, *om. EΦU* 6 qui amantur] quia (qui *N*) amor *μ* qui amant tua *U* amatur *EΦ* obtabilis *Φ* mutabilis *μ* tibi grauem *F* esse tibi *U* esse *om. M* absentiam *om. U* absentiam meam esse *G* 7 scio *FHM* scire *O* sentio *G* esse *om. F* existimaris *D* estimares *Φ* 8 a *om. MU* te *om. M* abessem a te *Φ* absens (absensus *L*) sum *Mμ* mores *A a. c.* 9 ut non intelligeres me *G* intellegeris *D* 10 filiam *FGMμ* ut filiam *ΦU* a] ad *ACEΦMU* in *H* et] ut *FGMμ*, *om. Δ* unanimem] animam meam *G* 11 *pr.* et *om. Θ* 12 nuntiatum] *add.* ergo *Gil Cou; Θ sumunt ab illa uoce* nuntiatum *initium nouae sententiae, Cou insuper noui capituli* est mihi *FGHMμ* margaritas et uestes inaestimabiles habentes *U*

margaritam et uestem inaestimabilis pretii, quam si quis ab eo posset mereri, super humanas diuitias et salutem et diues et saluus futurus esset. ad hunc ergo his auditis profectus sum.

2. Ad quem cum per multas et longas et difficiles uias ue-
nissem, uidens eum statim procidi. adest enim tam pulcher iuuenis,
ut ante conspectum eius nemo audeat consistere. qui ubi procidisse
2 me uidit, interrogare me iussit, quid uellem et quid rogarem. et ego
respondi audisse me de ueste sua et margarita et uenisse et, si
eam mihi dignaretur praestare, esse mihi filiam, quam uehementer
diligerem, cui hanc uestem atque margaritam quaererem. et inter
haec prostratus in faciem fleo plurimum et noctibus ac diebus
gemescens rogo, uti audire dignaretur precem meam.

3. Post quae, quia bonus iuuenis et melius illo nihil est, ait mihi: 'nosti hanc uestem atque hanc margaritam, quam a me lacrimans rogas, uti eam filiae tuae concedam?' et ego respondi illi: 'domine, auditu cognoui de ipsis et fide credidi et scio, quia optimae sunt et

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1 margaritas *G* uestes *G* pretii *om. U* quē (a *s.* ē *m2*) *A* quem *DΦU* quae (quem *L*) *Mμ* quas *G* 2 possit *CFH* posset ab eo *M* inueniri *U* super] semper *Φ* et salutem *om. Φ* 3 futurus esset] fieret *Cou* hunc] hoc *μ* huc *C* ergo *om. HCou* profectu*s *A* 4 per *om. DLW* diffiles (ci *s. l.*) *C* uenissemus *U* 5 procedi *A a. c. m2, D* est *GM* pulchrū *Φ* 6 ut] et *Φ* conspectu *Φ* consistere audeat *MμU* pcisse (fi *s. l.*) *Φ* procedisse *A a. c. m2, D* me procidisse *EFCou* 7 **uidit (*forte eras.* me) *F* interrogari *DEFGΘ* uelim *A a. c. m2* 8 sua *om. G* sua et] *add.* de *ΦMμ* *alt.* et] *add.* ideo *Mμ Era Lyp Gil* ob id *H Cou* uenisse] uenissem (e *add. m2*) *A, U* uenisse me *BCm2* uenesse me *Cm1, om. D* *tert.* et] ut *Am2BCLMW, om. DEΦU* 9 *pr.* mihi *om. FG* dignaretur mihi praestare *BCDΦHU* dignaretur praestare mihi *Mμ* esset filia mihi *C* filia *D* 10 inter haec] in terra (terram *FΔ*) *EFΦΔ* 11 haec] hanc *A a. c., D* in *s. l. Am2, om. DEFΦ* facie *EΦ* multum *Mμ* plurimum in faciem fleo *U* 12 gemiscens *Am2Bm2 CFμΔ* gemens *EU* ingem$^{i}$scens *GHM Cou* ut *ΦHWm1* uti aut *D* precem] uocem *Mμ* precēm eam *Φ* 13 post quae] post *U* sicque *α* bonus *om. G* iuuenis bonus *Φ* iuuenis] *add.* est *HMU, praem.* est *Cou* illo melius *U* melior *H* illo] eo *L* nullus *H* 14 nosti] nocte *D* atque] et *F* *alt.* hanc *om. FMμ* quae *G* quod *DEΦLN* qs (s *in ras. et* a *s. l. m2*) *W* lacrimis *DEFGHμΘ* lacrimas *Φ* 15 rigas *Φ* ut *Φ* ea *G* eas *Wm2* etiam *Φ* et *om. U* respondeo *M* 16 de ipsis] de illis *ΦM, om. G* fide] fidem (m *exp.*) *A, praem.* ipsa *G* credidi] didici *Φ* optima *G*

salus uera est hac ueste uti et hac margarita ornari'. et statim ministris 2
suis praecepit, ut mihi et uestem hanc et margaritam ostenderent.
et confestim ita fit. hanc primum uestem uidi; uidi, filia, uidi,
quod eloqui non possum. numquid non sericum secundum subtilitatem
eius spartum erat? numquid candori eius niues comparatae
non nigrescebunt? numquid aurum iuxta fulgorem eius
non liuidatur? ipsi enim multicolor et nihil prorsus comparatum
ei poterat aequari. post quam uidi margaritam, qua uisa statim 3
concidi; non enim potuerunt oculi mei sustinere tantum eius
colorem. nam nec caeli nec lucis nec maris nec terrae species
pulchritudini eius poterat comparari.

4. Et cum prostratus iacerem, ait mihi quidam de assistentibus:
'uideo te sollicitum et bonum patrem esse et hanc uestem atque hanc
margaritam ad filiam tuam desiderare, sed, ut magis desideres, ostendo
tibi, quid adhuc haec uestis atque margarita boni habeat. uestis 2
haec numquam a tineis comeditur, non usu atteritur, non sorde infi-

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1 *pr.* hac] huic *EΦU* uesti *ΦU* feste *C* uti et hac margarita ornari *om.EΦU* 2 suis] eius *Φ* praecepit ministris suis *E* mihi et *om.U* *pr.* et *om.ΦMμU* et uestem (*pr.* t *et* u *in ras.*) *C* 3 cum festim *D* hanc] ac *F* anno *Mμ* primo *FGHMμ* uestem primo *GBadGilCou* filiam *Φ* *tert.* uidi] *add.* et *HLW* 4 quod] quae *EΦHU* quo *D* eloqui] et eloqui *M* loqui (et loqui *LN*) *EΦHμU* non sericum—erat *om.U* *alt.* non] nam *α* non et *Mμ* sericum] siricum *D* secum *Φ*, *add.* in ea *H* 5 *pr.* eius *om.G* spartum erat] sparteum erat *G* pastum erat *Jm2O* partium erat *Φ* ex parie *Am1* est parthicum *Am2BC* parte humerat *F* candor *DΦ* niue *Φ* 6 non *s.l.A* nigrescebunt] *α* nicriscibunt *D* nigrescent *FGMμ* nigrescunt *EHΦU* nigrescebant *Θ* 7 liuidat *ABDG* liquidat *EΦ* liquidatur *U* ipsa *GHΘ* ipsum *Am2BC* yris *E* multi colores eius *Mμ* prorsum *D* comparato *A a.c.m2* compatum *B a.c.m2* 8 poterit *U* ei poterat comparatum aequari *Mμ* quam] quae *DFLMW* uideo *DFG*, *add.* et *FG* qua uisa] *om.EU* quā uisā *Φ* uisam *D* statim *om.F* 9 concedi *A a.c.m2*, *D* sustinere oculi mei *G* eius *om.αM* tantum colorem sustinere *M* 10 fulgorem *U* species *om.Φ* 11 eius *om.μU* poterit *U* compari *D* comparari poterunt *M* erat comparare *μ* 12 stratus *D* 13 atque] et *G* *alt.* hanc *om.FMμU* 14–15 ad filiam—margarita *om.Φ* filiae tuae *GU* magis desideriis *D* ostendam *G* 15 haec *om.L* ac *U* habet *Φ* 16 a *om.DEFMμU* a tineis numquam *C* comeditur] consumitur *Mμ* non usu—scinditur (*explent unam lineam in A*) *om.BCU* *pr.* non] nec *Φ* adteritur *D* atterritur *H* non sorde—scinditur *om.EΦ*

citur, non ui scinditur, non damno amittitur, sed semper talis,
qualis est, permanet. margarita uero haec uirtutis eius est, ut, si quis
ea induitur, non aegrotet, non senescat, non moriatur. nihil omnino
in se habet, quod sit obnoxium corpori, sed utenti ea nihil accidit, quod
aut mortem afferat aut aetatem demutet aut impediat sani-
3 tatem'. quod ubi audiui, filia, exanimari magis desiderio margaritae
et uestis istius coepi et, sicut prostratus iacebam, indeficienti fletu
et intenta oratione iuuenem precari coepi dicens: 'domine sancte,
miserere preci meae et miserere sollicitudini uitae meae; si enim
hanc uestem mihi et margaritam non concedis, miser futurus sum:
filiam meam uiuentem perditurus sum. ego propter hanc mar-
garitam et uestem peregrinari uolo. scis, domine, quia tibi
non mentior'.

5. Postquam uocem meam audiuit, iubet me leuare et ait mihi: 'mouerunt me preces et lacrimae tuae et bene est, quod hoc credidisti. et quia dixisti te pro hac margarita ipsam uitam tuam uelle impendere, non possum eam tibi negare, sed scire debes propositum

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1 ui *om. Mμ*   non damno amittitur (ammittitur *D* adimitur *Mμ*) *ante* sorde inficitur (afficitur *Mμ*) *DHMμ*   talis] *add.* manet *M*   2 est, permanet] semper manet (est *s. l. W m2*) *Φμ* est *M*   margaritae *ABEFH Cou*   haec] talis *M m1*   huius haec *EU*   uirtutes *A a. c. m2* uirtus *ΦHMμU Cou*   eius *om. HM Cou*   est eius *Φ*   qui *D*   3 eam *DEFΦGU Cou*   induit *G* induerit *Cou*   non aegrotet *om. Mμ*   senescit *A p. c. m2, D p. c.*   moritur *A a. c. m2*   nihil in se omnino habet noxium *U*   4 habeat *A p. c. m2, BCE*   quod sit *om. EΦ*   obnoxium (*idem quod* noxium)] in se obnoxium *E* noxium *U Cou*   corpori *om. U*   corporis *LOW*   eam *CDμ*   nil *Mμ*   accidat *E* accidet *Φ* accedit *A a. c. m2, H*   accedat *DG*   5 *pr.* aut *om. H*   demutet] *FGMμΘ* immutet *H* commutet *Φ*   diminuat *α*   sanitati *DFΦGH*   6 filia audiui *F*   audiuit *Φ*   exanimare *Φ*   examinari *D*   magis] *add.* cępi *G*   desiderio] *add.* quã, *sed postea del. A*   7 *pr.* et *om. C*   istius] ipsius *C, om. H*   coepi] caepi *E, om. G*   iacebam prostratus *G*   indeficiente *αJLMN*   8 orationem *D*   caepi *E*   sancte] *add.* pater *Φ*   9 memorare precis *α*   uitae] *praem.* et *DFGHΘ* ac *U*   enim *om. Mμ*   10 et margaritam mihi *ELM*   concedas *Φ*   11 filiamque *Cou*   uiuentem] iuuenem *Mμ*   sum *om. Cou*   uestem et margaritam *Cou*   12 quia *om. Mμ, praem.* scis *H*   tibi *om. G*   14 leuare] surgere *G*   15 preces tuae et lacrimae *U*   bonum *G*   hoc] in hoc *Φ, om. FHMμ*   16 quia *om. Mμ*   propter (pro *D*) hanc margaritam *αD*   hac] *add.* ueste et *E*   tuam] meam *W a. c.*   17 sed scire] scire tamen *H*

et uoluntatem meam. uestis, quam ego dedero, talis est, ut, si quis 2
uoluerit ueste alia colorata et serica et aurata uti, hanc uestem meam capere non possit. sed illi dabo eam, quae contenta sit serio habitu et natiuis coloribus et insumptuoso textu uestiri, ita ut propter consuetudinem purpuram perangustam uestis habeat, non etiam purpura ipsa diffundatur in uestem. margarita uero, quam 3
a me petis, naturae eius est, ut habere eam nemo possit, qui margaritam alteram habuerit, quia aliae margaritae aut de terra aut de mari sunt, mea autem, ut ipse tu uides, speciosa et pretiosa est, incomparabilis et caelestis est, non dignatur ibi esse, ubi aliae sunt. non enim rebus meis conuenit cum rebus hominis, quia, qui ueste mea et margarita utitur, in aeternum sanus est — non febre exardescit, non uulneri patet, non annis demutatur, non morte dissoluitur —, ae-

5 cf. Hieron. ep. XXII ad Eustochium 13

1 et *s. l. A* meam *om. G* uestem *JO* quis] qua puella *H* 2 alia ueste *J* uestem aliam coloratam *DΦO, W a. c. m2* colorata] decorata *G* *pr.* et] aut *α*, *om. U* sericam et auratam *ΦO, W a. c. m2* aurata uel serica *U* sirica *D* et aurata] deaurata *H* aurata• *A* aurati (a *s.* i) *J* hanc] *ita in ras. Am2BC* in *DEHOU*, *eras. W*, *om. cett. Θ* ueste mea *DEH* 3 accipere *G* quae] qui *F* ut *α* contentus *F* contempta *Φ* contenta sit] contempserat *M* contemnat se *E* contempnit *U* sit] *add.* non *FGH*, (*s. l. Wm2*, *om. L*) *μΘ* serio] *αD* serico *cett. Θ* sericum habitum et ornatum *U* 4 *pr.* et] et a $E^aE^e$*Φ* sed *FGHΘ* et natiuis *om. U* innatiuis *α* *alt.* et] *add.* cum *H* insumptuose *A a. c. m2* sumptuoso *EΦ* sumptuosa *Mμ* sumptuosam *U* textu] testu *D* ueste *Mμ*, *om. U* uesti•ri *A* uestire *DEJO* uestire purpuram. natura istius margaritae quam *U*. *reliqua epistulae desunt* ita *om. G* ut *s. l. C* 5 purpuream *H* puram *E* et angustam *E* perangustas *Fμ* perangustiam *Φ* perangustias *G* uel augustas (*pr.* u *in ras. m2*) *M* uestes *FMμ* uestem *EH* non—uestem *om. Mμ* 6 purā ipsā *αΦ* puram ipsa *D* ipsa purpuream *E* diffunditur *Φ* defunditur *A a. c. m2* defundatur *A p. c. m2*, *BC* in ueste *FG* margaritam *CEΦ* 7 natura *EΦMμ* eius] talis *M* est] *praem.* sic *W* eā *s. l. Am2* eam habere *α* quis *DΦ* margaritas alteras *Mμ* 8 aliam *Cou* habeat *α* 9 mare *D* tu ipse *HCou* ipse *om. Φ* pretiosa] pulchra *F* est *eras. A*, *om. BC* 10 est *om. FG* non] nec *Θ*, *add.* ut, *sed postea del. H* dignabitur *M* dedignatur *O* digna *D* dignatur ibi esse] dignae ei sunt *α* 11 rebus meis conuenit] res meae conueniunt *α* cum] *praem.* uti *F* hominum *M* humanis *G* uestem meam et (aut *Φ*) margaritam *αDΦO* 12 erit *μ* exardescet *Φ* 13 uulnere *DΦ* uulnera patitur *HMμCou* dimutatur *H* aequalis] *praem.* semper *E*, *add.* est et *E* enim et *H* est semper et *F* et *GM* enim est semper et *Cou ex codd.?*

qualis, aeternus. ego tamen hanc uestem et hanc margaritam meam petenti tibi dabo, ut eam filiae tuae perferas. sed prius scire debes, quid uelit filia tua. si se huius uestis et margaritae meae dignam facit, id est, si uestes sericas et auratas et infectas habere noluerit, si omnem margaritam alteram oderit, tunc haec, quae me rogas, tibi praestabo.‘

6. Post quam uocem, filia, laetus exsurgo et secretum habens hanc ad te epistolam feci, rogans te per multas lacrimas meas, ut te huic uesti et margaritae reserues neque miserum senem tali damno tuo facias, si hanc uestem et hanc margaritam non habueris. testor autem tibi, filia, deum caeli et terrae, quia nihil hac margarita atque hac ueste pretiosius est et tui iuris est, ut hanc habeas. 2 tu modo, quando tibi uestis alia offeratur uel infecta uel serica uel deaurata, dicito ei, qui tibi offert: ‘ego uestem alteram exspecto, propter quam pater meus a me tam diu peregrinatur, quam mihi quaerit, quam non possum habere, si hanc habuero. sufficit mihi lana ouis meae, sufficit mihi color, quem natura attulit, sufficit mihi textus insumptuosus. ceterum uestem illam desidero, quae dicitur non absumi, non atteri, non scindi‘.

11 cf. Hilar. de syn. 91    17 cf. Tertull. de cultu feminarum II 10

1 aeterna *H*, *add.* est *Hμ*   ego] et *Mμ*   *alt.* hanc *om. F*   2 meam *om. Mμ*   3 ue•lit *Am2* uellet *Am1D*   mea (tua *s. l. Om1Wm2*) *OW*   uesti *Φ*   4 meae] *add.* uisibus *H*   digna *D*   faciat *DHCou* fecit *C*   faciat dignam *H*   uestis *D*   siricas *D*   insectas *JNO*   5 si] *praem.* et *H*   omnem *om. GMμ*   alteram margaritam *FGMμ*   odit *Φ*   6 hanc *H*   quam *ΦH*   me] *s. l. A*, *om. Φ*   a me *H*   7 filię *DΦ*   laetatus *F* letatus *D*   surgo *H*   et] *add.* ut *H*   secretum] *add.* hoc *Cou*   habens (s *in ras.*) *A* habeas *H*   8 epistola *D*   epistolam ad te *JL*   *alt.* te *om. EΦ*   9 te] tibi *D*   huic *in ras. A*   huius uestis *Φ*   huius uestes et margaritas *D*   serues *Φ*   neque] namque *EΦ*   misero *H*   seni *H* semen *Mμ*   tale damnum *αH*   10 tuo] tuum *Am1H* tuo te *Mμ* pati *Am2BC*, *om. G*   facies *Φ* afficias *G*   *alt.* hanc *om. F*   11 autem *om. F*   nihil] *add.* est *H*   hac margarita atque *om. F*   hac ueste atque hac margarita *Θ*   hac margarita *rep., sed postea eras. A*   12 atque *om. α*   tuis uiris *Φ*   13 quando] si (*s. l. Am1*) *α* si quando *HCou* cum *M*   uestis tibi *Φ*   offertur *EFM* offeretur *ΦG* affertur *μΔ* afferatur *Cou*   insecta *JON*   uel serica uel infecta *Cou*   *tert.* uel] et *H*   14 qui] quia *Φ*   affert *Mμ*   15 *alt.* quam] ille *α*   16 habuero hanc *L*   hac *Φ*   17 quam *Φ*   18 tulit *Mμ*   sumptuosus *Mμ*   19 adsumi *CΦ*

at uero, si tibi margarita offeratur aut suspendenda collo aut digito coaptanda, dices ita: 'non mihi impedimento sint istae inutiles et sordidae margaritae; expecto illam pulcherrimam et pretiosissimam et utilissimam — credo patri meo, quia et ille ei, qui spopondit sibi, credidit —, propter quam mihi significauit se etiam mori uelle. hanc exspecto, hanc desidero, quae mihi praestabit salutem et aeternitatem'.

7. Ergo, filia, subueni sollicitudini meae et hanc epistolam meam semper lege et huic te uesti et margaritae reserua. et ipsa tu mihi nullum interrogans, qualibus potes, litteris rescribe, utrum te uesti huic et margaritae reserues, ut sciam, quid iuueni illi respondeam, et ut, si illam desideras, si expectas, laetùs possim ad te reditum cogitare. cum autem mihi rescripseris, tunc tibi et ego, quis sit hic iuuenis et qualis sit et quid uelit et quid promittat et quid possit, indicabo. interim tibi hymnum matutinum et serotinum misi, ut memor mei semper esses. tu uero, si quid minus per aetatem hymnum et

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3 cf. Hieron. ep. VII ad Laetam 5

1 at] ad te *Mμ*   tibi *om. JN*   margarita] gemma (*s. l. Am2*) *α*   offertur *G* sufferatur *Φ*   2 captanda *Mμ* coartanda *D*   coaptanda digito *G*   dicit *Am1* dicito *Am2BC* dicis *D* dicas *Φ* ita dices *EH*   sit ista *α*   3 inutilis *α*   margarita et sordida *Am1* et sordida margarita *Am2BC*   sordite *D*   expecto] *praem.* sed *EFGMμΘ*   illam pret., pulch. et (et *om. G*) util. *FGMμΘ*   *alt.* et *om. D*   4 utillimam *FH*   ille ei] ipse illi *M* illi *μ* et ille et *Φ*   qui] *add.* hanc *H*   5 spospondit (*pr.* spo *in ras. m2*) *A* spondidit *D* spondit *Φ*   sibi] sic (*ex* si *AB*) *α* se *D* ipse *N* et *Φ*, *om. EF*   quem *EΦ*   significauit mihi *G*   6 hunc *A a. c. m2*   hunc *A a. c. m2*   salutem aeternam *EΦ*   8 sollicitudinem meam *D*   meam *om. E*   9 te *om. DFGMμΘ*   testi *D*   reserua] serua *Φ*, *praem.* te *FGMμΘ*   9—11 et ipsa—reserues *om. propter homoeoteleuton G*   10 quibus *M* quibuslibet *Cou* qualibet *E* quomodolibet *Δ* qua *D*   litteris poteris *Mμ*   rescribe—margaritae *om. Φ*   te *om. FGMμΘ*   11 reserues] *praem.* te *FMμΘ*   sciam] etiam *D*   respondeam illi iuueni *Mμ*   12 ut] *om. ΦGN*   tu *M*   desideres *α* redesideras *F*   expectet *C*   possum *DΦGMμ*   13 mihi] *praem.* tu *G*   rescriberis *O* rescripserit *C*   ego] *add.* indicabo *et postea rep. α*   qui *EF*   hic *om. FΦMμ*   14 *alt.* et] uel *α*   uellet *Φ*   *tert.* et *om. FG*   promittat (at *in ras.*) *B* promittit *Aμ*   *quart.* et *om. G*   possim *A a. c. m2*   15 hymnum (h *eras.*) *A*, *EF* ymnum *cett.*   16 semper *om. H*   sis *FGMμ Cou*   quid] quis *Φ*, *om. H Cou*   hymnum (h *eras.*) *A*, *E* hymno *F* ymno *G* ymnum *cett.*

epistolam intellegis, interroga matrem tuam, quae optat, ut te moribus suis genuerit deo. deus, qui te genuit, hic et in aeternum te custodiat, opto, filia desiderantissima. Amen.

1 epistola *FG* intellexeris *H Cou* meam (tuam *s. l.*) *O* 2 genuit] *add.* uł creauit *s. l. M2* et hic et *E* 3 te *om. DFΦGMμ Cou* desideratissima *Cou* Amen *om. Cou* explicit epistola sc̄i hilarii ad filiam suam *AB*, *om. cett.*

# B.
# HYMNI SPURII.

## I.
## LUCIS LARGITOR SPLENDIDE.

Lucis largitor splendide,
cuius sermonis lumine
post lapsa noctis tempora
dies refusus panditur,

Tu uerus mundi lucifer,
non is, qui parui sideris
uenturae lucis nuntius
angusto fulget lumine,

2 cf. Ioh. 1, 9 etc.

*A* = cod. Leidensis 100 s. X.
*N* = cod. Parisinus Nouv. acq. 1455 s. XI.
*D* = cod. Rotomagensis 1381 s. XI.
*T* = cod. Trecensis 1171 s. XI.
*J* = cod. Salisburgensis S. Petri a XI. 2 s. XI/XII.
*B* = cod. Bruxellensis 3223 s. XII.
*E* = cod. Einsidlensis 249 s. XII.
$M^1$ = cod. Monacensis 169 s. XII.
$M^2$ = cod. Monacensis 2555 s. XII.
$M^3$ = cod. Monacensis 17137 s. XII.
$M^4$ = cod. Monacensis 21528 s. XII.
*M* = $M^1 M^2 M^3 M^4$ consentientes.
*U* = cod. Uindobonensis 684 s. XII.
*L* = cod. Zwettlensis 33 s. XII.
*Blu* = ed. Blume (Analecta hymnica LI 9).

himnus sancti hilarii episcopi *T* ymnus eiusdem $M^2$ hymnus de sancto hylario *A* ymnus matutinalis ad sanctam apram *D* ymnus *JUL* himnus *B* ymnus ad eandem *E* ymnus uirginalis $M^3$, *titulum om.* $M^1 M^4$ 1 splendide] optime *JBMUL* 2 sermonis] sereno *Nm2T Blu* cuius sermo lumen est *B* 4 refulsus $M^1 M^4$ 6 his *A* par insideris $M^4$ 8 fulgens *T*

Sed toto sole clarior,
lux ipse totus et dies,
interna nostri pectoris
illuminans praecordia.

Adesto rerum conditor,
paternae lucis gloria,
cuius amota gratia
nostra pauescunt corpora.

Tuoque plena spiritu,
secum deum gestantia,
ne rapientis perfidi
diris pateant fraudibus,

Ut inter actus saeculi,
uitae quos usus exigit,
omni carentes crimine
tuis uiuamus legibus.

Probrosas mentis castitas
carnis uincat libidines
sanctumque puri corporis
delubrum seruet spiritus.

Haec spes precantis animae,
haec sunt uotiua munera,
ut matutina nobis sit
lux in noctis custodiam.

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10 ipsa *ADE* ipse et $M^2$ 11 interni semper pectoris *TB* 14 glorie $M^1$ 15 amata $M^2$ admota *TJ*$M^1M^2$ admota ob *B* 16 patescunt *TB* pateant *D* *post u. 16 add.* tuaque sancta dextera | tuere nos per saecula | post huius uitae terminum | uitam perennem tribue *T* 17 tuoque] tu quoque *E* quoque $M^2$*UL* spiritu plena $M^2$ 19 ne] nil *AJMU* nihil *T* n̄ *B* ad repentis *T* adrepentis *B* pfici *E* 20 diris] duris *J a. c.* occultis *TB* 23 omnes *L* 24 legibus] laudibus *UL* 25 probosas *N a. c.* mentes *B* 29 hoc $M^1$*m1* 30 uotiua] tua *TB* 31 sit *om. T*. nobis duret in nocte custodia Amen *TB* 32 custodia *UL*

Gloria tibi domine,
gloria unigenito
cum spiritu paraclito
nunc et per omne saeculum. Amen.

## II.
## UERSUS DE PAENITENTIA.

Ad caeli clara non sum dignus sidera
leuare meos infelices oculos
graui depressus peccatorum pondere,
parce, redemptor!

Bonum neglexi facere, quod debui,
probrosa gessi sine fine crimina,
scelus patraui nullo clausum termino,
subueni, Christe!

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1—3 cf. Rhabani (?) hymn. *Deus orbis reparator* (Poetae aeui Carol. II 253)

33—36 *om. TBL*   34 hunigenito *A*   36 et nunc *A*

*C* = cod. Caroliruhanus 36 s. IX in.
*B* = cod. Bernensis 455 s. X.
*M* = cod. Monacensis 27305 s. X.
*P* = cod. Parisinus 1154 s. X.
*T* = cod. Claromontanus 240 s. X/XI.
*J* = cod. Salisburgensis S. Petri a. XI. 2 s. XI/XII.
*O* = cod. Bernensis 100 s. XII.
*Mon* = ed. Mone (Lat. Hymnen des Mittelalters I 387—390).
*Düm* = ed. Dümmler (Poetae aeui Carolini I 147 sq.).
*Dre* = ed. Dreves (Analecta hymnica L 148—150).

Uersus de penitentia *BM* de lamentatione cuiusdam *C* uersus confessionis de luctu poenitentię *P* uersus sancti Hilarii (hylarii *O*) episcopi, almi confessoris, quos composuit in nouissimis diebus suis flendo atque fideliter penitendo peccata sua *JO*, *titulum om. T*   1 crara *C a. c.*   sydera *MPJO*   2 occulos *T*   3 depressos *PJO*   pondera *B*   5 neclexi *T*   6 cremina *C* crimine *B*   7 nullum *B*   clauso *MT* clausu *P*   8 subueni] succurre *T*

Cunctae, quae salso maris sunt in littore,
harenae mixtae purpuratis conculis,
non meis possunt coaequari uitiis,
fateor, malis.

Doleo multis peccatorum iaculis
confossus arcu, quae Uenus libidinis
intorsit lita spicula mortiferi
fellis abunda.

Effudit demon de faretra flammeas
sagittas, meum super uulnus uulnera
inflixit statim cupido turpissima
fronte rugosa.

Factus sum uilis cuncta super uilia,
uenit latenter gladio superbia,
cordis infixit mucronem sub medio
manu cruenta.

Genus serpentis adfuit inuidia
ueneni portans pocula pestiferi,
dedit in sitim, mortis auctor extitit
sordida lues.

25 cf. Gen. 3, 1

9 cuncta *T* salsi *M* mari *BTO* litore *CBMJO* 10 harẹnae *P* arene *BMT* conchulis *J* conchiliis *O* 11 coẹquare *M* coequare *P* quoaequare *T* 14 confusus *CB* confosso *M* arcu] arcus *O* rui *C* sarca *M* q̄ *C* quem *B* quā *M* quo *Dre* Uenus] uenis *JO* uenenum *M* 15 litta *BP* lata *MJO* licta *T* mortifera *PTJO* 16 habunda *MJO* abunde *T* ab unda *P* 17 demon] *T* demum *CBMPJO* pharetra *B* farethra *O* flameas *P* 18 sagitas *T* uulnere *CBPTJO Düm* 19 infixit *CBPTJO Düm* cordis infixit mucrone sub medio *T; cf. u. 23* 20 manu cruenta *T; cf. u. 24* rugusa *J a. c.* 21 factis *C* cincta *C* uilia] *M Dre* ilia *CBPTJO* uilis, cuncta super ilia uenit *Düm* 22 ueni *T* gladio] *O* gladium *CBPT Düm* gladius *M Mon Dre* gladii *J* superbiae *BT Mon Düm Dre* 23 cordi *M* sub *om. O* infixit statim cupido turpissima *T; cf. u. 19* modio *Pm1* 24 fronte rugosa *T; cf. u. 20* 25 affuit *CJO* 26 pestifera *PTJO* 27 in sitem *CPT* in siti *MJO Dre* mortus *P* 28 sordita *B*

Horrida uultu faculam discordia
igne succensam deferens sulphureo
medio meo posuit sub pectore,
coxit amare.

Inter has quoque pennas gerens plumeas
inanis cursim transuolauit gloria,
quae me uentosa nitebatur subito
fraude perire.

Kanendo uenit fistula ingluuies,
bona praesentis inrogabat temporis,
extendit uentrem, temulentum reddidit,
miscuit risus.

Lugere modo me permitte, domine,
mala, quae gessi reus ab infantia,
lacrimas mihi tua dona gratia
cordis ab imo.

Meis, ut puto, uitiis tartarea
tormenta multis non ualent sufficere,
nisi succurrat, Christe, tua pietas
misero mihi.

Nullum peccatum super terrae faciem
potest aut scelus inueniri quodpiam,
a quorum non sim inquinatus fecibus,
infelix ego.

29 horrido *JO* facula *BMPT* 30 succensa *BMT* succenso *JO* defferens *C* sulfureo *T* solfureo *C* 31 mei *M* 33 plumbeas *BPTJ Düm* 34 inanes *B* inanem *PO* inani *J* cursu *TJO Düm* cursi *P* transuolaui *B* gloriam *P* 35 uentosam *P* 36 fraude decepit *T* fraude perdere *J* perdere fraude *O* 37 canendo *BJO* festula *B* ingluuia *JO* ingluuias *P* 38 irrogabat *MPTO* irrogauit *C* 39 uentre *B* 41 me modo *JO* permite *T* 43 donet *C* latentia mihi tuae dona gratiae *M* 44 immo *T* 45 meis ut (ut *eras.*) ut *M* uitis *B* 46 tormenta non ualent sufficere multis *O* 50 aut] ā *C* inuenire *PJ* quidpiam *B* copia (a *praem.*) *M*, *TJO* 51 facibus *T*

**O**rtus, occasus, aquilo, septentrio,
caelum terraque, mare, fontes, flumina,
montes et colles, campi, mixta rosulis
lilia, flete!

**P**langite mecum, astra rutilantia,
mecum mugite, bestiae siluicolae,
dicite: ‘tu es miser, qui sub impio
crimine gemis‘.

**Q**uis me de manu Cocyti flammiuomi
erui potest, nisi patris unica
proles, quae mundum pretioso sanguine
iure redemit?

**R**edemptor mundi, unica spes omnium,
aequalis patri sanctoque spiritui,
trinus et unus deus inuisibilis,
mihi succurre!

**S**i me subtili pensas sub libramine,
spes in me nulla remanet fiduciae,
sed rogo, tua me salua potentia,
filius dei.

**T**olle peccatum, dilue facinora,
ablue sordes donoque carismatum
instaura meum clementer pectusculum
munere tuo.

53—55 cf. Paulin. Aquil. de resurrectione domini 2 (ed. Dümmler p. 137)

53 ortos *O a. c.* septentrion *M* septemtrion *B* 54 terramque *BP* 55 montes *om. C* quoque rosulis *C* rosolis *B* rosul *P* rosulo *T* rosula *JO* 57 rutulantia *C* 58 mugite mecum *T* mugete *M* siluiculae *C* siluicule *B* 60 cremine *C* geris *JO* 61 Cocyti] quo qui di *B* conciti *T* flamiuomi *TO* 62 eruere *MJO* trahere *susp. Dre* 63 proles *in ras. M* prolis *BP* qui *CBPTJ Düm* preciosi sanguinis *M* 65 hunica *P* 66 alius patris *B* 68 sucurre *T* 69 penses *T* libramina *T* 71 sed rogatiua *C Mon* saluet *CPTJO Düm* clementia *BTO* 73 delue *C* 74 donaque *CBJO* karismatum *JO* charismata *C* 75 clementer *om. M*

**U**eniam peto non meis de meritis
fisus, sed tua certus de clementia,
qui bona reis pietate solita
gratis impendis.

**X**riste, te semper recta fide labiis
confessus corde credidi ortodoxo,
hereticorum dogma nefas respui
pectore puro.

**Y**mnum fideli modulando gutture,
Arrium sperno, latrantem Sabellium,
adsensi numquam grunnienti Simoni
fauce susurra.

**Z**elum pro Christi sum zelatus nomine,
me sancta mater lacte nam catholico
tempus per omne nutriuit ecclesia
ubere sacro.

Gloria sanctae trinitatis unicae
sit deo patri, genito, paraclito,
laus mea sonet in ore per saecula
domino semper.

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89 cf. III Reg. 19, 10. 14

77 de meis *PTJO* 78 sed] de *B* de] *om. M* dae *T* sum *B* 79 reis] regis *B* solida *B* 80 inpendis *BTJ* 82 confessum *P* ore confesso (confessio *J*) credidi *JO* credidit *T* ortodoxa *T* 84 puro] toto *T* 85 guture *T* guttore *C* 86 harrium *P* latrante *B* et latrantem *JO* 87 assensi *CTJO* grunienti *B* grunnientem *M* symoni *PJO* simonii *B* Simoni—susurra] . . . . . . *T* 88 fauce] aure *PJO* 89 zeloque christi *MPTJO* sum—nomine] . . . . . . *T* zelatus sum *M* zelatus] relatus *C* renatus *susp. Mon, add. alt.* sum *J* 90 me] nam *C* sanctę *P* scammi *B* mater sancta *T* mater *om. B* namque *B* iam *O* me *C* catholico] . . . . . . *T* 91 omnem *PT* ecclesae *P* 92 hubere *P* 93 trinitati *CM* unice *BPTJ* 94 paraclyto *CJO* 95 meo *C* meum *B* in ore per saecula] (seculum *C*) *CM Dre* in omne per secula *PJO* omnia per secula *T Dūm* per scłm *B* 96 domini *CM* dn̄m *PJO* amen *add. BPJO*

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Anonymi hymnus *Mediae noctis* (Anal. hymn. LI n. 1) cf. *223, 73* sq.
Beda de re metrica 23 . . cf. *217, 1* sq. *218, 9. 219, 24*
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  epist. ad presbyt. et plebem Italiae (XII 950. 952 M) cf. *47, 2* sqq.
  (954) . . . . . . . . cf. *47, 11* sq.
Fulgentius Ferrandus ad Pelagium et Anatolium ep. VI (LXVII 922 M). . cf. 200, 9 sqq.
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  2 . . . . . . . . cf. 151, 19 sq.
  3 . . cf. 148, 12 sq. 151, 13 sqq.
  4 . . . cf. 151, 7 sqq. 186, 12 sq.
  7 . . . cf. 148, 20 sq. 153, 15 sq.
  8 . . . . . . . . . cf. 154, 12 sq.
Gregorius M. homil. in euang. XXXI 3 . . cf. 17, 2 sqq.
Hieronymus ep. VII ad Laetam 5 . . . . . . . cf. *243, 3*
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    X 25 . . . . . cf. 234, 6 sqq.
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  in Coll. Antiar. Ser. B II 9, 4 . . . . . . . . cf. 186, 1 sq.
  in Appendice ad Coll. II 1 cf. 148, 5 sqq.
  c. Constant. 2 . . . cf. 102, 2 sqq.
  in ps. 2, 4 . . . . . . cf. 214, 33
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    121, 12 . . . . . . . . cf. 20, 14
    122, 3 . . . . . . . cf. 214, 2
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  1 . . . . . . . . . . cf. *222, 60*
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Liberius epist. *Me frater* (VIII 1350 M) . cf. *91, 24, 92, 24*
  epist. ad Macedonianos (Socr. h. e. IV 12). . . . cf. *157, 17* sqq.
Nicaenum symbolum. cf. *44, 26. 29. 144, 7.* 211, 41 sq.
Onomastica sacra (ed. Lagarde² 2, 17. 200, 13 etc.) cf. 4, 11
  (2, 18. 177, 67 etc.) . . cf. 9, 8
  (10, 12) . . . . . . . . cf. 12, 10
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  II 3 . . . . . . cf. 12, 25. 13, 19
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  VII 3 . . . . . . . . . cf. 16, 6
  in Gen. (PG XII 106 M) cf. 14, 11
  in Exod. homil. V 4 . cf. 11, 30
  in l. Iesu Naue homil. III 5 cf. 35, 12 sqq.
  cf. etiam Praef. p. XV
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  3 . . . . . . . . . . cf. 151, 12
  6 . . . . . cf. 149, 7 sq. 22 sqq.
  7 . . . . . . . . cf. 153, 26 sqq.
  8 . . . . . . . . . cf. 147, 19 sq.
  9 . . . . . . . . . cf. 152, 1 sq.
  15 . . . . . . . . cf. *183, 12* sqq.
  16 . . . . . . . . . cf. 186, 16 sq.
  18 . . . . . . . . . cf. 149, 18 sq.
  21 . . . . . . . . . cf. 152, 21 sq.
  22 . . . . . . . . . cf. 149, 11 sq.
Rhabani (?) hymnus *Lumen clarum* 7 . . . . cf. *218, 9*
  hymnus *Deus orbis reparator* 3 cf. *247, 1* sqq.
Sardicensis synodi epist. encycl. (supra p. 103 sqq.) 3 cf. 185, 15
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  8 . . . . . . . . . . cf. *182, 22*
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  3 . . . . cf. *181, 11* sq. *184, 9*
  4 . . . . . . . cf. *182, 5. 184, 7*
  epist. ad eccl. Alexandrin. (Athan. apol. 37) . . cf. *129, 7* sq. *184, 7*
  (38) . . . . . cf. *127, 1. 184, 9*
  (39) . . . . cf. *181, 13* sqq. *182, 8* sqq.
  epist. ad episc. Aegypti (Athan. apol. 41) . . cf. *129, 7* sq. *184, 7*
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  epist. ad imperat. *Benignifica* (supra p. 181 sqq.)
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  2 . . . . . . . . . . . cf. *129, 9*
  3 . . . . . . . . . cf. 102, 3 sq.
  5 . . . . . . . cf. *119, 5* sqq. *127, 1. 129, 7* sq.
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# II. INDEX NOMINUM ET RERUM[1].

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Arsenius, quem dicebant ab Athanasio

interfectum fuisse, habetur in numero uiuorum *114, 5. 14.*

Arsenius *legatus syn. Seleuciensis 174, 9.*

Arthemius ep., *adfuit syn. Nicaenae Thraciae 86, 2.*

Asclepius (*gen.* Asclepi *113, 2.* — Asclepas *55, 20. 61, 23. 63, 25. 105, 14. 106, 12. 111, 16. 113, 10. 118. 12. 122, 16. acc.* Asclepam 57,18. Asclepan *56,19. 61,29*) ep. de Gaza *133, 7. Orientales Sardicae cum damnant 63, 25.* ante decem et septem annos episcopatus honore discinctus est *56, 19. quae patrauerit* in ciuitate Gaza post reditum suum *55, 20. quae* Constantinopoli commiserit *61, 23.* Athanasius Asclepam depositum sua sententia ipse damnasse *dicitur 57, 18. adfuit syn. Sardicensi Occident. 107, 8. 113,* 2. *133, 7.* acta protulit confecta apud Anthiociam *118, 3.* innocens pronuntiatur *122, 6. 130, 9. cf.* Paulus Constantin.

Asia prouincia *49, 5. 68, 8 bis. 119, 9. 17. 135, 4. 139, 5.*

† Asopofoebia *Achaiae, sedes episc. 137, 7.*

Aspona *Galatiae, sedes episc. 76, 2.*

Asterius de Arabia *Petrarum ep., adfuit syn. Sardicensi Occident. 121, 11. 137, 6. dicitur* Stefanus *121, 2.*

Asturica Spaniarum, *sedes episc. 132, 4.*

Athanasius (*gen.* Athanasii *106, 6. 14. 114, 16.* 141, 19. 143, 1. *9. 144,* 2. 146, 25. 148. 2, *155, 17. 171. 11. 173, 5.* Athanasi *54, 7. 57, 20. 58, 24. 66,* 3. *89, 19. 91, 24. 26. 113, 1. 114, 9. 127, 17.* 154, 24. *155. 8.* 184, 16) ep. Alexandriae: in Nichea synodo diaconus 154, 19. *Nicaenae* intimandae cunctis fidei uehemens auctor extiterat 154, 18. Arrianam pestem in tota Aegypto uicerat 154, 20. ob id coniuratis in eum testimoniis falsitas est criminum conparata 154, 21. — *accusationes aduersariorum:* reus presbyteri sui (Macharii) impetu disturbati altaris in ipso sacrificiorum tempore arguitur 140, 8. *cf. 53, 14. 114, 8. 116, 2.* ab eo Arsenium interfectum fuisse *114, 5.* presbiterum Scyram tradidit custodiae militari *53, 19.* accusatus de iniuriis, uiolentia, caede atque ipsa episcoporum internicione *53, 19. cf. 60, 5.* propter haec concilium apud Caesaream Palaestinam *a. 334* primo uidetur esse condictum *54, 1.* post alterum annum in Tyro iterum celebratur *54, 4.* in praesentem Athanasium sententiam dicunt *54, 13.* Paulus Athanasi expositioni interfuit manuque propria eum damnauit *57, 20.* de Tyro fugiens imperatorem appellat *54, 15.* imperator sua illum sententia in exilium *Treuiros* deportauit *54, 17.* de Gallia ad Alexandriam post plurimum tempus aduenit *a. 337 54, 25.* acrius in nequitia praeualebat *54, 26.* constituto in eius loco ex iudicio concilii *Antiocheni a. 339 Gregorio* de ciuitate profugiit *55, 5.* peragrat per diuersas partes orbis decipiens episcopos uel Egyptios *55, 26.* ad Iulium Romam perrexit, sed et ad Italiae quosdam ipsius partis episcopos *56, 8.* in Italiam et Galliam pergit *57, 28. Sardicae Orientales* eum damnant *58, 16. 62, 29. 63, 5. 16. 25.* dicunt acta etiam se habere aduersus ipsum *115, 3.* Asclepam depositum sua sententia ipse damnauit *57, 18.* — Arriani in eum iniuste tulere sententiam *168, 2. cf.* 147, 20. octoginta episcopi Aegyptii testantur de eius innocentia *127, 16. cf. 55, 29. 90, 17.* haec conprobata *114, 5 sqq.* 140, 1 *sqq.* 184, 16 *sqq. in eius causa neglecta forma iudicialis* 101, 23. 186, 3 *sqq.* falsae litterae aduersum eum *111, 7.* in synodo Serdicensi (*cui adfuit 107, 8. 113, 1. 136, 3 etc.*) omnia in eum crimina conficta esse monstrantur 148, 5. innocens pronuntiatur *122, 5. 127, 17. 128, 3. 130, 9.* 156, 5. *cf. 105, 4.* quam curam in absolutionem Athanasi sancti illi uiri receperint 184, 16. Orientales *in syn. Sirmiensi a. 347* occasionem quaerunt reuoluendi eius, quod Athanasii absolutione est dissolutum, iudicii 146, 25. renuntiatio Orientalium Athanasium reum non esse *143, 4.* unde Ualens et Ursacius de eius innocentia profitentur 143, 1. ab Aquileia epistulam ad eum miserunt *145, 6.* quosdam sacerdotum dei idcirco exulare uersatur in sermone hominum, quod in eum sententiam non ferunt 101, 15. — *cf.* Alexander Iulius Liberius Marcellus Saturninus Ursacius.

Athenodorus de Elatea *ep., adfuit syn. Sardicensi Occident. 135, 3.*

Attalia *Lydiae, sedes episc.*: Attalias (*gen.* Ἀτταλίας) *77, 15.*

Augusta Caesarea *u.* Caesarea Augusta.

Auses *u.* Hiesus.

Auxentius *ep. Mediolani 172, 9.* excommunicatus a Gallicanis *45, 15. cf.* Liberius.

baptisma: unum baptisma 200, 5. baptisma nullum sine Christi fide 201, 16. confessa et iurata in baptismo fides 199, 8. 202, 14. confessio baptismi 199, 22. baptismi symbolum *205, 16.* regenerationis sacramentum *119, 15.* regenerati per fidem 201, 14. *cf.* 214, 33. per aquam abluti 24, 18. Christus ecclesiam abluit 3, 15. tinctos sancto spiritu, fonte tinctos, filios factos dei *222, 63.*

Barcilona *sedes episc. 133, 1.*

Basilius ep. ab Anquira, *adfuit syn. Sardicensi Orient. 75, 13. syn. Sirmiensi a. 351* 170, 5. *syn. Sirmiensi a. 359 163, 15.* depositus *123, 1. 9.* Basilii perfida adsertio, propter quam synodus *Constantinopoli a. 360* facta est *159, 24.*

Bassus ep. a Carpatho, *adfuit syn. Sardicensi Orient. 77, 8.*

Bassus *ep.* (*idem?*), *adfuit syn. Sirmiensi a. 351* 170, 7.

Bassus de Dioclecianopoli *ep., adfuit syn. Sardicensi Occident. 133, 3. quae Orientales ei obiciant 61, 15.*

Beelzebul 24, 7. 8.

Belial *125, 4.* Beliar *125, 12.*

Beneuentum, *sedes episc. 134, 2.*

Beniamin: de tribu B. 37, 27.

Bereu (= Beroea) Machedoniae, *sedes episc. 139, 3.*

Beroe *Thraciae, sedes episc. 78, 2.*

Biritus *Phoenices, sedes episc. 75, 11.*

Bithynia *68, 7. 8.* Bitynia *54, 6.* Bitinia *49, 4.*

Bitinicus ep. a Zelon (Ζηλῶν), *adfuit syn. Sardicensi Orient. 75, 23.*

Bosra *Arabiae, sedes episc. 78, 1.*

Brixa Italiae, *sedes episc. 138, 6.*

Caecilianus ep. Spolitinus: Liberius scripsit ad C. 166, 16.

Caesarea *Cappadociae, sedes episc. 75, 5.*

Caesarea Palaestinae (Caessarea *123, 12.* Cessarea *119, 17*), *sedes episc. 74, 14. 118, 5. 14. 119, 9. 131,* 7. concilium apud Caesaream Palaestinam condictum *54, 1.*

Caesarea Augusta Spaniarum, *sedes episc. 132, 5.*

Cainopolis *u.* Adrianopolis.

Calabria *103, 8.*

Calchedonia *Syriae* (= *Calchida?*) *74, 12.*

Calepodius de Neapoli *ep., adfuit syn. Sardicensi Occident. 138, 1.*

Calle *Umbriae, sedes episc. 96, 20.*

Callinicus ep. a Pelusio, *adfuit syn. Sardicensi Orient. 76, 12.*

Caluus de Castramartis *ep., adfuit syn. Sardicensi Occident. 136, 8.*

Campania *48, 13 bis. 14. 103, 8. 134, 1. 2. 138, 1. 167, 8. 173, 8.*

Cananae filia 99, 7.

Candidianus exorcista *Illyrici 160, 15.*

canes ad custodiam domus habiti 177, 6.

Canusium Apuliae, *sedes episc. 137, 8.*

Cappadocia *49, 3. 68, 6 bis.*

Capua Campaniae, *sedes episc. 134, 1.* — Capuensis 166, 15. *167, 8.*

Caria *49, 4. 68, 10 bis.*

Carinius diaconus *Illyrici 164, 3.*

caritatis *laus* 99, 23 *sqq.* foedera *182, 19.*

caro Christi *u.* Christus *eucharistia.* — carnem humani corporis scriptura 'terram' solita est nuncupare 4, 11. natura carnis nostrae est connata cum deo 213, 28. *cf.* 7, 15. *162, 17.* infirmitas carnis nostrae 213, 27. 229, 13. 233, 13.

Carpathus *Cycladum insula, sedes episc. 77, 8.*

Carthago, *sedes episc. 48, 11. 86, 4.*

Cartherius ep. ab Aspona, *adfuit syn. Sardicensi Orient. 76, 2.*

Castolona Spaniarum, *sedes episc. 132, 2.*

Castramartis Daciae Ripensis, *sedes episc. 136, 8.*

Castus de Caesarea Augusta *ep., adfuit syn. Sardicensi Occident. 132, 5.*

*catechumenorum continentia:* continentes ecclesiam introituros oportere esse significans (*sc.* Noe) 14, 13.

Catulus *ep. Arianus Illyrici 164, 10.*

Cayn (Cain 7, 24. 12, 9) 7, 26. 8, 10. interpretatio nominis Cayn 'risus' est 9, 7. Cayn erat terram colens 8, 2. Cayn munera non uidentur 8, 4. inuidens fratri 10, 15. Cayn poena 11, 8. numerus in Cayn et Lamech poenae 11, 27. Cayn praefiguratio 9, 28. res in Cayn gestae 10, 5. *cf.* Abel.

*Cayphae* principis sacerdotum speciem habet Lamech 11, 11.

Cecropius *ep. Nicomediae, adfuit syn. Sirmiensi a. 351* 170, 6.

† Chadimena *Phrygiae, sedes episc. 75, 21.*

Cham: Noe a Cham inridetur 13, 14.

Christianus *subst.:* Iudeus inuidet Christiano 9, 10. uox 'Christianus sum' *182, 12.* Christiani *123, 10. 184, 2.* 185, 18. nomen Christianorum *124, 15.* — Christiana (*sc. anima*) 214, 34. — Christianus *adi.:* animi *97, 3.* imperator *89, 8.* nomen *124, 7. 183, 15.*

Christus (*abl.* Xriste 214, 41. *251, 81*) 29, 3. *104, 14.* 200, 13. 201, 15. 16. 204, 12. 214, 31. *220, 31. 37. 221, 42. 48. 222, 51. 247, 9. 249, 47.* Iesus Christus 36, 23. Christus Iesus *171, 16.* dominus Christus (Christus dominus) *49, 24. 52, 15. 53, 9. 65, 23. 126, 12.* 147, 3. 201, 22. 227, 9. Christus dominus noster *95, 9. 19.*

*161, 5.* dominus Iesus Christus 16, 9. *43, 14. 44, 18. 87, 26.* 100, 8. *150, 8.* 153, 24. 205, 1. 14. dominus noster (meus 203, 9) Iesus Christus 3, 11. *43, 10. 69, 3. 11. 12. 79, 4. 81, 8. 88, 11.* 98, 8. 149, 20. *174, 19.* dominus 4, 12. 5, 3. 9, 16. 18. 11, 12. 13. 12, 21. 13, 19. 15, 16. 22, 16. 24, 21. 26, 21. 28, 17. 32, 20 *bis.* 35, 9 *etc.* condens primum saecula 212, 63. factor primi saeculi *218, 8.* caeli, terrae *218, 9.* omnium creator *218,* 10. — Christus deus *47, 21. 79, 4. 81, 7. 87, 26.* 100, 8. *171, 16.* 177, 19. omnis plenitudo diuinitatis inhabitat in Christo *162, 24.* in Christo generositas infinitatis paternae 149, 15. deus ex deo 37, 16. deus de deo, lumen de lumine, uirtus de uirtute, integer de integro, perfectus de perfecto *161, 7. cf. 69, 13. 70, 1.* 147, 27 *sqq. 150, 9 sqq.* 211, 41. diuinitas filii *161, 30.* uera est diuinitas patris in filio *162, 18.* diuinitas, quae dei ex deo est *44, 20.* natus de deo deus est 151, 10. ex toto atque perfecto innascibili deo totus atque perfectus unigenitus deus natus *44, 7. cf. 44, 11. 12.* — dei filius 5, 18. 37, 3. *47, 21. 88, 7. 9. 144, 8.* 148, 15. 149, 20. *150, 9. 161, 5. 163, 6. 171, 16.* 177, 10. *250, 72.* natura filius dei est 228, 2. unigenitus 176, 24. 205, 10. *223, 73. 247, 34.* unigenitus dei *43, 14.* 203, 4. unigenitus deus 37, 18. *44, 5. 8. 27. 45, 26 etc.* unigenitus filius *69, 11. 174, 19. 183, 22.* genitus *passim.* genitus filius *69, 3.* genitus deus 212, 70. unigena 210, 28. 211, 44. 51. progenies dei 210, 37. genitus est filius in deum 210, 20. *cf.* 210, 28. 31. 38. 211, 50. primogenitus 152, 25. unicus filius *47, 21. 69, 10.* 147, 27. unica proles *250, 62.* ex deo patre est genitus *163, 8.* ante saecula genitus 7, 16. ante saecula et ante uniuersa genitus *161, 8.* de uero deo patre uerus dei filius *47, 21.* uera et legitima ex deo patre unigeniti dei natiuitas *44, 4.* diuina eius ex patre natiuitas *163, 6. cf.* deus trinus. — deus et homo 36, 23. *cf.* 204, 4. 227, 5 *sqq.* 233, 9. ex deo homo, utrumque unum et inter hominem et deum medius confessione in se utriusque naturae 233, 9. unus est dominus Iesus Christus 16, 9. 205, 1. dominus ex deo homo natus est 31, 28. bis nobis genitus 209, 5. corporeum et deum mundo eum genuit uirgo 209, 7. caro natus 212, 72. secundum serui formam uera fuit caro nostra in Christo *162, 17.* secundum hominem est natus 22, 27. eius corporalitas 31, 27. *cf.* 8, 24. illo in carne nostra nascente 7, 15. *cf.* 214, 42. uerbum ante saecula manens in carne natum est 5, 18. humani corporis caro in domino in nouam et alienam a se speciem mutata 4, 13. dei corpus 15, 16. 212, 12. superauit magnitudo Christi domini paruitatem seruilis formae 227, 9. subiectio Christi 147, 3. existente in eo non peccato, sed peccati carnis similitudine 234, 9. — *eius uita 218, 11 sqq.* aduentus 3, 11. 4, 1. 16, 19. aduentus corporeus 34, 6. terris natus 215, 14. terris ortus 215, 18. missus a patre ex uirgine per spiritum homo natus est 3, 11. natus ex uirgine 16, 10. caro per spiritum in domino nata de uirgine 4, 12. a lege nutriri secundum carnem Christum conuenit 23, 12. ueritas (*i. e. uera doctrina*) Christi 142, 7. dicta domini Christi *52, 15.* eloquia 203, 4. passiones *220, 32 sqq.* Christi traditor *220, 31.* potatus in euangeliis calix mortem passionis ostendit 15, 10. passionis somnus 7, 10. mortis eius somnus 5, 20. gentes mortem domini irridunt 15, 16. resurrectio 28, 17. *221, 49 sqq.* — quod in domino consummatum est, iam ab initio mundi in plurimis praefiguratum est 4, 5. omne opus, quod sacris uoluminibus continetur, aduentum Christi et dictis nuntiat et factis exprimit et confirmat exemplis 3, 10. *cf.* 3, 18. 22, 15. 24, 20. 29. *cf.* Adam Moyses Noe Ysahac. — redemptor *247, 4.* redemptor mundi *250, 65.* saluator 16, 6 *etc.* per assumptionem unius pater et redemptor gentium constituitur 16, 13. pro omnibus nobis mortem sustinuit *105, 10.* ab illo uno omnia crimina credentium mundata sunt 16, 10. sola spes est plenissima ad salutem deum patrem per Christum in sancto spiritu confiteri *43, 13.* unica spes omnium *250, 65.* mundum pretioso sanguine redemit *250, 63.* per eum rursum id, quod amisimus, obtinere meremur 229, 11. animabus requiem impertit 14, 1. populum suum uisitat 23, 17. pastor *163, 4.* 218, 6. *cf.* 8, 25. 16, 6. *51, 7. 55, 24.* omnes in eo unum sunt 7, 18. ueri Christi discipuli 142, 5. uult deus, ut cotidie Christus habitet in nobis 231, 4. pietas, quae est in Christo hominibus *104, 8.* dei cultores per Christum patrem orant *88, 9.* caritas Christi 100, 19. nos ex homine sumus conformes deo futuri 31, 28. qui in Christo sunt, secundum Christum resurgent 7, 13. qui in illum recte credunt, regnaturi cum eo *223, 72.* gubernator ecclesiarum *105, 9.* tempestate ruente innatans Christus omnibus imperat uentis procellisque maritimis discedere *65, 23.* saluator imperii *79, 5.* imperium eius pietate regitur *90, 6.* sacramenta Christi *60, 22.* *cf.* ecclesia. — Christus rex *217, 2. 223, 70. 71.* caelorum rex 212, 74. rex gentium 22, 30. omnia subiecta ei sunt 8, 8. eius regnum perpetuum, aeternum et sine tempore *49, 25.* iudicium eius uerum et iustum *65, 29.* aduentus Christi caelestis concilii perfectio inuenitur 98, 7. nulla participatio Christo ad Belial *125, 4.* — *nomina uaria Christi* secundum scripturas *163, 1 sqq. 218, 3 sqq.* — qui negant Christum esse deum *73, 1.* 151, 12 *sqq.* *162, 29. 174, 19.* 176, 5 *sqq.* 177, 9. eum esse aeternum *73, 2.* 149, 11 *sqq.* 151, 12 *sqq.* 154, 14. 176, 22 *sqq.* simulata Christi nominis blasphema confessio 102, 4. blasphemi in Christum infinitatis eum paternae generositate expoliantes 149, 15. — *cf.* baptisma eucharistia poculum uirgo *symbola 47, 19 sqq. 69, 1 sqq. 150, 7 sqq.*

Cicladon insulae *u.* Cyclades.

Cilicia *49, 3. 68, 6 bis. 119, 7. 16. 123, 12.*

Ciparissia Acaiae, *sedes episc. 139, 4.*

Cius *Bithyniae, sedes episc. 76, 16.*

Cocytus flammiuomus *250, 61.*

columba Noe 14, 16 *sqq.*

concilium: concilia Orientalium ab Occidentalibus *confirmari solent* et concilia Occidentalium ab Orientalibus *65, 11. concilium generale ad confirmandum Nicaenum fieri deprecatur Liberius Constantium 92, 24. cf.* Alexandria Antiochia Aquileia Arelatum Ariminum Caesarea Constantinopolis Mediolanum Nicea Roma Sardica Seleuciensis Singidunum Sirmium Tyrus.

Constantinopolis (Constantinupolis *60, 17*, *67, 4. 6*): condicitur in Constantinopolim ciuitatem sub Constantino concilium *50, 19.* quae anathematizata in Constantinopoli ciuitate *51, 14.* falsitas eius iudicii 147, 5. Asclepas ad Constantinopolim ciuitatem propter Paulum uenit *61, 23.* Paulus ad Constantinupolim ciuitatem reuocabatur *67, 4.* confluxerat ad Sardiciam multitudo de Constantinupoli *60, 17.* legati de Arimino Constantinopolim reuerterunt *45, 10.* 175, 17. *quae ibi egerint* 175, 17 *sqq.* synodus *a. 359 ex. uocatur* dissidens 204, 18. de fide litigat 203, 8. Hilarii liber ad Constantium, quem et Constantinopoli ipse tradidit *197, 3.* — Constantinopolitanus (Constantinupol.- *61, 25. 66, 8. 67, 2*): Paulus C. *66, 4. 8. 67, 2.* C. ciuitas *55, 10.* ecclesia C. *61, 25.*

Constantinus sanctae memoriae *89, 9. 93, 3. cf. 50, 20.* gloriosae memoriae Constantinus in Nicheno tractatu *79, 8.* Constantino praesente in hoc (*sc. concilio*) *81, 1.* Athanasius eum appellat *54, 15.* sua illum sententia in exilium deportauit *54, 17. fidem Nicaenam* tenens baptizatus ad quietem dei commigrauit *81, 2. cf.* Constantinopolis.

Constantius piissimus imperator *174, 22.* bonus ac religiosus 197, 11. uir beatae religiosaeque uoluntatis 203, 1. eius animus etiam circa reos placabilis *89, 11.* lenitati semper uacat *89, 14.* fidem quaerit 203, 14. synodi Sardicensis oratio ad Constantium 154, 24. *181, 1 sqq.* Hilarius falsis nuntiis ad imperatorem delatus 198, 3. circumuentus Augustus 198, 10. angitur 101, 10. multi ex Italia coepiscopi eum fuerant deprecati, ut iuberet concilium ad Aquileiam congregari *167, 6.* epistula Liberii missa ad Constantium per Luciferum episcopum *89, 2 sqq.* sermo eius ad populum missus Liberium plurimum lacerat *89, 12.* epistula Constantii ad episcopos Italos Ariminensis concilii *93, 17 sqq.* litterae iusserunt tractari de fide *82, 2. alia* prioribus litteris intimauit *94, 14. epistula* synodi Ariminensis ad Constantium *78, 13 sqq.* epistula missa ad Constantium a perfidis episcopis *87, 2 sqq.* praedicationes *Anomoeorum* anatematizari uoluit *174, 23.* sub bonae memoriae Constantio imperatore Marcus *Arethusae* fidem dictauit *Sirmii a. 359 163, 12. 18.* Hilarii liber ad Constantium *197, 1 sqq. cf. 227, 3.* Ariminum Liberius.

Cordobensis Spania *132, 1.*

Corinthii: ad Corinthios 31, 2. 98, 3. *162, 4.* ad Corinthios prima 6, 16.

† Coroni Acaiae, *sedes episc. 139. 6.*

Cous *insula, sedes episc. 76, 17.*

Cratia *Bithyniae, sedes episc. 76, 5.*

Cresconius ep., *adfuit syn. Sardicensi Orient. 77, 20.*

culpam imperitiae oblitterat resipiscens *156, 16.*

Cyclades insulae *68, 9.* Cicladon insulae *49, 5.* Insulae *68, 9.*

Cyparisia *u.* Ciparissia.

Cyriacus a Naiso in Marcellum sententiam manu propria conscripsit *51, 19.* decessor Gaudentii *66, 10.*

Cyriacus officialis *164, 2.*

Cyrotus ep. a Roso, *adfuit syn. Sardicensi Orient. 75, 1.*

Dacia *66, 21. 69, 5. 103, 9. 134, 3. 136, 4.* altera Dacia *103, 9.* Dacia Ripensis *135, 7. 136, 8. 139, 1.*

Dagalaifus consul *160, 17.*

Dalmatia *48, 14.*

Dardania *103, 9. 136, 1. 7.*

Dauid propheta *52, 30.* felix propheta Dauid primus organi ymnis Christum mundo nuntians 209 *prooemium.*

Demofilus ep. a Beroe, *adfuit syn. Sardicensi Orient. 78, 2. Sirmiensi a. 351* 170, 5. apud Mediolanium *a. 345* Arri hereticam sententiam noluit damnare *91, 18. cf.* Liberius.

Desiderius ep. Campaniae *48, 15.*

deus unus *47, 19. 69, 1. 150,* 7 *etc.* dominus 15, 5 *etc.* uniuersitatis dominus 185, 7. summus *88, 8.* aeternus 211, 46. incorruptibilis 211, 46. inuisibilis *250, 67.* deus saeculorum 24, 7. 9. rerum conditor *246, 13.* conditor caeli 215, 9. deo ex operibus suis nullum deperit 7, 2. eius uirtutis potestas 7, 1. omnia potest 5, 1. 25, 19. omnipotens *passim.* eius uirtutes 12, 16. prouidentia 8, 11. futura hominum consilia prouidens 29, 25. omnia contuens 8, 5. conspectus diuinae uoluntatis 8, 20. futuri apud deum cognitio fides facti est 8, 12. multiplex misericordia 6, 15. abundans misericordia 20, 24. *cf.* 22, 2. 14. misericordia et iustitia 36, 13. misericordiae bonitas 229, 9. cura deo est innocentium 36, 9. abhorrente deo uitia 8, 16. deum colere proprium iustitiae officium est 230, 16. dei cultores per Christum patrem orant *88, 9.* — deus trinus *250, 67.* sancta trinitas unica *251, 93.* trinitatis nomen 151, 13. trinitatis nuncupatio 153, 1. sanctae ⟨trinitatis⟩ inuiólabilis unitas 153, 6. deus pater *43, 9. 87, 26. 95, 9.* uerus deus pater *47, 19.* innascibilis pater 211, 44. *cf.* 37, 18. *44,* 7. 154, 7. 209, 15. pater ingenitus 146, 26. 151, 9. *223, 73.* deitas paterna 154, 17. persona patris 149, 16. patris et filii personae 148, 20. incorporeo ex deo perfectus fuit progenitus dei 210, 23. innato nascitur a deo 209, 6. deus de deo et uerus de uero est uterque unum 153, 15. 'unum' ambo et uterque 'unum' 153, 11. 16. unus est de utroque 153, 13. una 'usia' uel 'substantia' *44, 9.* non unio diuinitatis, sed unitas intellegitur *44, 16.* sancta in utroque unitas 149, 18. aeterna unitas 151, 5. felix duum unitas 211, 53. filius substantia aeternitatis aeternus 151, 9. eadem in utroque substantia aeternitatis expletur 154, 8. filius patri per omnia similis *47, 23.* similis per omnia excepta innatiuitate *160, 5. 161, 6: 163, 24. cf. 44, 14. 162, 1. 174, 19.* 201, 4. aequalis patri, sancto spiritui *250, 66. cf.* 154, 6. manet filius in patre

210, 18. semper ut est pater 209, 2. eius natiuitatem nemo scit nisi solus pater *161, 9.* ex deo patre deus filius agnoscitur 36, 23. cognitus fit de deo patre filius deus et in deo filio deus pater 148, 16. aeternitatem, uirtutem, nomen filii confitemur in patre 148, 23. oboediens patri filius *45, 1.* paret genitus patri 211, 57. ex nihilo omnia per filium facta sunt *163, 8.* uerbum *118, 1. 124, 6. 14.* uerbum dei *118, 11.* 204, 3. 205, 3. confessio patris et filii et spiritus sancti 199, 13. *cf. 43, 15.* spiritus 3, 12. 4, 12. *126, 13.* 153, 6. *246, 17. 28.* spiritus sanctus 14, 20. 23. 98, 3. 147, 8. 148, 15. 201, 17. 205, 6. 14. *223, 74.* sp. s. dei *83, 13.* diuinus spiritus, spiritus dei perfectus, trinitatis uinculum *222, 59.* spiritus sanctus, qui nobis a deo patre per filium datus est *48, 5.* accipit ex utroque 153, 5. Christus eum tribuit 14, 3. eius fructus 14, 26. per eum sanctificantur animae *72, 1.* docente spiritu sancto *95, 9.* spiritus sanctus suggerit *164, 7.* spiritus sanctus *praeformatur* columba Noe 14, 17 *sqq.* accepto sancto spiritu septuaginta discipuli ad praedicandum euangelium emissi 14, 20. emissus in aeternum ⟨in⟩ fidelium animis permanet 15, 2. *cf.* baptisma peccare *et in Ind. uoc. s. u.* paracletus. — *cf. symbola 47, 19 sqq. 69, 1 sqq. 150, 7 sqq.*
diabolus: serpens diabolus *127, 2.* in serpente diaboli nuncupatio est 24, 6. fallacis diaboli laquei *164, 6.* diabolo inmittente *86, 6.* eius aduersus nos indesinens bellum *229, 5.* eius malitia *229, 8.* fraus *43, 19.* 101, 4. *246, 19.* dominans 23, 19. hostis 230, 4. 11. hostis fallax 215, 4. mundi princeps 204, 8. in Adae offensa diabolus inuidens nocuit, nunc autem, cum nocere nititur, uincitur 229, 12. — spiritus immundi 14, 21. 27, 11. — satanas uictus in nouo Adam 214, 3. zelauit in morte satanas 214, 45. — demon *248, 17.* uitia daemoniorum 29, 1. subiecta daemonia 14, 26.
Diaconus *clericus Uercellensis 47, 11.*
Dianius ep. a Caesarea, *adfuit syn. Sardicensi Orient. 75, 5.*
Didimion *legatus syn. Seleuciensis 174, 8.*
Dilecta *filia Osee* 31, 12. 32, 6. *cf.* 30, 10.
Dioclecianopolis Machedoniae, *sedes episc. 133, 3.* — Diocleciana ciuitas *61, 15.*
Diodorus de Tenedos *ep., adfuit syn. Sardicensi Occident. 135, 4.*
Diogenes ep., *adfuit syn. Sardicensi Orient. 77, 19.*
Diognitus *u.* Theognitus.
Dionisius ep. ab Alexandria *Ciliciae, adfuit syn. Sardicensi Orient. 75, 9.*
Dionisius ab Flida *ep., adfuit syn. Sardicensi Occident. 61, 12. 138, 4.*
Dionisius Mediolanensis episcopus *in syn. Med. a. 355* 187, 12. Liberius epistulam ei scripsit 164, 15.
Dioscorus de Terasia *ep., adfuit syn. Sardicensi Occident. 134, 4.*
Dium Machedoniae, *sedes episc. 139, 2.*
Docimium *Phrygiae, sedes episc. 75, 4.*
*Doliche Syriae:* Doliceus *74, 5.*
Dominius a † Polidiane *ep., adfuit syn. Sardicensi Occident. 75, 24.*
Domitianus de Asturica Spaniarum *ep., adfuit syn. Sardicensi Occident. 132, 4.*
Donatus episcopus Carthaginis *48, 15.*
Dorilaium *Phrygiae, sedes episc. 75, 12.*

ecclesia: membrum est Christi 5, 16. Christi corpus est 7, 19. corpus Christi, in quo et apostoli et ecclesia est 10, 2. ex latere eius et per aquam nata et uiuificata per sanguinem est 5, 17. ecclesia sanctificata est carnis Christi communione 5, 21. ecclesiae sanctificatio 14, 6. praefigurationes patriarcharum 3, 15. ecclesiae membra *164, 19.* unitas *64, 1.* regula *65, 28.* ecclesiarum populi *84, 5.* — ecclesia peccatrix 6, 2. 35, 2. ex publicanis et peccatoribus et gentibus est 6, 1. — ecclesia sancta *51, 21. 52, 15. 30. 53, 14. 63, 26. 65, 24. 72, 2.* sanctissima *51, 9.* catholica *51, 4. 65, 28. 67, 16. 92, 2. 96, 4. 97, 12. 124, 6. 14.* 142, 26. *155, 19. 157, 21. 166, 7. 170, 13 etc.* sancta et catholica *49, 9. 72, 6. 15 bis. 73, 5. 12. 16. cf. 48, 17.* catholica et apostolica 103, 10. *150, 20.* ecclesiae sanctae *64, 10.* sanctissimae *49, 14. 62, 4.* catholicae *79, 1. 93, 12. 181, 11.* sancta mater 16, 18. *90, 9. 251, 90.* — *cf.* Abel Adam arca Christus Petrus Raab Rebecca Sarra.

Ecdicius *ep. Pernasi (?), legatus syn. Seleuciensis 174, 8.*

Edesius ep. a Coo, *adfuit syn. Sardicensi Orient. 76, 17.*

Elatea Achaiae, *sedes episc. 135, 3.*

Elida Acaiae, *sedes episc. 61, 12. 138, 4.*

Eliodorus a Nicopoli *ep., adfuit syn. Sardicensi Occident. 137, 3.*

Elym 27, 5.

Emerita *sedes episc. 132, 3.*

Emimontus *cf.* Hemimontus.

Emmanuhel 37, 3.

Enoch translatus 36, 8.

Eortasius *ep. Sardium (?), legatus syn. Seleuciensis 174, 9.*

Ephesus (Efesus *131, 8*) Asiae, *sedes episc. 74, 7. 119, 9. 17.* — Ephesius *123, 14.*

Epictetus *ep. Centumcellarum, adfuit syn. Ariminensi 87, 6.* damnare urbis Romae episcopum gaudet 155, 25. *cf.* Liberius.

Epiphania *Syriae, sedes episc. 75, 15.*

Epirus *103, 9.*

Eraclia Linci Machedoniae, *sedes episc. 134, 8.*

Erodianus *legatus syn. Seleuciensis 174, 7.*

Esau 18, 4. 24. 19, 1. 10. 22, 3. primitiuorum dignitatem sub praefiguratione populi infidelis uendebat 18, 11. formam huius populi in se gerebat 18, 16. Iacob Esau stola induitur 19, 20. *cf.* 18, 27. 21, 3. Esau enim se Iacob esse dicebat 20, 29. Ysahac pro Esau sollicitus est 20, 28. 21, 7. 26. desperante Esau de primitiis suis 18, 21.

essentia ex eo, quod semper est, nuncupatur 153, 26. *cf.* substantia.

Eua 5, 20. 7, 20. 21. 12, 8. Euae corporatio 6, 21. obsopito Adam ex latere eius atque osse gignitur 4, 18. *cf.* Adam.

Euagrius de Eraclia Linci *ep., adfuit syn. Sardicensi Occident. 134, 8.*

Euagrius *ep., adfuit syn. Sirmiensi a. 351* 170, 6.

Eucarpius *ep., legatus syn. Seleuciensis 174, 9.*

*eucharistia:* domini corpus consecratum *55, 15.* sacramentum corporis 32, 2. *cf.* 9, 1. corpus domini et misteria *63, 10.* cognitio sanguinis 24, 19. sacramentum scientibus loquimur 28, 22. spiritalis praeformatio mannae 28, 20 *sqq.* 29, 26 *sqq.* uerus de caelo panis 28, 15. caelestis cibus 28, 17. 21. spiritalis cibus 30, 2. *cf.* poculum sacrificium. — *eucharistia uel gratia:* panis uitae et panis e caelo 231, 5. cotidie ut detur, oratur 231, 6. uult deus, ut cotidie Christus habitet in nobis 231, 4.

Eudemon ep. a Thaneos (*Τάνεως*), *adfuit syn. Sardicensi Orient. 76, 11.*

Eudemon ep., *adfuit syn. Sardicensi Orient. 77, 5.*

Eudoxius ep. a Germanicia, *adfuit syn. Sardicensi Orient. 75, 7. syn. Sirmiensi a. 351* 170, 5. apud Mediolanium *a. 345* Arri hereticam sententiam noluit damnare *91, 19.*

Eugenius ep., *adfuit syn. Sardicensi Orient. 77, 23.*

Eugeus ep. a Lisinia, *adfuit syn. Sardicensi Orient. 75, 2.*

Eulalius ep. ab Amasias (*Ἀμασίας*), *adfuit syn. Sardicensi Orient. 74, 9.*

Eumatius *legatus syn. Seleuciensis 174, 8.*

Europa *49, 5. 68, 10 bis. 123, 12.* Europe *103, 10.*

Eusebii duo *i. e. Caesareae et Nicomediae 119, 6. Ariani 184, 6.*

Eusebius (*gen.* Eusebii *117, 15.* Eusebi *117, 5*) ex Caesarea praesens *in syn. Antiochena a. 341 118, 5.* scribit Iulio Romanae ecclesiae episcopo *106, 2.* eius facta plena falsitatis et mendacii *106, 7. 14.* exquisita malitia *117, 7.* commentatio *117, 16.* — Eusebiana heresis *129, 3.*

Eusebius ep. ab Dorilaio, *adfuit syn. Sardicensi Orient. 75, 12.*

Eusebius ep. a Magnesia, *adfuit syn. Sardicensi Orient. 76, 7.*

Eusebius ep. a Pergamo, *adfuit syn. Sardicensi Orient. 75, 19.*

Eusebius ep. a Pergamo *Thraciae* (?), *adfuit syn. Sardicensi Orient. 76, 13.*

Eusebius (*gen.* Eusebi *47, 13*) Uercellensis episcopus est uir omni uita deo seruiens 186, 21. post Arelatensem synodum uenire Mediolanium praecipitur 187, 1. *quid ibi egerit* 187, 2 *sqq.* tertio laborans exilio *47, 1.* epistula eius ad Gregorium Spanensem *46, 11 sqq. 47, 13.* Liberius epistulam ei scripsit 164, 15.

Eusebius *ep. legatus Aegyptiorum ad Liberium* missus *90, 22.*

Eusebius consul *85, 22. 94, 26. 96, 16.*

Eustasius *ep. Antiochiae 66, 25.*

Eustatius *ep.* ab Epiphania, *adfuit syn. Sardicensi Orient. 75, 15.*

Euterius a Pannoniis *ep. Sirmii, adfuit syn. Sardicensi Occident. 137, 4.*

Euterius de Gannos *ep., adfuit syn. Sardicensi Occident. 133, 6.*

Euthicius ep. Campaniae *48, 15.*

Euticius a Filippopoli, *adfuit syn. Sardicensi Orient. 78, 3.*

Euticius de Motonis *ep., adfuit syn. Sardicensi Occident. 139, 5.*

Eutychius *u.* Euthicius *et* Euticius.

Exuperantius *ep., adfuit syn. Sirmiensi a. 351* 170, 6.

Ezechiel 6, 28.

fides: iustificationis est merces 26, 28. credentibus in nomine domini potestas tribuitur, ut ex deo nati sint 99, 8. regenerati per fidem 201, 14. Abraham fides prima iustificat 99, 6. *cf.* 3, 17. Cananae filiam fides saluat 99, 7. iustus ex fide est 26, 23. confessa in deo fides 185, 19. *cf.* baptisma. fidei libertas 22, 11. *cf.* 141, 9. *182, 8. 10. 183, 3. 20.*

185, 1. deus non requirit coactam confessionem 185, 8. ad fidem ius propriae uoluntatis est liberum 22, 9. fides resurrectionis 6, 23. fidei doctrina 186, 10. fides, spes, caritas corporibus dissolutis semper manent 98, 12. — fides apostolica et catholica *157, 14. cf. 67, 14.* 201, 18. euangelica 201, 19. 202, 13. ab antiquitate perseuerans *79, 2.* catholica *43, 3. 46, 7 etc.* ecclesiae *60, 24. 67, 16.* integra *64, 2.* 85, 11. 16. inuiolata *166, 6.* paterna *158, 3. 7.* perfecta 148, 10. pia *119, 5. 14.* probata *108, 4.* recta *49, 11. 51, 3. 9. 103, 6 etc.* sancta *128, 6. 168, 7.* sanctissima *51, 20.* uera *85, 21. 169, 4.* 185, 6.

Filadelfia *Lydiae, sedes episc. 76, 8.*

Filetus ep. a Cratia, *adfuit syn. Sardicensi Orient. 76, 5.*

Filetus ep. a Iuliopoli, *adfuit syn. Sardicensi Orient. 76, 3.*

Filippi Machedoniae, *sedes episc. 133, 4.*

Filippopolis *Thraciae, sedes episc. 78, 3.*

Filoxenus presbyter *urbis Romae 127, 8.*

Flaccus ep. ab Ieropoli, *adfuit syn. Sardicensi Orient. 77, 17.*

Flegethon rigens 213, 20.

Florentius ep. ab Ancyra, *adfuit syn. Sardicensi Orient. 77, 2.*

Florentius de Emerita *ep., adfuit syn. Sardicensi Occident. 132, 3.*

Fortunatianus de Aquileia *ep., adfuit syn. Sardicensi Occident. 137, 1. cf.* Liberius.

Fortunatus ep. Neapolis *48, 15.*

Fotinus *ep. Sirmii* 142, 10. 146, 18. *158, 14.* Syrmiensis episcopus fuit a Marcello imbutus 142, 12. 146, 26. ex institutis Marcelli peruersitatis istius initia sumsit 147, 12. diaconus sub eo aliquandiu fuit 142, 13. eius doctrina 146, 12. hereticus deprehensus 146, 5. arguitur 146, 14. heresis Fotini a Romanis *a. 345* damnata est 145, 2. Sabellii partiaria hereditate damnatur *158, 14.* 'hominem Iesum Christum' cum loquitur, ignorat 204, 4. de eo decretum ab Occidentalibus est et ad Orientales relatum 146, 22. *cf.* 147, 6. hi callide rescribentes 146, 26. ad tollendum ex episcopatu Fotinum *a. 347* ex plurimis prouinciis congregantur sacerdotes 142, 17. eius damnatio 147, 1. ante biennium iam in Mediolanensi synodo erat hereticus damnatus 142, 18. ne tum quidem (*sc.* Syrmii) per factionem populi potuit ammoueri 146, 7. eius animaduersio 148, 2.

Frigia *49, 5.*

Gabrielis nuntium *218, 11.*

Gabula *Syriae, sedes episc. 78, 4.*

Gaius *ep. Arianus Illyrici 159, 6. 160, 11. 161, 1. noua molitur in syn. Ariminensi 82, 4. 83, 6. 97, 1.* legatus syn. Ariminensis *174, 6.* damnatur *97, 11. cf. 86, 9.* eum excommunicant Gallicani *45, 15. cf.* Germinius.

Galata imprudens *50, 14.*

Galatia (Galacia *49, 4. 22*) *49, 3. 55, 12. 68, 7 bis. 122, 16. 133, 5. cf.* Ancyra.

Gallia *54, 25. 57, 28. 138, 9.* Galliae *45, 24. 67, 1. 103, 8.* 197, 17.

Gallicani episcopi *43, 7.* litterae Orientalium ad eos *43, 18. 45, 8. 16.* fides exposita apud Pariseam ab episcopis Gallicanis ad Orientales episcopos *43, 3 sqq.* in 'usiae' silentio fraudem se passos esse *45, 8.* excommunicant Auxentium et Ursacium ac Ualentem, Gaium, Megasium et Iustinum *45, 15*. Saturninum *46, 2*.

Gallus: Hilarius Gallus episcopus *234,4*.

Gannos Traciae, *sedes episc. 133, 6*.

Gaudentius de Naiso *ep., adfuit syn. Sardicensi Occident. 136, 4*. damnauit eum *concilium Sardicense Orientalium 66, 1. cur 66, 9*.

Gaudentius *ep., adfuit syn. Sirmiensi a. 351* 170, 7.

Gaza Palestinae, *sedes episc. 74, 17. 106, 13. 122, 6. 16. 123, 2. 9. 133, 7.* ciuitas Gaza *55, 19*.

gentes mortem domini et nudum dei corpus irridunt 15, 16. princeps sacerdotum consentientibus gentibus cruci dominum subfigit 11, 12. gentes Christi subditae *praefigurantur* camelis Rebeccae 17, 13. gentium congregatio 10, 14. *cf.* Iaphet Pharao.

Georgius ep. Alexandriae adseueratur quibusdam extra ecclesiam catholicam foris positis communicare *92, 4.* praesens *in syn. Sirmiensi a. 359 163, 14*.

Georgius ex Laudocia timens non adfuit *syn. Sardicensi 119, 8. 123, 6. 14.* hereticus *131, 8*.

Germanicia *Syriae, sedes episc. 75, 7*.

Germinius (*gen.* Germini *47, 16. 160, 20*) *Sirmii ep.: noua molitur in syn. Ariminensi 82, 4. 83, 6. 97, 1.* damnatur *97, 11. cf. 86, 9.* legatus syn. Ariminensis *174, 5.* eius fides displicet Ualenti, Ursatio, Gaio et Paulo *161, 1. qualis sit 47, 19 sqq. 161, 2 sqq.* epistula Ualentis, Ursacii, Gaii et Pauli ad eum *159, 4 sqq.* a Ualente et Paulo admonitus *159, 8.* rescriptum eius ad Rufianum *etc. 160, 20 sqq. cf.* Liberius.

Geroncius de Bereu Machedoniae *ep., adfuit syn. Sardicensi Occident. 139, 3*.

Gerontius ep. Raphaniae, *adfuit syn. Sardicensi Orient. 74, 6*.

Graecus 7, 17. Graeci dicunt 'omousion' *150, 11.* 153, 22. 'ex uc onton' *150, 18.* 154, 14. 'usiam' *96, 6.* — Adam Graece 'ge pyrra' dicitur 4, 10. *cf.* Achiui.

Gratianus consul *160, 17*.

Grecianus ep. a Calle *in syn. Ariminensi 96, 20*.

Gregorius Alexandriae ep. *48, 12.* se inmersit ecclesiae in Alexandria *123, 1. uocatur* Georgius *123, 9*.

Gregorius ep. Spanensis (*Eliberis*) *47, 13.* epistula Eusebii *Uercellensis* ad eum *46, 11 sqq.* restitit transgressori Ossio *46, 14.* fidem seruauit, quam patres Nicheani scripserunt *46, 17*.

Gregorius *ep., adfuit syn. Nicaenae Thraciae 86, 2*.

Hadrianopolis *u.* Adrianopolis.

Hebreus 23, 2. Hebrei 37, 27. lingua Hebraica 4, 10.

Helianus presbyter *urbis Romae 155, 10*.

Heliae officium est conuertere corda patrum ad filios 37, 28.

Heliodorus *u.* Eliodorus.

Heliodorus *ep. Arianus Illyrici 160, 23*.

Hellespontus *49, 6. 68, 8.* Elispontus *68, 8*.

Helpidius *ep. Satalorum(?), legatus syn. Seleuciensis 174, 7*.

Hemimontus *69, 5.* Emimontus *49, 6. 69, 5*.

Heortasius *u.* Eortasius.

Heraclia *u.* Eraclia.

Heraclia *Europae, sedes episc. 74, 15. 119*, 7. Eraclea *119, 16.* — Heracleatus *123, 11.*
Herodes *Magnus*: iubet paruos necari *219, 17.* post Herodem *219, 19.*
Herodes *Antipas*: ad Herodem dominus ductus est 11, 13.
Herodianus *u.* Erodianus.
Hieremias 26, 8.
Hiericho in huius mundi speciem posita 35, 15. ad uocem tubae concidit 35, 16. Hiericho ciuitas 34, 10.
Hierusalem capta 9, 14. caelestis Ierusalem 16, 14.
Hiesus (Naue) 32, 25. 33, 6. 34, 20. 23. 26. 35, 17. 22. Hiesus, qui Auses antea uocitabatur 33, 10. in Hiesu cognominato absoluta futuri sacramenti ratio monstrata est 33, 7. quae sub Hiesu a Raab et in Raab gesta sint 34, 8 *sqq.* Hiesu exploratores *repraesentant* legem et prophetiam 34, 9. 35, 1.
Hilarius *ep. Pictauii 237, 3.* sanctus Hilarius *169, 10. 231, 2. 233, 4.* fidelis dominici nominis praedicator *45, 13.* uir acris ingenii *227, 3.* ecclesiae catholicae acerrimus defensor uenerandus Hilarius episcopus Gallus *234, 3.* ei potestas dabatur florere bonis saeculi, commodis omnibus redundare 100, 10. respuit infidelium consortium 100, 9. *quae egerit Biterris a. 356* 102, 2 *sqq.* — proferre in conscientiam publicam opus temtat graue et multiplex 101, 3. exulat non crimine, sed factione circumuento Constantio inlusoque Caesare Iuliano 198, 2. 10. in omnium Galliarum ecclesiarum communione permanet 197, 17. Constantinopoli librum Constantio ipse tradidit *197, 3. quae roget* imperatorem 198, 16 *sqq. exponit suam* fidem 204, 19 *sqq. quae* nuntiauerit episcopis Gallicanis *45, 13. 17.* Orientales crediderunt litteras Hilario *43, 19. cf.* Saturninus.
Hilarius diaconus *urbis Romae 93, 11.*
Hilarius eunucus *171, 13.*
Himeneus de Ypata *ep., adfuit syn. Sardicensi Occident. 134, 5.*
Hireneus *ep., adfuit syn. Sirmiensi a. 351* 170, 6.
Hispaniae *103, 8.* Spania *132, 1.* Spaniae *132, 2. 3. 4. 5. 133, 1.* — Spanensis *47, 13.*
Honoratus *ep., adfuit syn. Nicaenae Thraciae 86, 2.*
Honoratus *ep., adfuit syn. Nicaenae Thraciae 86, 3.*
Hyginus *u.* Yginus.
Hypata *u.* Ypata.
Hypatius *u.* Ypatius.

Iacob *patriarcha* 18, 4. 26. 19, 10. 20, 19. 28. 29. 24, 13. 203, 16. *praeformabat* populum *christianum* 20, 6. Iacob *et* Esau 18, 3 *sqq.* stola Esau induitur 19, 20. haedorum pellibus tegitur 19, 24. benedicitur 19, 1. eius seruitus 3, 17. eius lucta 36, 28.
Ianuarius de Beneuento *ep., adfuit syn. Sardicensi Occident. 134, 2.*
Iaphet (Iafeth 13, 14) figuram gentium ostendit, quae ad fidem inductae sunt 15, 18.
Ieropolis *Phrygiae, sedes episc. 77, 17.*
Iesse uirga 218, 4.
Ilium, *sedes episc. 76, 14.*
imperatores *i. e.* Constans et Constantius *60, 7. 62, 19 64, 21. 104, 3. 5. 105, 1. 111, 16. 128, 5. cf. 182, 6.*
Inlyricum *158, 3. 9. 159, 1.*

Innocentius *ep. Arianus Illyrici 164, 10.*

Iob *230, 18.* liber sancti Iob *229, 4.* abstinebat se ab omni re maligna 230, 15. deum sola mente uitiis non ammixta ueneratur 230, 16.

Iohannes *baptista* 215, 19.

Iohannes *euangelista* 99, 8.

Ionas de Particopoli *ep., adfuit syn. Sardicensi Occident. 136, 5.*

Iordanis aquae 215, 20.

Ioseph beatus *ab Arimathaeo 221, 45.*

Iouianus diaconus *Illyrici 160, 6.*

Irenaeus *u.* Ireneus Hireneus.

Ireneus de Sciro *ep., adfuit syn. Sardicensi Occident. 138, 2.*

Irenopolis *Ciliciae, sedes episc. 77, 10. 131, 5. dicitur* Neronias *119, 7.* Maronia *119, 16. 17. 123, 12.*

Isaac *u.* Ysahac.

Isaac ep. a Leto, *adfuit syn. Sardicensi Orient. 77, 4.*

Isauria *49, 3.*

Ischyras *ep. Arianus* Mareotae *115, 15. 17. 116, 12. 16. dicitur* Scyras *53, 19.* 140, 9. 10. 15. 141, 21. 24. Scyrus *115, 8. 10. 116, 1. 6.* Squirius *76, 4. adfuit syn. Sardicensi Orientalium 76, 4.* exussisse Athanasium quendam de diuinis scripturis librum dicebat *116, 2.* falsitatis praemium eidem honorem episcopatus dederunt *116, 5.* neque presbiter quidem fuit *116, 6.* 140, 10. 141, 24. de diacono episcopus adseritur ordinatus 140, 15.

Iscus Daciae Ripensis, *sedes episc. 139, 1.*

Ision *u.* Sion.

Israhel 32, 3. in Abraham patre suo electus ex gentibus est 32, 7. — Israhelita 37, 27. — Israheliticus populus 15, 19.

Israhel *filius Osee* 30, 10. 31, 11. 32, 4. 7. 12.

Itali episcopi: Aegyptiorum de Athanasio sententiam recitauit atque insinuauit Liberius episcopis Italis *90, 18.* coguntur exhibitis sententiis *Arianorum* (*c. a. 353*) obedire *92, 6.* epistula Constantii ad episcopos Italos, qui in Ariminensi concilio conuenerunt *93, 18.* epistulae Liberi ad episcopos Italiae de his, qui apud Ariminum ignorantes egerunt *156, 13. 157, 1.* horum epistula ad episcopos Inlyrici *158, 2 sqq.* Ariminensis concilii statuta rescindunt *158, 14.*

Italia *56, 8. 57, 28. 103, 8. 130, 5. 134, 7. 137, 1. 138, 5. 6. 7. 156, 13. 14. 158, 2. 4. 7. 167, 5.*

Iudaeus 7, 17 (Iude- 9, 10. 31, 3. *67, 15.* 148, 21). Iudeus inuidet Christiano 9, 10. dominus a Iudaeis temptatus 5, 4. princeps sacerdotum consentientibus Iudaeis cruci dominum subfigit 11, 12. hic populus in dei hereditatem fuerat electus 18, 16. Iudeorum inuidia 148, 21. turbae *220, 36. cf.* Esau Sem.

Iudas traditor *220, 31.*

Iudea mendax *222, 52.*

iudices, quibus prouinciarum amministrationes creditae sunt *181, 14.*

Iulianus Caesar plus in exilio Hilarii contumeliae a malis, quam hic iniuriae pertulit 198, 6. inlusus 198, 11.

Iuliopolis *Galatiae, sedes episc. 76, 3.*

Iulius urbis Romae *ep. 58, 1. 126, 5.* bonae memoriae *155, 9. 168, 10. dicitur* consacerdos *106, 3. 10. 107, 11. 115, 1.* scribunt ei *Arriani* aduersum Athanasium et Marcellum *106, 2.* litterae ex Aegypto omni missae de reddenda Athanasio communione 156, 6. *cf. 115, 1.* Athanasius ad Iulium perrexit *56, 8.* Athanasio a Iulio reddita communio 141, 18. *cf. 168, 10.* per presbyteros suos et per epistulam Orientales ad synodum Romam *inuitat 127, 18. cf. 107, 1.* concilium apud Serdicam fieri ex imperatoris benignitate sumsisse *dicitur 58, 1.* epistula synodi Sardicensis ad Iulium *126, 5 sqq. rogatur, ut instruat* per sua scripta in Sicilia, in Sardinia, in Italia fratres, quae acta sunt *130, 5.* honesta fuit et necessaria excusatio absentiae eius *126, 15.* damnatur *ab Orientalibus 63, 26. 65, 31. 67, 9. cur 66, 12.* epistula Ualentis et Ursacii ad Iulium *143, 4 sqq.* Iulius eis ueniam impertit 142, 25. *cur* 142, 26. epistula Orientalium ad nomen Iulii facta *155, 8.*

Iulius de Tebe eptapilos *ep., adfuit syn. Sardicensi Occident. 135, 1.*

Iulius *ep., adfuit syn. Sirmiensi a. 351* 170, 8.

Iunior *ep., adfuit syn. Sirmiensi a. 351* 170, 8.

iustificatio: fides iustificationis est merces 26, 28. in ligni sacramento, in quo dominus pependit, iustificatio est 26, 23. deus iustitiae praemiis muneratur creditus ab ignorante, quod deus sit 99, 5. iustificati 15, 15. *cf.* Abraham fides.

Iustinus legatus syn. Ariminensis 174, 6. *adfuit syn. Nicaenae Thraciae 86, 2.* excommunicatur a Gallicanis *45, 16.*

iustitiae proprium officium est colere deum 230, 17.

Laban 20, 3.

Lamech, *filius* Cain 10, 20. 21. 24. principis sacerdotum habet speciem 11, 11. duarum uxorum maritus, quarum nominibus etiam tertiae mulieris, ab eius tamen coniugio liberae, nomen adiectum est 10, 22. numerus in Lamech poenae 11, 27.

Lamech, pater Noe 12, 23.

Larissa *Thessaliae, sedes episc. 135, 5.*

Latine 4, 11.

Laudocia *Phrygiae, sedes episc. 77, 14.*

Laudocia (Laudicia *123, 14*) *Syriae, sedes episc. 119, 8. 131, 9.*

Leo diaconus *urbis Romae 127, 9.*

Leontius *legatus syn. Seleuciensis 174, 9.*

Letus *Aegypti, sedes episc. 77, 4.*

Leucadas ep. ab Ilio, *adfuit syn. Sardicensi Orient. 76, 14.*

lex umbra est futurorum 10, 13. sub lege uiuentes 15, 15. saluator uenit ante legem, sub lege, post legem 17, 2. 4. 6. *cf.* Moyses.

Liberius (*gen.* Liberi *155, 3. 156, 12*) urbis Romae episcopus: secutus morem ordinemque maiorum nihil addi episcopatui urbis Romae, nihil minui passus est *91, 10.* non sua statuta, sed apostolica *tuetur 91, 9.* quales litterae ex Aegypto omni atque Alexandria ad Iulium de reddenda Athanasio communione erant scriptae, tales ad Liberium datae sunt de tuenda 156, 6. significant Orientales eius paci se uelle coniungi *91, 16.* confinxerunt eum litteras Orientalium et Aegyptiorum subpressisse *90, 10.* Orientalium litteras legit ecclesiae, legit concilio atque haec etiam Orientalibus respondit *90, 14.* Orientalibus sententiam non commodauit, quod octoginta episcoporum de Athanasio sententia repugnabat *90, 16.* eius legati *in syn. Arelatensi* significant se uoluisse succumbere sententiis Orientalium, si idem Arrii haeresem condemnassent *92, 11.* epistula missa ad Constantium a Liberio per Luciferum *89, 2 sqq.* proficiscitur Lucifer cum Pancracio presbytero et Hilario diacono *93, 10.* Liberius cum imperatore ueram pacem requirit *89, 17.* cuius animum in gratiam reuocare non potest *89, 11.* cuius sermo ad populum missus eum plurimum lacerat *89, 12.* tractat de Athanasi negotio *89, 19.* *se ipsum defendit 90, 9 sqq.* antequam ad exilium iret, uniformem epistulam Eusebio, Dionisio et Lucifero scripsit 164, 14. cupit, quae gesta sunt in congressione *Mediolanensi*, fidelius scire *166, 8. quid dicat* de Uincenti *Capuensis* ruina 167, 2. *cf. 166, 18.* missus in exilium *168, 1. cf.* 164, 14. 166, 15. epistula ad episcopos Italiae *156, 12 sqq.* sibi parcendum esse his, qui apud Ariminum ignorantes egerunt *157, 1. 5. cf.* Arelatum. — *quae epistulis dubiis referantur:* non defendit Athanasium *168, 9. cur eum ante non damnauerit 168, 10.* litteras de condempnatione ipsius per Fortunatianum dedit perferendas ad Constantium *168, 14. cf.* 156, 1. amoto Athanasio a communione sua dicit se cum Orientalibus pacem habere *168, 16. 173, 12.* suscepit fidem Syrmio *a. 351* tractatam a Demofilo sibi expositam *169, 7.* 170, 3. petit Orientales elaborent, quatenus de exilio dimittatur *169, 16. quando* Athanasius a se damnatus sit *170, 16. cur* tardius *171, 4.* communionem habet cum Epicteto et Auxentio *172, 9.* Urbicus diaconus ab ipso per Uenerium agentem in rebus sublatus est *173, 1. rogat Uincentium Capuensem*, ut episcopi Campaniae ad imperatorem scribant, de quo possit de tristitia liberari *173, 7. dicitur* apostata *169, 9*, praeuaricator *169, 13. 172, 13*, miser *173 not. 15.* anathema ei *dicitur 169, 11 bis. 14. 172, 13.*

libertas: omnibus patet aditus ad salutem 21, 30. ad consequendam dei misericordiam humanae uoluntatis est mora 22, 2. unicuique ad fidem ius propriae uoluntatis est liberum 22, 9. *cf.* fides.

Licia *Pisidiae, sedes episc. 77, 1.*

Lidia *49, 5.*

Lignidus *Epiri, sedes episc. 135, 2.*

lignum Moysis: per lignum aquae innatans dux populo reseruatur 22, 25. uirga in serpentem demutata 24, 3. in deserto lignum ostenditur tinctuque eius aqua dulcis efficitur 25, 6. eius uirtutis sacramentum 26, 2. sacramentum ligni 25, 27. 26, 28. in hoc ligno uita omnium pendet 26, 4. — sacramentum latens 26, 15. sacramentum, in quo dominus pependit 26, 21. sacramentum ligni, apostolica uidelicet euangelica praedicatio 27, 7. sacramentum ligni atque aquae 22, 29. 23, 6. ligni sacramento mitificantur infidelium corda 26, 13.

Lisinia *Pisidiae, sedes episc. 75, 2.*

litterae ecclesiasticae *155, 22.* communicatoriae *130, 7. 17.* domini-

cae *67, 13.* falsarum litterarum subpositiones *111, 5.* submissiones *111, 15.* epistulae falsae *122, 1. 11. cf. Ind. uoc. s. u.* litterae.
Loth 36, 9.
Luca Tusciae, *sedes episc. 133, 2.*
Lucifer Sardiniae ep. *Caralis* 187, 6. legatus Liberii ad Constantium *89, 3. 93, 10. in syn. Mediolanensi a. 355* 187, 6. sanctus uir *93, 10.* Liberius epistulam ei scripsit 164, 15.
Lucius ep. ab Antinoo, *adfuit syn. Sardicensi Orient. 77, 13.*
Lucius *ep.* Adrianopolis *55, 21. 56, 20. quae* Adrianopoli post reditum suum *fecisse ab Orientalibus dicatur 55, 21. adfuit syn. Sardicensi Occident. 134, 6.*
Lucius de Uerona *ep., adfuit syn. Sardicensi Occident. 134, 7.*
Lucius *ep., adfuit syn. Nicaenae Thraciae 86, 3.*
Lucius presbyter *urbis Romae 155, 10.*
Lugdunum Galliae, *sedes episc. 138, 9.*
Lychnidus *u.* Lignidus.
Lycia *u.* Licia.
Lydia *68, 10 bis.*
Lysinia *u.* Lisinia.

† Macaria Acaiae, *sedes episc. 136, 2.*
Macarius ep. Palestinae *121, 11. cf.* Arius.
Macarius *legatus syn. Seleuciensis 174, 10.*
Macedonia (Machedonia *54, 5. 133, 3. 4. 134, 8. 135, 6. 136, 5. 139, 2. 3*) *103, 9. 135, 2.*
Macedonius (Machedonius *66, 24. 74, 10*) ep. a Mopsuestia, *adfuit syn. Sardicensi Orient. 74, 10. syn. Sirmiensi a. 351* 170, 7. Paulini Daciae libros combussit *66, 25.* apud Mediolanium *a. 345* Arri hereticam sententiam noluit damnare *91, 19.*
Macharius (Macarius *114, 16. 116, 14. 121, 11*) presbyter Athanasii inruisse in ecclesiam Mareotiden *dicitur* 141, 20. calix ab eo fractus *114, 8, sed falso dicitur 114, 10. 115, 2. 7. 116, 4.* 141, 23.
Machedonius ep. a Birito, *adfuit syn. Sardicensi Orient. 75, 11.*
Machedonius de Ulpianis *ep., adfuit syn. Sardicensi Occident. 136, 7.*
Maesia *u.* Moesia.
Magdonius legatus syn. Ariminensis *174, 5. dicitur* Migdonius *87, 5.*
Magnesia *Asiae, sedes episc. 76, 7.*
Manasses 35, 10.
mane in resurrectione domini caelestis cibi tempus est 28, 17.
Manicheus legem odit 204, 7.
Marcellus *ep.* de Ancyra Galatiae *133, 5. quae Orientales ei obiciant:* haereticus *51, 12. 55, 13. 58, 9. 67, 17.* prauissimus *53, 7.* haereticorum omnium execrabilior pestis *49, 23.* Marcelli haeretici secta *58, 24. eius doctrina 49, 24. 53, 8. 63, 8.* mixta est omnium haereticorum sectis Marcelli extranea traditio *52, 13.* in synodo Constantinopolitana *a. 335* anathematizatur *51, 15.* acta in archiuo ecclesiae condiderunt *51, 10.* liber sententiarum extat in ipsum ab episcopis conscriptus *51, 16.* Protogenes Sardicae ciuitatis episcopus et Cyriacus a Naiso in ipsum sententiam manu propria conscripserunt *51, 18. cf. 58, 8.* cum apud suos haereticus haberetur, peregrinationis auxilia requisiuit *52, 5.* impia sua scripta occultat *52, 7. quae acciderint* in

Anquira post reditum Marcelli *55, 12 sqq.* liber Marcelli per se aperte haereticus noscebatur *58, 19. cf. 52, 27.* Athanasio numquam communicauit *57, 19* *episcopi* cum Marcello et Athanasio coniuncti *56, 18. cf 60, 11. 62, 6. 22.* — ab Arrianis occasione libri, quem de subiectione Christi ediderat, damnatus 147, 2. *adfuit syn. Sardicensi Occident. 133, 5. cf. 58, 5. 107, 8. 113, 2. damnatus ab Orientalibus 63, 16. 25.* post recitationem libri sententia synodi Sardicensis episcopatui erat redditus 146, 9. recta fides eius inuenta est *117, 10.* innocens pronuntiatur *122, 6. 128, 2. 130, 8. cf. 105, 4.* falsitatem iudicii Arriani in Marcellum extantis adhuc libri eius fides arguit 147, 5. illum librum Hilarius quoque habet 146, 10. nulla umquam aduersus Marcellum praeter eam, quae Sardicensibus est dissoluta sententiis, deinceps synodus fuit contracta 146, 19. falsae litterae aduersum Marcellum *111, 7.* Athanasius Marcellum a communione sua separat 146, 13. negata sibi ab Athanasio communione ingressu sese ecclesiae Marcellus abstinuit 147, 13. abnegatae Marcello communionis Athanasius reus esse rescribitur 147, 10. Marcellus 'uerbum dei' cum legit, nescit 204, 3. *cf.* Fotinus Iulius Protogenes.

Marcellus ex Campania ep. legationem Liberii suscepit *167, 8.*

Marcialis legatus synodi Ariminensis *174, 6.*

Marcion legem odit 204, 7.

Marcus ep. ab Aretusa, *adfuit syn. Sardicensi Orient. 74, 18.* ab omnibus electus fidem dictauit *in syn. Sirmiensi a. 359 163, 18.*

Marcus de Siscia *ep., adfuit syn. Sardicensi Occident. 138, 8.*

Marcus *ep., aduersarius Osii 66, 17.*

Marcus *ep., adfuit syn. Sirmiensi a. 351* 170, 7.

Mareota (Mareotha 141, 23. Mareote *117, 1.* 140, 13) *Aegypti 60, 3. 76, 4. 114, 17.* 177, 11. — in ecclesiam Mareotiden 141, 20.

Maria 152, 2. sancta Maria *117, 18.* uirgo *37, 3. 218, 11.* uirgo Maria *47, 25.* sancta uirgo Maria *70, 4. 117, 10.* sancta uirgo *70, 13 bis.* uirgo puerpera 209, 8. *218, 13.* Christus natus ex uirgine 16, 10. ex uirgine per spiritum homo natus est 3, 12. caro per spiritum in domino nata de uirgine 4, 12. homo, quem ex uirgine dominus adsumpsit 12, 21. 'formam serui' ex conceptu spiritus sancti de uirgine accepit 205, 6. aluo uirginali conceptus et natus est 228, 2.

Maris *ep. Chalcedonis,* scribit Iulio *106, 2.*

Maronia Ciliciae *cf.* Irenopolis.

Martirius subdiaconus *Illyrici 160, 6.*

Martyrius de Naupacto *ep., adfuit syn. Sardicensi Occident. 138, 3.*

Martyrius ep. apud Mediolanium *a. 345* Arri hereticam sententiam noluit damnare *91, 19.*

Matthaeus: euangelium secundum M. *232, 4.*

Maximinus a Triueris *66, 1. 30.* causa fuit, ut Paulus ad Constantinupolim reuocaretur *67, 4.* Athanasio ab eo reddita communio 141, 17. concilium apud Serdicam fieri ex imperatoris benignitate sumsisse *dicitur 58, 1.* damnatur *ab Orientalibus 66, 1. 30.*

Maximus de Luca *ep., adfuit syn. Sardicensi Occident. 133, 2.*

Maximus ep. Salonae *48, 15.*

Mediolanum (Mediolanium *91, 20.* 187, 2), *sedes episc. 138, 7.* quattuor episcopi apud Mediolanium *a. 345* Arri hereticam sententiam nolunt damnare *91, 20.* Ualens et Ursacius libellum apud Mediolanum *a. 347* porrexerant *144, 10.* Mediolani *a. 355* collecta malignantium synagoga 187, 2. *quid ibi* gestum sit 186, 19 *sqq.* — Mediolanensis episcopus 187, 12. in Mediolanensi synodo *a. 345* Fotinus erat hereticus damnatus 142, 18. Ursatius et Ualens ueniam meruerant a concilio Mediolanensi *a. 347 80, 9.*

Megara Acaiae, *sedes episc. 136, 6.*

Megasius legatus synodi Ariminensis *87, 6. 174, 5.* excommunicatur a Gallicanis *45, 16.*

Melchisedech benedictio 3, 17.

Melitius (*gen.* Melitii *117, 11.* Meliti *116, 10*) ep. Lycopolis *116, 8. 11. 17.*

Menofantus (Minofantus *106, 10. 119, 17. 123, 14*) ex Epheso Asiae *119, 9.* scribit Iulio *106, 10. adfuit syn. Sardicensi Orient. 74, 7.* deiectus *ab Occidentalibus 123, 6.* hereticus *131, 8. Arianus 184, 6.*

Merra locus amaritudinis 27, 5.

Mesopotamia *49, 3. 68, 6 bis.*

Migdonius *u.* Magdonius.

Miletus *Asiae, sedes episc. 77, 12.*

Moesia (Maesia *119, 10.* Mysia *69, 5*) *69, 5. 103, 9. 120, 8. 123, 13.*

Montanus per insanas feminas suas 'paraclytum alium' defendit 204, 6. eius blasphemiae *50, 12.*

Mopsuestia (Mobsus *66, 25*) Ciliciae, *sedes episc. 74, 10.*

mors: terrena origo subiacet mortis legi 216, 27. mors absumpta 213, 17. *cf.* 212, 11. 213, 23. 214, 37.

Motoni Acaiae, *sedes episc. 139, 5.*

Moyses (*gen.* Moysi 23, 5. 24. 25, 2. *acc.* Moysen 23, 1. 26, 4. 33, 8. 18) 22, 12. 13. 33, 12. lator legis 23, 23. per lignum aquae innatans dux populo reseruatur 22, 25. Pharaonis filia eum suscepit 23, 1. Moysi gesta cum gestis aut in domino aut per dominum conueniunt 25, 3. *cf.* 22, 26 *sqq.* 23, 4 *sqq.* 16 *sqq.* 24, 6 *sqq.* detentos in seruitio fratres requirit 23, 13. rubus in conspectu Moysi ecclesiam *praefigurat* 23, 24. signa tria 24, 3 *sqq.* Moyses *et* Hiesus Naue 33, 8 *sqq.* sub Moysi sorore lex praeformatur 23, 6. *cf.* lignum uirga.

Moyses (*gen.* Moysetis) *ep. Aegypti 145, 10.*

Mucianus *ep. Arianus Illyrici 160, 23.*

mundi *significatio cf.* Aegyptus Hiericho.

Mursa (Mirsa *131, 4.* Myrsa *119, 10*) Pannoniae, *sedes episc. 78, 7. 120, 8.* — Mursensis *123, 14.*

Museus de Thebis *ep., adfuit syn. Sardicensi Occident. 133, 8.*

Mustacius *ep., adfuit syn. Nicaenae Thraciae 86, 3.*

Nabuchodonosor tres pueros in caminum mittit 37, 2.

Naisus *Daciae, sedes episc. 51, 18. 136, 4.*

Narcissus ep. a Neroniade Ciliciae *119, 7. adfuit syn. Sardicensi Orient. 77,* *10. 119, 7. 16. syn. Sirmiensi a. 351* 170, 5. deiectus *ab Occidentalibus 123, 5. 12.* hereticus *131, 5. Arianus 184, 6.*

nascentibus non alia quam originis suae forma uel uirtus est 153, 19.

Naupactus Acaiae, *sedes episc. 138, 3.*

Nazareth *219, 19.*

Neapolis Campaniae, *sedes episc. 48, 13. 138, 1.*

Neo *legatus syn. Seleuciensis 174, 7.*

Neocaesarea *Ponti, sedes episc. 76, 18.*

Neronias *cf.* Irenopolis.

Nestorius ep., *adfuit syn. Sardicensi Orient. 77, 21.*

Nicea (Nicia *95, 21.* Nichea *93, 3. 95, 12. 97, 4.* 149, 8. 23. *150, 5.* 151, 3. *158, 7*) *Bithyniae* 187, 9. ex omnibus orbis partibus Nicheam concurrunt 149, 8. trecenti uel eo amplius episcopi apud Nicheam congregantur 149, 23. fides apud Nicheam conscripta a CCCXVIII episcopis contra omnes hereses *150, 5.* fides paterna apud Nicheam scripta *158, 7. cf.* 202, 16. expositio fidei apud Nicheam confirmata *93, 3.* tractatus apud Nicheam habitus *95, 12. 97, 4.* fides apud Nicheam ordinata plena atque perfecta 151, 3. exposita fides apud Niceam *in syn. Mediolanensi a. 355* 187, 9. — Nichea synodus 154, 19. — Nicheani patres *46, 18.* — Nichenae synodi conuentus *157, 15.* Niceni conuentus synodus 200, 8. Nichenus tractatus aduersus Arrium Sabelliumque *158, 13.* contra haeresim Arrianam positus *80*, 2. Nicheni tractatus sermo omnia hereticorum ingenia conclusit 153, 8.

Nichas *ep. Arianus Illyrici 160, 23.*

Nichea *Thraciae 43, 22.* Nichea, quae antehac Ustodizo uocabatur *85, 23.* professio apud Nicheam 177, 14. *ibi* gesta *85, 20 sqq.*

Nicomedia *Bithyniae, sedes episc. 48, 12.*

Niconius ep. a Troados (*Τρῳάδος*), *adfuit syn. Sardicensi Orient. 76, 15.*

Nicopolis *Epiri, sedes episc. 137, 3.*

Nilus flumen *219, 18.*

Noe 12, 14. 15. 13, 1. 6. 9. 14, 6. 24. Noe, quem ex uirgine dominus adsumpsit, hominem praefigurat 12, 21 *sqq.* erit huic Noe dominus noster comparatus 13, 19. Noe diluuium 3, 16. eius arca 13, 11. 14, 1 *sqq.* columba ter emissa 14, 16 *sqq.* Noe ebrietas pertinet ad speciem dominicae mortis 15, 8. sub Noe tribus filiis uniuersitas hominum monstratur 15, 14.

Nonnius ep. a Laudocia, *adfuit syn. Sardicensi Orient. 77, 14.*

Nouatus haereticus *65, 16.*

Occidens *praefectura 43, 21. 59, 14. 64, 14.* 204, 17. Occidentis partes *43, 21.* — Occidentales (*sc.* episcopi) *57, 13. 65, 12.* de Fotino decretum est ab Occidentalibus *a. 347* 146, 22. Occidentalium fides 151, 7. prouinciae *78, 16. cf.* Orientales Sardica. — Occidentales ecclesiae *175, 3.* partes *65, 12.*

occidens *regio* 203, 15.

Octauius *ep. Arianus Illyrici 164, 10.*

in oliua significatus est fructus misericordiae dei 14, 22.

Olympius ep. Doliceus, *adfuit syn. Sardicensi Orient. 74, 5.*

Optatus legatus synodi Ariminensis *174, 6.*

oratio indeficiens *49, 8.* cotidiana oratio 231, 5. *oratio pro imperatore:* postulationes, quas habent semper et pro salute tua et pro regno tuo et pro pace *84, 10.* pro incolumitate et beatitudine *regis* preces offerunt *183, 4.*

ordinatio *91, 26. 111, 20.* ordinare de diacono episcopum 140, 15. *cf. 119, 3.*

Oriens *praefectura 43, 21. 61, 8. 64, 13. 65, 18. 66, 20. 104, 9. 105, 11. 119, 8. 120, 1. 9. 123, 15. 155, 5. 159, 19.* 204, 16. Orientis partes *43, 21. 54, 6. 68, 3. 127, 11. cf. 68, 4.* Orientis concilium *61, 8. cf. 68, 1.* — Orientales (*sc.* episcopi) *43, 4. 6. 46, 9. 48, 9. 57, 8. 59, 14. 65, 11. 13. 78, 8. 144, 4. 155, 4. 168, 5. 169, 2. 171, 1. 5. 10. 173, 6. 13.* de Fotino ad Orientales epistulae 147, 7. *cf.* 146, 22. rescribunt 146, 26. decretum Orientalium apud Serdiciam *48, 9 sqq. 78, 8. queruntur* se ab Occidentalibus iudicari *57, 12. 59, 14.* omnium conciliorum iuste legitimeque actorum decreta ab Orientalibus et Occidentalibus firmanda esse *65, 14.* in urbe Roma sub Nouato et Sabellio et Ualentino factum concilium ab Orientalibus confirmatum est *65, 17.* litterae Orientalium ad Liberium *90, 12. 14.* Liberius Orientalibus respondet *90, 15.* significant Orientales paci se eius uelle coniungi *91, 16. quam* Orientales proposuerint conditionem legatis *Liberii Arelati 92, 12. Constantius non uult* Arimini de Orientalibus aliquid definiri *94, 10. 15. 17.* synodus Ariminensis Orientalibus consentiens *87, 5. 21. 88, 14.* eius litterae ad Orientales *88, 17.* legati synodi *Seleuciensis* Orientales 175, 22. epistula Orientalium, quam reuersis ab Arimino legatis dederunt *174, 3.* coniuentibus per conuentionem libelli sui Orientalibus 176, 20. plures numero Arimini aut Nicheae sub auctoritate nominis Orientalium ad 'usiae' silentium sunt coacti *43, 22. cf.* Athanasius Fotinus Gallicani Liberius Sardica. — Orientalium prouinciae *49, 1. 50, 21.*

Osee 30, 5. 6. 31, 1. Osee *et* fornicariae matris (32, 23) filii *quid praefigurent* 30, 24 *sqq.*

Ossius (Osius *108, 13*) ab Spania Cordobensi *132, 1.* maxime uenerabilis senectae, omni reuerentia dignissimus *108, 2. 5. 12. 13.* concilium apud Serdicam fieri ex imperatoris benignitate sumsisse *dicitur 58, 2.* Athanasio ab eo reddita communio 141, 17. *adfuit syn. Sardicensi Occident. 58, 7. 60, 14. 26. 132, 1.* Orientales eum excludere *conantur 58, 16. 59, 4.* eum damnant *63, 25. cur 66, 1. 16. 28. 67, 9. 14. 17.* Paulino episcopo Daciae indiuiduus amicus fuit *66, 21.* Liberius ad Ossium de Uincenti ruina 167, 2. transgressori Ossio restitit Gregorius Spanensis *46, 14.*

ouis centesima *quid significet* 16, 15. Christus *dicitur* 'ouis' *8, 24. 163, 3.*

*paenitentium uestis:* (Iacob) in pellibus emortuarum pecudum formam peccatoris adsumit 19, 26.

Palaestina (Palestina *49, 2. 55, 20. 68, 4. 103, 10. 119, 9. 121, 1. 11. 123, 12. 133, 7. 137, 5*) *68, 4. 119, 17.* — Palaestinus *54, 2.*

Palladius de Dio *ep., adfuit syn. Sardicensi Occident. 139, 2.*

Palladius *ep. Ratiariae Daciae 160, 11. 20. 22.*

Pamphylia *68, 9. 10.* Pamphilia *49, 4.*

Pancracius presbyter *urbis Romae 93, 10.*

Pancratius ep. a Parnaso, *adfuit syn. Sardicensi Orient. 75, 17.*

Pancratius ep. Pelusinorum, *adfuit syn. Sirmiensi a. 359 163, 15.*

panis *cf. eucharistia.*

Pannonia *54, 5. 69, 5. 103, 8. 119, 10. 120, 8. 123, 14.* Pannoniae *137, 4.* Pannoniae duae *69, 5.*

Pantagatus ep. ab Attalias (Ἀτταλίας), *adfuit syn. Sardicensi Orient. 77, 15.*

Paphlagonia *68, 7 bis.* Paflagonia *49, 4.*

Paregorius de Scupis *ep., adfuit syn. Sardicensi Occident. 136, 1.*

Parisea ciuitas *43, 3. 46, 8.*

Parnasus *Cappadociae, sedes episc. 75, 17.*

Particopolis Machedoniae, *sedes episc. 136, 5.*

Passinicus *ep. Zelorum, legatus syn. Seleuciensis 174, 9.*

Patras Acaiae, *sedes episc. 137, 2.*

Patritius *legatus syn. Seleuciensis 174, 7.*

Paulinus ep. Daciae *66, 20.*

Paulinus ecclesiae Treuirorum ep. *Arianorum* se perditioni simulationique non miscuit 102, 10. *cf.* 187, 1. dignus exilio a rege est iudicatus 102, 13.

Paulus apostolus 98, 3. Paulus 37, 26. *51, 22.* 142, 6. apostolus 4, 14. 23. 23, 26. 30, 25. *162, 3 etc.* beatus apostolus *50, 15.* 99, 1. beatissimus magister gentium Paulus apostolus *126, 9.*

Paulus Constantinopolitanae ciuitatis ep. *55, 10. Orientales de eo:* eum Athanasi expositioni interfuisse eumque etiam ipsum damnasse *57, 20. quae patrauerit* post reditum exilii sui *55, 11. 61, 23. 66, 4. 11. 67, 4.* Protogenes Paulum postea in communionem suscepit *61, 11. 66, 8.* Gaudentius *Naisitanus* Paulum impudenter defendebat *66, 11.* Paulus coniunctus cum Marcello et Athanasio *56, 20.* cum Asclepa *61, 23. 28.* Maximinus a Triueris Paulum olim damnatum ad Constantinupolim reuocauit *67, 6.* damnatur *63, 26.*

Paulus a Samosatis *65, 18. 67, 15.* Samosatensis *50, 11. 52, 12.* eius malitia *50, 11.* eius artes et doli *52, 12.* in Oriente sub Paulo quod statutum est, ab omnibus est signatum *65, 18.*

Paulus ep., *adfuit syn. Sardicensi Orient. 74, 8.*

Paulus *ep. Arianus Illyrici* scribit Germinio *159, 7.* fides Germini displicet Paulo *161, 2. cf. 160, 8.* conuentione admonet Germinium *159, 12.*

Paulus presbyter *urbis Romae 155, 10.*

peccare in spiritum sanctum 201, 17. *cf. 62, 5.*

Pelusium *Aegypti, sedes episc. 76, 12.* — Pelusinorum episcopus *163, 15.*

Pergamum *Asiae, sedes episc. 75, 19.*

Pergamum *Thraciae (?), sedes episc. 76, 13.*

Perge *Pamphyliae, sedes episc. 77, 18.*

Petrus *apostolus* 142, 6. super Petrum ecclesiam tamquam uiuo fundamento (dominus) aedificabat 11, 30. fidelibus in Petro fundamentis fidem ecclesia sustentat 12, 13. caput, id est Petri apostoli sedes *127, 4.*

Pharao (*gen.* Pharaonis 20, 2. 23, 1. 7.

10. Pharao 23, 3. *cf. in ps. 67, 20 p. 300,14. 118 Ain 9 p. 500, 6. 124, 7 p. 602, 19*) 26, 11. omnes masculini sexus editos necari praeceperat 22, 25. Pharaonis *filia* 23, 1. 3. 7. 10. gentium forma est 23, 7.

Philadelphia *u.* Filadelfia.

Philetus *u.* Filetus.

Philippopolis *u.* Filippopolis.

Philippi *u.* Filippi.

Phoenice *68, 5 bis.* Foenice *49, 3.*

Photinus *u.* Fotinus.

Phrygia *68, 7.* Phrygiae duae *68, 8.*

Pisidia *49, 5. 68, 9 bis.*

Pison ep. ab Adanis, *adfuit syn. Sardicensi Orient. 76, 9.*

Pison ep. a Trocnada, *adfuit syn. Sardicensi Orient. 76, 1.*

Plutarcus de Patras *ep., adfuit syn. Sardicensi Occident. 137, 2.*

poculum deo et Christo dicatum *53, 15. cf. eucharistia.*

† Polidiane *Phoenices, sedes episc. 75, 24.*

Pontius *Pilatus 220, 34.*

Pontus *49, 4. 68, 7 bis.*

Populus-meus *filius Osee* 32, 5. *cf.* 30, 10. 31, 12.

Porfirius de Filippis *ep., adfuit syn. Sardicensi Occident. 133, 4.*

Potamius *ep. Olisiponis* damnare urbis Romae episcopum gaudet 155, 25.

Praetextatus de Barcilona *ep., adfuit syn. Sardicensi Occident. 133, 1.*

Primus *ep., adfuit syn. Nicaenae Thraciae 86, 2.*

Priscus *ep., adfuit syn. Nicaenae Thraciae 86, 2.*

Prohaeresius ep. a Sinopa, *adfuit syn. Sardicensi Orient. 75, 14.*

Protasius de Mediolano *ep., adfuit syn. Sardicensi Occident. 138, 7.*

Protogenes Sardicae ciuitatis ep. *51, 18. adfuit syn. Sardicensi Occident. 58, 7. 16. 59, 4. 60, 14. 26. 134, 3.* damnatur *ab Orientalibus 63, 25. 66, 1. cur 61, 10. 19. 66, 5.* in Marcellum sententiam manu propria conscripsit *51, 19. 58, 10. 66, 6.* nec confundebatur communicare ei *58, 9. cf. 61, 11.*

Pullentius lector *Illyrici 160, 15.*

Quimatius *ep. 66, 26.*

Quintianus (Quincianus *123, 2. 9*) ep. a Gaza, *adfuit syn. Sardicensi Orient. 74, 17.* se inmersit ecclesiae in Gaza *123, 2.*

Quirius ep. a Filadelfia, *adfuit syn. Sardicensi Orient. 76, 8.*

Raab: a Raab et in Raab gesta 34, 8. sola Raab ab Hiesu cum omni domo sua conseruatur 34, 23. 35, 16. in ea praeformatur ecclesia 33, 1.

Raphania *Syriae, sedes episc. 74, 6.*

Rauennensis: episcopus de Rauennensi *138, 5.*

Rebecca 18, 25. in coniugio ecclesiae typum praefert 17, 12.

Restutus (= Restitutus. *cf. Archiv f. lat. Lex. VIII 368. 589*) ep. Carthaginis *86, 1. 4. 8.*

rex: potissima regi est deferenda reuerentia 101, 19. non tamen aequanimiter iudicium eius episcopalibus arbitriis admitti 101, 20. *regum est*, ut omnes, quibus imperant, dulcissima libertate potiantur *182, 7. cf.* oratio.

Roma *56, 8. 103, 7.* urbs Roma *143, 5. 155, 12. 171, 6.* urbis Romae episcopus *58, 1. 65, 16. 66, 1. 12. 67, 9. 89, 3. 126, 5. 155, 3. 6.* 25. *156,* *12.* urbis Romae episcopatus *91, 11.* presbyteri *155, 10.* in urbe Roma sub Nouato et Sabellio et Ualentino haereticis factum concilium *65, 16.* synodus in urbe Roma *a. 341 128, 1.* — Romani: heresis Fotini ab eis damnata est 145, 2. — Romana ecclesia *171, 2. 3. 172, 3. 7.* Romanae ecclesiae episcopus *106, 3. 10.* ecclesiae Romanae communio *155, 15. 21.* turbatio ecclesiae Romanae inmissa est *83, 8.* — assistentibus legatis Romanae ecclesiae in concilio Mediolanensi *80, 9. legati in synodo Sardicensi 127,* 8. Romani clerici *in syn. Mediolanensi a. 355* 187, 6. successio episcoporum, ex quibus plures martyres extiterunt *91, 12. cf.* Iulius Liberius Petrus Siluester. — Romanae plebis episcopus 142, 24. in Romani imperii negotiis quies carpitur 101, 9.

Romulus *ep. Arianus Illyrici 160, 23.*

Rosus *Ciliciae, sedes episc. 75, 1.*

Rufianus *ep. Arianus Illyrici 160, 20. 22.*

Sabellius (*gen.* Sabellii *44, 6.* Sabelli *50, 11. 52, 11*) *67, 15.* haereticus *52, 11. 65, 16.* latrans *251, 86.* eius blasphemiae *44, 6.* secta *52, 11.* falsitates *50, 11. eas defendit* ex scriptura 204, 4. Nicheni tractatus aduersus Sabellium decreta *158, 13.*

Sabinianus ep. a † Chadimena, *adfuit syn. Sardicensi Orient. 75, 21.*

sacramentum (= *geheimnisvolle Sache*) *saepius, uelut* prophetia, sacramenti molitio 3, 18. magnum futuri sacramentum 13, 17. sacramenta spiritaliter gerendorum 34, 25. magnum consummandae ueritatis sacramentum 98, 5. omne cognitionis diuinae sacramentum 199, 6. sacramenti ratio 24, 18. 33, 7. sacramentum mysterii 6, 22. *cf.* lignum — (= *Sakrament*): sacramentum regenerationis 199, 15. sacramentum unctionis et corporis 32, 1. sacramenta Christi *60, 22.* sancta domini sacramenta *59, 2.* sacramenta salutis nostrae 141, 21. 154, 10. *cf.* eucharistia ordinatio sacrificium.

sacrificium *missae*: sacrificium a sanctis sacerdotibus confectum *55, 22.* sacrificium uiolare 140, 14. sacrificii opus 140, 11. sacrificiorum tempus 140, 9. — mysteria domini *63, 10.* mysteria dei *60, 22.* mysteria sacra *54, 19.* mysteria diuina pertractare *61, 14.* celebrare *58, 8.* mysteria celebrare *115, 16.* diuina mysteriorum sollemnia concelebrare *183, 4. cf.* eucharistia sacramentum.

Salomo *53, 5.*

Salona Dalmatiae, *sedes episc. 48, 14.*

salus: salus ac spes principaliter in fide catholica consistit *159, 10.* omnibus patet aditus ad salutem 21, 30. sola spes est plenissima ad salutem deum patrem per Iesum Christum in sancto spiritu confiteri *43, 13. cf.* fides iustificatio libertas.

Samosata *65, 18.* — Samosatensis *50, 11. 52, 12.*

Sardica (Serdica *58, 2. 3. 9. 28. 63, 2. 68, 2. 78, 8. 120, 3. 5. 134, 3.* Sardicia *60, 16.* Serdicia *48, 9*) *68, 2. 103, 7. 104, 13. 107, 15. 112, 14. 120, 10. 12.* Sardica (Serdica *49, 6*) ciuitas *51, 18.* — Sardicensium (Serdicensium *104, 6*) ciuitas *107, 7.* — Sardicensis ciuitas *112, 5.* Sardicensis (Serdicensis 148, 4) synodus 146, 4.

10. 156, 4. eam imperatores congregauerunt *104, 5. cf. 58, 2. 4. 105, 1.* uenerunt ex diuersis longisque prouinciis cum ingenti labore *58, 27. cf. 64, 16. syn. Occidentalium:* eius epistula ad uniuersas ecclesias *103, 3 sqq.* epistula ad Iulium *126, 5 sqq.* oratio ad Constantium imperatorem 154, 24. *181, 1 sqq.* Sardicenses sententiae 146, 20. *cf.* 184, 17. nomina episcoporum, qui in synodo fuerunt *131, 11 sqq. legati Iulii 127, 8. cf.* Athanasius Iulius Marcellus Ossius. *syn. Orientalium:* placuit de Serdica scribere *63, 2.* decretum ad Africam *48, 9 sqq.* fides *67, 21. 69, 1 sqq. subscriptiones 74, 2 sqq.*

Sardinia *103, 8. 130, 5.*

Sarra ecclesiam signat 15, 25. 16, 14. in ea littera, quae Sarrae accedit, centum habentur 16, 5.

Saturninus *ep. Arelatis* excommunicatus ab omnibus Gallicanis episcopis *46, 4.* exegit Athanasi damnationem 141, 16. eius ministerio Hilarius exulat 198, 20. intra hanc urbem (*sc. Constantinopol.*) est *a. 359 ex.* 198, 10.

Sauia *prouincia 138, 8.*

Scirus Acaiae, *sedes episc. 138, 2.*

Scupi Dardaniae, *sedes episc. 136, 1.*

Scyras, Scyrus *u.* Ischyras.

Scyta 7, 17.

Secundianus presbyter *Illyrici 160, 15.*

Seleuciensis synodus 175, 17. episcoporum numero fere multo amplius centum *174, 15.* epistula *legatorum*, quam reuersis ab Arimino legatis dederunt *174, 3 sqq.* hos adeunt legati synodi Constantinopoli 175, 21. *cf. 45, 10.*

Sem 13, 14. 15, 18. Israhelitici populi personam gerit 15, 19.

septuaginta discipuli 14, 20. septuaginta praedicatores euangelii 27, 8. 10.

Seth 12, 11. interpretatio Seth nominis est 'fundamentum fidei' 12, 10. in perempti Abel locum semen in eo aliud excitatur 12, 7.

Seuerinus *ep. Arianus Illyrici 160, 22.*

Seuerus ep. a Gabula, *adfuit syn. Sardicensi Orient. 78, 4.*

Seuerus de Rauennensi *ep.*, *adfuit syn. Sardicensi Occident. 138, 5.*

Sicilia *130, 5.*

Siluanus *ep. Tarsi*, *adfuit syn. Sirmiensi a. 351* 170, 6. *legatus syn. Seleuciensis 174, 7.*

Siluester *ep. Romae*; litterae Alexandri ep. ad Siluestrum destinatae *91, 25.*

Simon grunniens *haereticus 251, 87.*

Simplicius *ep.*, *adfuit syn. Sirmiensi a. 351* 170, 8.

Sinferon ep. *48, 15.*

Singidunum Moesiae, *sedes episc. 119, 10. 120, 8. 131, 3. synodus* apud Singidunum *a. 367 159, 16.* — Singidunensis *123, 13.*

Sinopa *Helenoponti*, *sedes episc. 75, 14.*

Sion ep., *adfuit syn. Sardicensi Orient. 76, 20.*

Sirmium *u.* Syrmium.

Siscia Sauiae, *sedes episc. 138, 8.*

Sisinnius ep. a Perge, *adfuit syn. Sardicensi Orient. 77, 18.*

Socras (= Socrates) de † Asopofoebiis *ep.*, *adfuit syn. Sardicensi Occident. 137, 7.*

Sofronius *ep. Pompeiopolis*, *legatus syn. Seleuciensis 174, 7.*

Solutor *ep.*, *adfuit syn. Nicaenae Thraciae 86, 3.*

Spania *u.* Hispaniae.
spei *laus* 99, 11 *sqq. cf.* salus.
spiritus sanctus *cf.* deus trinus.
*Spoletium Umbriae:* Spolitinus episcopus 166, 16.
Squirius *u.* Ischyras.
Stefanus ep. de Arabia *121, 2. cf.* Asterius.
Stephanus (Stefanus *123, 5. 131, 6*) ep. Antiochiae *119, 7. 16. 123, 13.* scribit Iulio *106, 10. adfuit syn. Sardicensi Orient. 74, 3.* deiectus *123, 5.* hereticus *131, 6. Arianus 184, 6.*
Stercorius de Canusio *ep., adfuit syn. Sardicensi Occident. 137, 8.*
Stercorius *ep. Arianus Illyrici 160, 23.*
Stygis pallidae stagnum 213, 19.
'substantiae' nomen et res a multis sanctis scripturis insinuatum mentibus nostris *96, 1.* 'substantia' uel 'usia' *44, 9.* essentia, quia extrinsecus opis ad continendam se numquam eguerit, et substantia dicitur 154, 1. *cf. Ind. uoc. s. u.* usia.
Surinus *ep., adfuit syn. Sirmiensi a. 351* 170, 8.
Syria *49, 3.* Siria *61, 16.* Syria Coele *68, 5 bis.* Siria Coela *74, 3.*
Syrmium 146, 5. *169, 7.* 170, 3. *synodus a. 347* 146, 5. eius fides fraudulenta, heretica 147, 24. 151, 12. *synodus a. 351 169,* 7. 170, 3. conuentus *a. 359 163, 13.* — Syrmiensis 142, 12.

Tartari alti custos saeuus 213, 22.
Taurinus *ep., adfuit syn. Nicaenae Thraciae 86, 3.*
Taurus praefectus praetorii *88, 13.*
Tenedos Asiae, *sedes episc. 135, 4.*
Terasia *Cycladum insula, sedes episc. 134, 4.*
Terentianus *ep., adfuit syn. Sirmiensi a. 351* 170, 7.
Tessalonica Machedoniae, *sedes episc. 135, 6.* — Tessalonicensis *61, 19.*
Thanis *Aegypti, sedes episc. 76, 11*
*Thebae Achaiae, sedes episc.:* Tebeeptapilos *135, 1.*
Thebae Tessaliae *133, 8.*
Thebais *68, 4.* Thebaida *49, 2. 68, 4.*
Thelafius ep. a Calchedonia, *adfuit syn. Sardicensi Orient. 74, 12.*
Thenus *Cycladum insula, sedes episc. 77, 7.*
Theodorus ep. Heracliae *119, 6. 15. 123, 11.* scribit Iulio *106, 2. adfuit syn. Sardicensi Orient. 74, 15. syn. Sirmiensi a. 351* 170, 5. deiectus *123, 5. Arianus 184, 6.*
Theodorus *legatus syn. Seleuciensis 174, 8.*
Theodulus ep. a Neocaesarea, *adfuit syn. Sardicensi Orient. 76, 18.*
Theodulus *ep. Traianopolis 110, 9. 16.*
Theogenes ep. a Licia, *adfuit syn. Sardicensi Orient. 77, 1.*
Theognitus (Diognitus *106, 2.* Theogenes *106, 9. 111, 15. 18*) *ep. Nicaeae 111, 6. 9.* scribit Iulio *106, 2.* eius falsae litterae *111, 6.* eius diacones *111, 9.*
Theophilus *ep. Castabalorum, legatus syn. Seleuciensis 174, 8.*
Thessalia *103, 9. 135, 5.* Tessalia *133, 8. 134, 5.*
Thimotheus ep. ab Ancialo, *adfuit syn. Sardicensi Orient. 78, 5.*
Thimotheus ep., *adfuit syn. Sardicensi Orient. 76, 10.*
Thracia *68, 10. 69, 5. 103, 10.* 177, 15. Tracia *86, 1. 133, 6. 134, 6.* Trachia *49, 6.*
Ticius ab Asia ep. (?) *139, 5.*

Timasarcus ep., *adfuit syn. Sardicensium Orient. 76, 6.*
Timotheus: epistola ad T. *233, 3.*
Trifon de † Macaria *ep., adfuit syn. Sardicensi Occident. 136, 2.*
Triueri *66, 2. 30.* ecclesia Triuerorum 102, 10.
Troas *Hellesponti, sedes episc. 76, 15.*
Trocnada *Galatiae, sedes episc. 76, 1.*
Tuscia *133, 2.*
Tyrus *Phoenices, sedes episc. 75, 6.* concilium in Tyro *a. 335 54, 4. 15.*

Ualens de Isco *ep., adfuit syn. Sardicensi Occident. 139, 1.*
Ualens ep. ex Myrsa Pannoniae *119, 10.* in Aquiliensium ciuitate seditionem commouit *129, 11.* relicta ecclesia ecclesiam aliam inuadere uoluit *129, 10.* in *syn. Mediolanensi a. 355* calamum et cartam e manibus Dionisii uiolenter extorsit 187, 13. fidei confessionem *Nicaenam* (*Thraciae*) secum in Ariminum pertulit 86, 26. aut oblitus est aut certe subdole dissimulat, quid in praeteritum gestum definitumque sit *163, 10. cf.* Germinius Ursacius.
Ualentinus *legatus syn. Seleuciensis 174, 9.*
Ualentinus haereticus *65, 16.*
Uenerius agens in rebus *173, 2.*
Uenus *248, 14.*
Uercellensis episcopus 186, 21.
Uerissimus de Lugduno *ep., adfuit syn. Sardicensi Occident. 138, 9.*
Uerona Italiae, *sedes episc. 134, 7.*
Uiator ep. *129, 12.*
Uincentius (*gen.* Uincentii *166, 18.* Uincenti 167, 2) Capuensis ep. 166, 15. *167, 7. adfuit syn. Sardicensi Occident. 134, 1.* Liberius de eo 166, 15. *167, 7.* iudex in Athanasii causa frequenter resedit *167, 10.* ad Constantium legationem suscepit *167, 7.* Arelatum missus est *90, 24.* eius ruina 167, 2. in similationem ductus est *167, 13. cf.* Liberius.
uirga Moysis in serpentem demutata 24, 3.
uirgo *cf.* Maria. — uirgines sanctissimae deo Christoque dicatae *55, 17.* uirginum sacrata deo corpora 185, 17. uirgines nudantur ad poenam 185, 16. *cf. 55, 19. 111, 9.*
Uitalis de Aquis Daciae Ripensis *ep., adfuit syn. Sardicensi Occident. 135, 7.*
Uitalis ep. a Tyro, *adfuit syn. Sardicensi Orient. 76, 6.*
Uitalis militans in officio sublimis praefecturae *160, 25.*
uitia abhorrente deo conspectum a se eius apellunt 8, 16. uitiorum omnium materies sunt corpora nostra 230, 9. uictoria non adepta non erit emundatio ulla uitiorum 230, 6.
Ulpiani Dardaniae, *sedes episc. 136, 7.*
unctio *cf.* sacramentum.
Urbanus *ep., adfuit syn. Nicaenae Thraciae 86, 3.*
Urbicus diaconus *Liberii 173, 1.*
Ursacius de Brixa *ep., adfuit syn. Sardicensi Occident. 138, 6.*
Ursacius (Ursatius *80, 6. 106, 3. 123, 5. 144, 13. 158, 25. 159, 6. 161, 1. 163, 16. 170, 11. 174, 5. gen.* Ursacii *46, 15. 159, 4.* 175, 11. Ursaci *144, 13. 145, 5*) a Singiduno Maesiae *119, 10. 131, 3.* — Ursacius et Ualens: impii et imperiti adulescentes *129, 7.* imperiti atque improbi duo adulescentes *184, 7.* heretici *131, 3. 4.* auctores heresis Arrianae uel Aecianae olim damnati *158, 25.* non cessant adul-

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indesinens bellum *229, 5.*
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*infinitiuus post uerba: cf.* ammittere cogere contendere conuenit curare deprecari desiderare dignari esse euitare expetere facere festinare

gaudere gratulari imperare merere metuere mittere moliri monere obseruare pati permittere postulare praecipere rogare temptare timere uenire, esse dignum necesse satis. — *in exclamatione:* ueritatem uos Christi falsitati hominum uendidisse! 142, 7.
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liuidare aurum *239, 7.*
liuor 11, 5. 17.
locare 214, 39. spem in *re* 19, 19.
*loci significatio 1) ubi?: gen.:* cum consedissent episcopi mansionis Nicheae *85, 23. — abl.:* Arimino detinentur *84, 3. cf. 46, 15. 86, 5.* — in *c. abl.:* in Alexandria *92, 4. cf. 123, 1. 2 bis.* synodus in Serdica congregata *68, 2* (*sed* synodus congregata Sardicae *ib.*). in Constantinopoli ciuitate *51, 15.* in ciuitate Gaza *55, 19.* in Arelatensi oppido 102, 9. — apud : quae a. Ariminum tractata sunt *86, 17. cf. 157, 1. 158, 8.* a.

Mareotem *117, 1. 11.* 140, 13. a. Antiochiam *118, 4. 13.* a. Mediolanum *144, 10. cf. 91, 19. 93, 3. 95, 12. 97, 4 etc.* a. Pariseam ciuitatem *43, 3. 46, 8.* a. locum Ariminensem synodus collecta *96, 18.* — 2) *quo?:* in *c. acc.:* in Ariminum pertulit 86, 26. in Hiericho ciuitatem deuerterunt 34, 10. *cf. 50, 20.* in Serdicensium ciuitatem congregauerunt *104, 6* (*sed* uenerunt in Sardicensi ciuitate *112, 5*). — ad: ad Alexandriam direxi *155, 11.* ad ciuitatem Serdicam congregati *49, 6. cf. 61, 23. 107, 7.* ad Ariminensium locum ueniremus *78, 16.* — 3) *unde?:* a : ab Aquileia miserunt *145, 6.* ab Arimino reuersis *174. 4.* Grecianus episcopus a Calle *96, 20.* Dionisius ab Elida *61, 12. cf. 74, 7 sqq. 131, 3 sqq. etc.* Narcissus a Neroniade de Cilicia *119, 7.* Annianus ab Spaniis de Castolona *132, 2 sqq.* Ursacius a Singiduno Maesiae *119, 10.* — de: aduentantium de Constantinupoli, de Alexandria *60, 17.* de Serdica scribere *63, 2.* adfuerit de Oriente *119, 8.* de Siria deportatus *61, 16.* Eusebius de Caesarea *118, 14. cf. 119, 16. 132, 2 sqq.* Bassus de Diocleciana ciuitate *61, 15. cf.* de *loc.* — ex: praesentes fuerunt ex Alexandria de eodem loco *114, 10. cf. 118, 5. 119, 9 etc.*

locus: episcopatus *58, 22.* si quid mihi post eos loci est 100, 6. — (= oppidum): Ariminensium l. *78, 16.* l. Ariminensis *96, 18. cf. 87, 19.*

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masculus 5, 12. 7, 18.

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matutinus hymnus *243, 15.* lux *246, 31.*

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# De Heptarchia Mystica

## of Dr. John Dee

http://www.esotericarchives.com/dee/hm.htm

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### Editor's Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. It consists of excerpts, in Grimoire form, from Dr. Dee's detailed records of his "mystical exercises".

This is a transcription from the original in Dee's own handwriting, now found in the British Library under the catalog number Sloane 3191. There have been two other published editions of this text, one by Robert Turner, 1983 revised 1986, and another by Geoffrey James, 1984 and 1994. While I can recommend both of these editions, if one is able to find them, I believe the present edition reflects Dee's manuscript more accurately, as may be seen for example by comparing them with the photograph shown on pg. 28 of Turner's revised edition.

Compare this with Dee's *Compendium Heptarchiae Mysticae*, an earlier version but with some interesting additions and variations.

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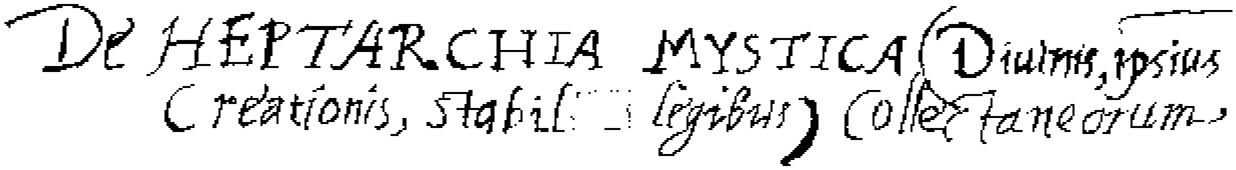

**De HEPTARCHIA MYSTICA, (Diuinis, ipsius Creationis, stabilis legibus) Collectaneorum**

## Liber primus.

### Cap. 1.

### Of the Title, and generall Contents of this boke, some nedefull Testimonies

Beware of wavering: Blot owte suspition of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu. All our Mysteries shalbe known unto you. &c

Anno 1582. Nouemb. 16, Bralges, the last of 7 Princes concluding the

Behold, these things and theyre Mysteries, shalbe known unto you:

First boke spoke hereof these words (Sl.3188, pp. 80)

Reserving, the Secrets of him, that Raigneth for eu. [the voyce of a multitude, answered, singing] Whose Name, is great for eu.

Open your eyes, and you shall see from the highest to the lowest. The peace of God be uppon you.

K. Carmara, eodem tempore.

Venite, Gradatim repetamus Opera Dei, &c.

Nota D: Lib. Creationis 1. Principes loquebantur magnalia Dei: et secundo, Reges maxime hoc faciunt.

Carmara, Nouemb. 17 (Sl.3188, pp. 81)

Unus est Deus, et unum est opus nrm.

D: Note -- very many cam uppon the convex superfices of the Transparent globe, and sayd,

Prince Hagonel

Parati sumus seruire Deo nostro.

This work shall haue relation to tyme present, and present use. To mysteries far exceading it: And finally to a purpose & Intent: whereby the Maiestie and Name of God, shall and may, and, of force, must appeare with the Apparition of his wunders, and mervayles yet unhard of. Dixi

K. Camara, Nouemb. 19, (Sl.3188, pp. 92)

D: Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation; so, at the Conclusion, they appeared agayn and Raphael with them; and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following:

Mercifull is our God, and Glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment: This Art is the first part of a Threefold Art, Joyning Man, (with the knowledg of 1. the world, 2. the Government of his Creatures, and 3. the Sight of his Maiestie) unto him (O I say unto him,) which is Strength, Medicine, and Mercy to those that feare him.

Michael, Nouemb. 19.

Amen.

Thow hast a work of three proportions in Esse: of Seuen in forme, which is (of it self) diuided by a Number Septenarie. Of the Course, estate, and detemination of things 1. Above, things 2. Next, and Things 3. Below. which of it self, is pure, perfect, and withoute blemish. &c.

Carmara, Nouemb. 21. in appendix of the second boke.

O God, how easy is this first understanding? Thow hast byn told perfectly, plainly, and absolutely, Not onely, the Condition, dignitie, and estate of All things that God hath framed: But allso, withall, Thow wart deliuered, the most pfect forme & use of them. &c.

Carmara, Nouemb. 21.

Euen as God is iust; his Judgments true; his Mercies unspeakable; So are we the True messangers of God: and our words are true in his Mercies for eu.

King Carmara, Nouemb. 17. (Sl.3188, pp. 85)

Glory, (Ô Glory) be to thee, O most high God.

Now you towche the world, and the doings uppon Earth. Now we shew unto you the lower world. The Governors that work and Rule under God. By whome you may haue powre, to work such things, as shalbe to Gods Glory, profyt of your Cuntry, and the knowledg of his Creatures &c. We procede to One God, one knowledg, One Operation. Venite filiae.

Behold these Tables. Herein lye theyr Names, that work under God uppon earth. Not of the wycked, but of the Angels of Light. The whole Government doth consist in the hands of 49(in God his powre, strength, Mercy, and Justice) whose Names are here evydent, excellent, and glorious. Mark these Tables: Mark them, Record them to yor Cumfort. This is the first knowledge. here shall you haue wisdome. Halleluyah. Mighty and Omnipotent art thow, Ô God, God, God, Amongst thy Creatures. Thow fillest all things, with thy excellent foresight. Thy Glory be amongst us, for euer. - D. Amen.

Michael, Aprilis 29, 1582. ".49." (Sl.3188, pp 55-56)

The fowntayne of wisdome is opened: Nature shalbe knowne. Erth with her Secrets discloased. The Elements with their powres iudged &c.

Uriel [Apr 29]

Behold, I teache: There are 4, Angels glorious and excellent: appointed for the Government of all erthly Actions: which 4, do work and dispose the will of the Creator: Limited from the begynning, in strength powre and glory. These shalbe Subject unto you. In the Name and by Invocating uppon the Name of God: who doth lighten, dispose and cumfort you. &c.

Uriel, Aprilis 29, Anno 1582 (Sl.3188, pp 62)

What doth the heaven behold, or the Earth conteyne, that is not, or may be subdued, formed and made by these? What lerning grownded uppon wisdome, with the excellencies in Nature, can not they manifest?
One in heaven they know:
One, and all in Man they know:
One, and all in earth they know.

King Carmara, Novemb. 19, of King Bobogel, his princis Ministers (Sl.3188, pp 91-92)

Measure heaven by a part (my meaning is, by these few). Let God be glorified: his name praised, his CREATION well taken: and his Creatures well used.

He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The boke conteyneth Three kinds of knowledges.

- The knowledge of God truely
- The Number and doing of his Angells pfectly
- The begynning and ending of Nature Substantially.

Uriel, May 5, Anno 1583. (Sl. 3188, pp 180)

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## Cap. 2

### Of John Dee, his principall, and in manner peculier Interest, to exercise the Doctrine Heptarchicall.

| | |
|---|---|
| Ultima est haec aetas vram, quae tibi revelata erit. | Anno 1582 [Uri]el, Nouemb. [15.] |
| The Mysteries of God haue a tyme: And Behold, Thow art provyded for that tyme. | Michael |
| The Sonnes of light, and their Sonnes, are Subiect unto my commanndement: This is a Mysterie: I haue spoken of it: Note it thorowghly: They are my Servants. By them, Thow shalt work Marvayles. | Prince Hagonel, Nouemb. 16. |
| There are kings fals, and uniust, whose powre, as I haue subuerted and destroyed, So shallt Thow. D. | Prince Hagonel, Nouemb. 16. |
| The second Assembly were the Governors of the earth whose Glory, (Yf they be good) the weapons we haue towght thee (D), will augment, And, Consequently, (yf they be euyll,) pervert. | ..em, eodem, tempore. |
| I am BORNOGO. This is my Seale. This my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God. | Prince Bornogo, Nouemb. 16. |
| Behold, Behold, lo Behold my mighty powre consisteth in this. Lerne wisdome by my words. This is wrowght for thy erudition what I entrust thee from God. Loke unto thy Chardg truely: Thow art yet dead. Thow shalt be revyved. But oh blesse God truely. The blessing, that God giueth me: I will bestow uppon thee, by omission. Ô how mighty is our God: which walked on the waters: which sealed me with his name: whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the Name of God: I shall at the tyme appointed be ready. I will Manifest the | Prince Befafes, .....die |

works of the Seas: And the Miracles of the depe, shall be known.

Behold, thow desyrest, and art syck with desyre: I am the disposer thowgh not the Composer of Gods medicines. Thow desyrest to be cumforted and strengthened in thy labors: I mynister unto thee the Strength of God. What I say is not of my self: Neither that which is sayde to me, is of them selves: but it is sayde of him wch liueth for euer. These Mysteries hath God lastly, and of his great Mercyes grannted unto thee. I haue answered thy dowting mynde. Thow shailt be glutted, yea filled: yea thow shalt swell and be puffed up with the perfect knowing of Gods mysteries in his Mercies.

Carmara, 17. Nouemb.

Abuse them not. Be faithfull: Use Mercy: God shall enriche the: Banish wrath: yt was the first* and greatest Commanndment. I Rayngne by him, and lyve by him, which rayneth and liueth for euer.

* Annael gaue me that commanndement Anno 1581: in the preface, as it were, of all those Actions.

I haue shewed thee perfectly: Behold I teach thee againe: O how mercifull is god, that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyne so many &c.

King Carmara. die 17 Nouemb.

Whan Thow wilt work for any thing apperteyning to the estate of a good King. Thow must first call uppon him, which is theyr prince. Secondly the Ministers of his powre, are Six. &c.

King Carm. eodem temp.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spake of, or Manifested yesterday. Sayd I not, And shewed I not, which had the government of princes for as it is a Mysterie to a farder matter, So is it a purpose to a present use. Yf it Rule worldly princis: how much more shall it work, with the princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding of all Sciences, that are past, present or yet to come. frute hath farder vertue, then onely in the eating: Gold his farder condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow art Dignified. &c.

King Carmara. eodem tempore.

Last of all thy Ryng, which was appointed thee with the Lamyne comprehending the forme of thy owne name: which is to be made in pfect gold: as is affore sayde.

The Ring.
King Carmara: eodem tempore.

Thow shalt be cumforted: But respect the world to come, whereunto thow art provyded: and for what ende: and that in what tyme. Serve God truely. Serve him justly. Great care is to be had with those that meddle with Princis affaires: Much more Consideration with whome, Thow shalt meddle, or use

King Carmara. eodem tempore.

any Practise: But God hath shaddowed thee, from destruction, He preserveth his faithfull, and shaddoweth the Just, with a shield of honor. None shall enter into the knowledg of these Mysteries with thee, but this worker. Thy estate with the Prince, (now raigning) shall shortly be amended. Her favor encreased with the good wills of Diuerse, that are now deceyvers. Thy hand shall shortly be their help: and thow shallt do wunderfull and many benefits (to the Augmenting of Gods glory) for thy Cuntry. finally, God doth enriche thee with knowledg: & of thy self hath given the understanding of these worldly vanities. He is mercifull. And we, his good Creatures, neyther haue, do, nor will forget thee. God doth blesse you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayde.

Dee, Dee, Dee, At length, but not to late.

King Bobogel, Nouemb. 19.

[D: Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of.]

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the consideration of the day, their king, their Prince, and his Character. The king & prince govern for the whole day: the rest according to the six partes of the day. Use them to the glory, prayse and honor of him, which Created them, to the lawde & prayse of his Maiestie.

Carmara, Nouemb. 20.

Write this reverently. Note it with Submission. What I speak, hath not byn revealed: no not in these last tymes of the second last world &c. Thow shalt work marvaylous marvaylously by my workmanship in the highest.

Bynepor, 20. Nouemb.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the Erth: All these are Angels that govern under him: &c: Use them; they are, & shalbe, at thy Commanndment.

Bnaspol, 20. Nouemb.

By me, Thow shalt cast out the powr of wycked Spirits. By me, Thow shalt know the doings & practises of evyll men, And more, then may be spoken, or uttred to man.

Bnaspen, 20. Nouemb.

Ô quanta est ho[min]is infirmitas et corruptio, qui Angelis, idq suis bonis, fidem autem Deo vix habet? O[mn]ia Mundana faeces, Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eiq servientibus, semper verus est Pete [D] quae vis. Dixi: et quod dixi, Obumbratum est veritate, Justitia, et perfectione

Carmara, 21. Nouemb.

Ecce -- D holding up the meat-rod:

Hic -- D pointing to the ende of the rod:

per hoc -- D --- pointing to the myddle of it.

Et a mensurae fine, nos, nostramq mensurabis [D] potestatem. Age (inquam) Quid vis? Obscurum enim Nihil est, quod per illum [EK] recepisti.

One thing is yet wanting: a mete Receptacle &c. There is yet wanting a stone. &c. One there is most excellent: hid in the Secret of the depth &c. in the uttermost part of the Roman possession. &c.

Lo the mighty hand of God is uppon thee &c.

The receptacle.
Carmara, Nouemb. 21.

Thow shalt prevayle with it, with kings, and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it, and take it up &c kepe it sincerely. Let no mortall hand towch it, but thy own.

Thy Character must haue the names of the five Angells (written in the middst of Sigillum AEmath) graven uppon the other side in a Circle. In the middst wherof must the stone be (which was allso browght) Wherein, Thow shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.

[Uriel] Anno 1583 May 5.

Il. cuius nomen est p...
filiorum Lucis: et pomtur in
charactere ipuis Baligon
sine Carmara Regis

Go and thow shalt receive. Tary & you shall receive. Slepe & you shall see. But watch and yor eyes shalbe fully opened. One thing which is the grownd & element of thy desyre, is all ready perfited &c. Out of Seuen, Thow hast byn instructed (of the lesser part) most perfectly.

All those before spoken of are Subiect to thy Call. &c. Of friendship, at any tyme thow mayst see them: and know what thow wilt.

Raphael, Marty 23; Anno 1583.

Every one (to be short) shall at all times and seasons shew thee direction in any thing &c.

One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of One of you.

Uriel, Aprilis 23. Anno

yea I haue hardened him, as the flynt, and burnt him togither with the ashes of a Cedar. To the intent he may be proved Just in my work: and great in the Strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquity. for, from Iniquitie I haue Chosen him to be a first Erthly witnes of my Dignitie. 1583.

D - Uriel cam-in agayne, and an other with him, and lointly they two sayde togither, Glorify God for euer. And now Uriel stode behynde and the other sat down in the chayr , with a sword in his right hand. All his hed glistred like the sonne: the heare of his hed was long. he had wyngs: and all his lower partes seamed to be with feathers. He had a robe over his body, and a great light in his left hand. he sayd We are blessed from the begynning and blessed be the Name of God for euer.

D - An innumerable Cumpany of Angels were abowt him: And Uriel did leane on the square table by. he that sat in the Chayre, sayde then Go forward. God hath blessed thee.

Michael, his manner of apparition.

I will be thy Gwyde.

Michael, Marty 11. Anno 1582.

Thow shalt atteyn unto thy searching.

The world begyns with thy Doings Prayse God.

The Angels under my powre shalbe at thy Commanndement

Thow shalt see me

I wilbe seen of thee

And I will direct thy liuing and Conversation

Put up thy penne.

D - Now Michael thrust out his right arme, with the sworde. And bad the Skryer to loke. Then the Sword did seame to cleave in two. And a great fyre flamed out of it vehemently. Then he tok a Ring out of the flame of his sworde, and gave it to Uriel, and sayde, The strength of God is unspeakable. Praysed be God for euer, and euer: D - Then Uriel did make cursy to him.

Michael, Marty 14.

The Ring

Mich. - After this sort must thy ring be: Note it. &c.

I will reveale the thys Ring: which was never revealed since the death of Salomon with whome I was present. I was present with him, in strength, and Mercy. Lo this it is. This it is, wherewith, All Miracles and diuine works and wonders were wrowght by SALOMON. This it is which I haue revealed unto thee. This it is, which Philosophie dreameth of. This it is which the Angels skarse know. This it is: and blessed be his name: yea his name be blessed for euer. &c.

D - Then he layd the Ring down uppon the Table: and sayd, Note.

D - I noted the manner of the Ring in all points.

D - After that he threw the Ring down uppon the Table and it seamed to fall throwgh the Table.

Michael - So shall it do at thy Commanndement. Without this, Thow shalt do Nothing. Blessed be his Name, that cumpasseth all things. Wonders are in him, and his Name is wonderfull. His Name worketh wonders, from Generation, to Generation:

Michael

Nothing to be done without the Ring.

Mich - Note - D Then he browght-in the seale, which he shewed the other day: And opened his Sword: and bad the Skryer, Reade: and he Red, EMETH - D - Then the Sworde cloased up againe: and Michael sayd - This I do open unto thee; bycause, Thow Marvayldst at Sigillum Dei, This is the Name of the seale: which be blessed for euer. This is the seale self. This is holy: This is pure. This is for euer. Amen.

Sigillum Aemeth.

As Truely, as I was with Salomon, So truely will I be with thee. &c. I was with Salomon, in all his works, and wonders.

Michael, Marty 15, 1582.

Use me, in the Name of God, for all occasions.

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## Cap. 3.

### Some Remembrances of the furniture and Circumstances necessary in the Exercise Heptarchicall.

First cast thy eye unto the Generall Prince, Governor or Angell that is Principall in this world. Then place my name whome thow hast allready: Than the Name of him, that was shewed the yesterday [with the short coate.] Then his powre, with the rest of his six perfect Ministers. With these thow shalt work to a good

King Carmara in the presence of Michael, Anno 1582, Nouemb.17.

ende. All the rest thow mayst use to Gods glory. for euery one of them, shall minister to thy Necessities.

Moreover whan thow workest, thy feete must be placed uppon these Tablets, which thow seest wrytten last, comprehending 42 letters and Names. But with this Consideration: that the first Character (which is the first of the 7, in thy former boke), be placed uppon the top of the Table; which thow wast, and art, and shalt be commannded to haue, and use.

The Table

Last of all the Ryng: which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect Gold: as is afforesayd.

Ring

Euen as God is Just. his Judgments true, his Mercies unspeakable So are we the True Messangers of god. And our words are true in his Mercy for euer. Glory O Glory, be to thee, O most high God.

Lo thus thow seest the glory of Gods Creatures: whome thow mayst use, with the Consideration of the day, their king, their Prince and his Character. The king and Prince Govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse, & honor of him, which Created them, to the lawde & prayse of his Maiestie.

King Carmara, Nouemb. 20.

The Characters of the kings are in the Globe; And of the Princis, in the Heptagonon.

K. Carmara, Nouemb. 21.

The Sonns of light, and their Sonns, are Subiect unto my Commanndement. This is a mysterie. I haue spoken of it. Note it throwghly. They are my Servants. By them, thow shalt work mervayles. My tyme is yet to come. The Operation of the earth is Subiect to my powre. And I am the first of the twelve. My Seale is called Barees: and here it is.

Prince Hagonel, Nouemb. 16.

In his Name, with my Name, by my Character, & the rest of my Ministers, are these things browght to passe. These that lye heare are witches, enchanters, deceyvers & blasphemers. And finally all they that use Nature with Abuse: and dishonor him which raigneth for euer.

P. Hagonel, eodem tempore

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be

The Second Assembly, were the Governers of the earth whose Glory yf they be good, the weapons which we haue towght thee will augment: And Consequently, (yf they be evyll,) will pervert.

fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5, of the Making of Mensa faeders, and my Golden Lamine.

The Third Assembly are those, which taste of Gods Mysteries, and drink of the Juyce of Nature: whose myndes are diuided: Some with eyes looking toward Heaven: The rest to the Center of the Erth. Vbi non Gloria, nec Bonitas, nec Bonum est. It is wrowght, (I say) it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie. whose Names thow hast written, and Recorded to Gods glory.

Mark this: All Spirits enhabiting within the Erth: where their Habitation is of force, not of wyll: (Except the Myddst of my self, which I know not) are Subiect to the Powre herof [pointing to his seale] with this, you shall Govern: Wyth this you shall unlok: with this, (in his name who raigneth) you shall discover her entrayles.

Carmara, Nouemb. 17.

Whan thow wilt work for any thing appertayning unto the estate of a good king. Thow must call uppon him, which is theyr Prince. Secondly the Ministers of his Powre are Six: whose Names conteyn 7 letters apece. As thy Tables do manifest. By whome in generalty, or by any one of them, in particularitie: Thow shalt work for any Intent or purpose. As concerning the letters, particularly, They do concerne, the Names of 42. which 42, in generally or One of them, do and can work, the destruction, hindrance or annoyance, of the estate, Condition, or degree (as well for body as government) of any wicked, or yll liuing Prince. &c.

King Carmara, die 17. Nouemb.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum Ministris: venito (inquam) venito cum Satellitibus tuis, munitus.

[D - This I Note for the form of calling]

Veni Princeps 7 principum, qui sunt Aquarum Principes: Ego sunt Rex Potens et mirabilis in

Babalel to his Prince: eodem temp.

| | |
|---|---|
| Aquis, cuius potestas; est aquarum visceribus. | |
| Venito, veni (inquam) Adesto: Veni Rex. O Rex, Rex, Rex Aquarum | Carm: eodem t. |
| Venito. Venito (inquam) Magna est tua, Maior autem mea potestas. Vitam dedit Deus omnibus Creationis. Venite: Veni Ignis: Veni vita mortalium (inquam) Venito. Adestum Regnat Deus. O venite. Nam unus ille Regnat, et est vita viuentium. | K. Car. eodem t. |
| Venite, ubi, nulla quies sed stridor dentium | King Car. eodem temp. |
| Venite vos, qui sub mea estis potestate | K. Car[mara also] Baligon. eodem tempore. |
| Behold, euery one of these Princis must haue his peculier Table. | K. Car. 2, Nouemb. |
| Thy Character must haue the names of the five Angels (written in the Myddst of Sigillum AEmeth) graven uppon the other side, in a circle. In the mydst wherof, must the Stone be; which was aliso browght. Wherein, thow shalt at all tymes, Behold, (privately to thy self) the state of gods People, throwgh the whole earthe. | Uriel, May 5, Anno 1583. |
| The 4 fete of the Table, must haue 4 hollow things, of Sweet wood: whereuppon they must stand. within the hollownes wherof, thy Seales may be kept unperished. One month is all for the use therof. | |
| The sylk must be of diuerse Cullours: the most changeable that can be gotten. for who is hable to behold the glory of the seat of God. | Uriel, 1583, May 5. |
| The Character or Lamyne for me was noted (Anno 1582 Nouemb. 17) that it shold conteyne some token of my name: And now in this accownted the True Character of Dignification, I perceyue no peculier Mark or letters of my Name. | eodem tempore quo supra. |
| Uriel - The forme, in euery corner, considereth thy Name - D - you meane, there, to be a certayne shaddow of Delta - Uriel - Well. | |
| D - What is the use of the 7 Tables, (like Armes) and from what grownd are they framed, or deriued? | Uriel: Creationis insignia. |

Uriel - They are the ensignes of the Creation: wherewithall they were Created by God: known onely by theyr acquayntance, & the manner of their doings.

D - haue I rightly applyed the dayes to the kings? - Uriel - The dayes are rightly applyed to the kings.

Ur. eodem tempore

D - The Characters, and words annexed to the kings names, in the utter Circumference of the great Circle or globe, how are they to be used?

Eodem temp.

Ur- They are to be paynted on swete wood: And so to be held in thy hand as thow shalt haue cause to use them.

Sigillum AEmeth, is to be set in the Middle of the Table.

Il, Aprilis 28, 1583.

Grace, mercy and peace be unto the liuely branches of his florishing kingdome. And strong art thow in thy Glory, which dost unknyt the Secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence Opened unto man. And why? bycause thy diuinitie and Secret powre, is here shut-up in numero Ternario, et Quaternario - Aquo Principium, et fundamentum omne huius est tui sanctissimi Operis

Il: the first of the 7 sonns of sonns of light. Aprilis 28, 1583.

For yf thow (O God) be wunderfull and incomprehensible in thyne owne Substance, yt must nede follow, that thy works, are likewise incomprehensible. But Lo, they shall now beleue, because they see: which heretofore, could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: And mighty is the force of that Arme, which overcommeth all things. Let all powre (therfore) rest in thee. Amen.

the liuing and semp adherent Minister to K. Baligon: and his name is exprest in his Character, vide Novemb. 21. Anno 1582.

Leave oute the Bees of the 7 names of the 7 kings, and 7 Princis And place them in a Table diuided by 12 and 7, The 7 spaces being uppermost. And therin write in the upper lyne, the letters of the king, with the letters of his Prince following next after his name. And so of the Six other, and theyr Princis. And read them on the right hand, from the upper part to the lowest. And thow shalt fynde, then, the Composition of this Table.

Therin, they are all comprehendedi saving certayne letters, :which are not to be put-in here: By reason that the Kings & Princis do spring from God: And Not God from the Kings and Princis. Which excellency is comprehended: and is allso manifest, in that Third and fowrth Number.

Rownd abowte the sides [of this square Table] is every letter of the 14 Names, of the 7 kings and princis.

Hereafter, Shall you perceiue, that the Glory of this Table surmownteth the Glory of the Sonne. All things els that appertayne unto it, are all ready prescribed by yor former Instruction.

God is the begynning of all things, but not after One soft: Nor to euery one alike. But it is Three manner of works with his Name.

- The one, in respect of Dignification
- The Second, in respect of Conciliation
- The Third, in respect of an ende, and determined Operation.

Aprilis 29. 1583: dignification.

Now Sir, to what ende wold you weare yor Character? &c. But how do I teach? The Character is an Instrument appliable Onely to dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition Centrally, in the Square Number of 3 and 4. The Centre wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the Blessed Character (wherewith thow shalt be dignified) is Prepared: But allso the Nature of all other Characters.

To the Second - D - Conciliation, you meane.

Conciliation

Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the Name of Tables:

Squared out into the forme of Armes: which are propre to euery King and Prince, according to theyr order.

Now to the last - D - As concerning the ende & determyned Operation - Il - It onely consisteth in the Mercy of God, & the Characters of these* bokes. &c.

Set downe the Kings, and theyr Princis, in a Table, as thow Knowest them: with theyr letters backward (excepting theyr Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. &c.

D - Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

**D Note.**

D - So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory.

De sigillo AEmeth; alr, vocato Sigillo Dei.

Michael - I will shew thee, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his Æternitie: comprehending all Vertue: The whole and Sacred Trinitie: Oh holy be he: Oh Holy be he: Oh holy be he.

Michael, 1582, Marty 19.

D - Uriel answered, Amen.

Mich - Now, what wilt thow? - D - I wold full fayne procede according to the Matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thow do it presently - D: I did so. diuiding it first into 4; and then every of them, into 10.

D - he called one by name Semiel. One came in, and kneled down: and great fyre, came out of his mowth, Michael sayd, To him are the Mysteries of these Tables known. Michael sayd, Semiel, (againe) and by & by he annexed, O God thow hast sayde, and thow liuest for euer. &c. Semiel stode up and flaming fyre cam out of his mowth, and than he saide, as followeth.

Semiel - Mighty Lord, what woldst thow with the Tables?

Michael - It is the will of God, thow fatch them hither.

Sem - I am his Tables. Behold, these are his Tables, Lo where they are.

There cam-in 40 white Creatures, all in white Silk long robes; And they like Children. And all they, falling on their knees, sayde:

Thow onely, art Holy among the Highest: O God, thy Name be blessed for euer.

D - Michael stode up out of his Chayre: and by & by, All his leggs to be like two great Pillers of Brasse: & he as high, as half way to heven. And by and by, his Sworde was all on fyre: And he stroke or drew his sword over all these 40 their heds. The Earth quaked. And the 40 fell downe. And Michael called Semiel with a Thundring voyce: and sayde, Declare the Mysteries of the liuing God: our God: of One that liueth for euer.

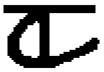
Michael, 1582, Marty 19.

Sem - I am ready.

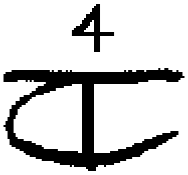
D - Michael stroke ouer them with his sword: and they all fell downe (and Uriel allso) on his knees. And commonly at the striking with the sworde, flaming fyre, like lightening, did flash with all.

Michael - Note: Here is a Mysterie.

D - Then stept furth, One of the 40, from the rest: & opened his breast, which was covered with Sylk, and there appeared a great

 all of Gold.

Michael - Note the number - D - over the T, stode the Number of 4, on this fashion:



D - The 40, all, cryed: Yt liueth, and Multiplyeth for euer: Blessed be his Name.

D - That Creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that, in the first place: It is the Name of God.

D - Then there seamed a great Clap of thunder to be.

And so furth: And note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum AEmeth. wherof here I did but leave a little admonishement. Note farder, Almost all the Third boke, was of the 7 Ensignes of Creation. wherof mention was here before made.

D - The Chayre was browght-in againe: and I axed what it ment?

Uriel - This is a Seal of perfection: from which, Things shalbe shewed unto thee, which thow hast long desyred.

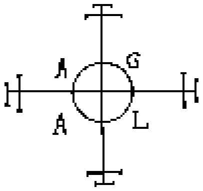
D - Than was a square Table browght into the Stone. and I demanded, what that Table betokened.

Uriel - A Mysterie not yet to be knowne. These two shall remayne in the stone, to the sight of all undefyled Creatures.

You must use a fowre-square Table; Two Cubits square. whereuppon must be set Sigillum Dei: &c. [alr Diuinitatis?]

This Seale must not be loked uppon, without great Reverence and devotion. This Seale is to be made of perfect wax.

This Seale must be , ynches square [D: or diameter.] The rowndness must be 27 ynches, and somwhat More. The thiknes of it must be, an ynch, and a half quarter. And a figure of a Crosse, must be on the backside of it, made thus:



The Table is to be made of swete wood: & of two Cubits high: with 4 fete with 4 of the former seales under the 4 feete. Under the Table did seame to be layde red sylk two yards square. And over the Seale, did seame likewise red Silk to lye fowr-square: broader then the Table, hanging down with 4 knopps or Tassels, at the 4 Corners therof.

Uppon this uppermost red Sylk, did seme the Stone with the frame, to be set: right over and uppon the Principall Seale: Saving that the red Sylk, was betwene the one, & the other.

D - There appeared the first Table covered, with a cloath of Sylk changeable cullour, Red & greene, with a white Cloth under it: all hanging very low.

Nouemb. 21. Anno 1582

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## Caput 4.

### Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gestures at their apperance. &c.

## King CARMARA

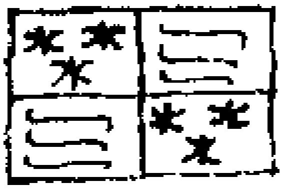
This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed.

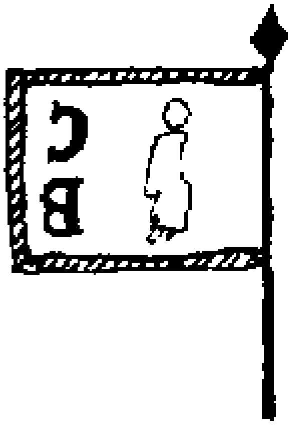
At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selves to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

This king onely, was the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall. as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enjoyed by me: of the two other there was onely Mention made.

King CARMARA sayd, Ecce signum operis

King
CARMARA





There appered these two letters, eversed and aversed on a white flag: and a woman standing by: whose armes did not appere. On the other side appered the armes of england. The flag old.

## Prince HAGONEL

Prince
HAGONEL

Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns nor Coronets. This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers. which he affirmed to be his

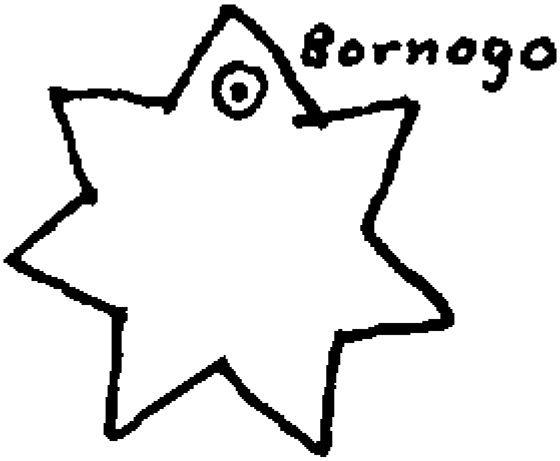
seale: and sayd the name of it, to be Barees: and that it is ☉.
All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seamed to be of Copper.

Subiects and servants of Prince Hagonel.

The Sonnes of light and theyr Sonnes are Subiect unto his commanndement, and are his Servants.

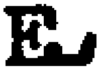
7 Filij Lucis: I Ih Ilr Dmal Heeoa Beigia Stimcul: In Sigillo

7 Filij Fili.: El An Aue Liba Rocle Hagonel Ilemese: Emeth



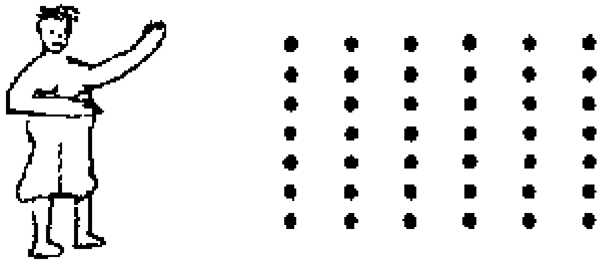
Filij Lucis - Anno 1582, Marty 21.

The 7 Filij Lucis, appeared, like 7 yong men, all with bright countenances, white apparaled: with white silk on theyr heds, pendant behinde with a wreth down to the grownd. all apparayled of one sort. Euery one seamed to haue a metalline Ball in his hand: the first of Gold; the Second of Siluer; The 3 of Coper; The 4th of Tynne; The 5th of lern; the 6th tossed betwene his two hands, a rownd thing of quick syluer; The last had a ball of lead. The first had on his brest a rownd Tablet of Gold: and on it written a great I. And the second on his golden Tablet had his name also written. And every one orderly comming furth, shewed theyr names uppon their golden Tablets: At theyr departing they made cursy & mownted up to heven ward:

Filij Filiorum - Appeared like 7 little Children, like boyes covered all with purple, with hanging sleves, like preists, or scholers gown sleves: theyr heds attyred all after the former manner with purple Sylk. They had three cornered Tablets on their brests: and the Tablets seemed to be very greene. and on them, the letters of their names written. The first had two letters, made in one thus, of E and L: 

They made reverence to Michael (who had called both the first & these) and so mownted up to heven ward. At the Call of King Carmara; (in the Second handling of this

Heptarchicall doctrine) whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel: and after that, uppon the Globe his Convex Superficies, appeared 42: who sayd, Parati sumus servire Deo nro. Eche of these, had somewhat in theyr hands: and they stode in this order, and Hagonel seamed to embrace the Cumpany.



Six of these seamed more glorious then the rest: & theyr coates longer: and had Cerclets of Gold, abowt theyr heds: and held in theyr hands perfect Crownes of Gold. The Second Six had three quarters of Croens in theyr hands: The third six haue robes or clothes in theyr hands: All the rest seamed to haue balls of Gold: which they tosse from one to another. But at the Catching, they seame empty wynde Balls: for they gripe them cloasing theyr hands, as yf they were not solid, but empty like a blown bladder. The first six made cursy to Prince Hagonel. The second six made cursy to the first, & the Third to the Second: And they all, and Prince Hagonel made Cursy, to king CARMARA.

Eche of these uppon the place of theyr Standing, made a Table and every Table had but one letter. The first of the first Six did go away, and in his Table appered an O. & so of the rest: but note that the Third six cowred down, & was loath to shew their Tables: but at length did.

The Third row, went of lamenting: being comannded by the Prince, All parted, in fyre, falling into the Globe.

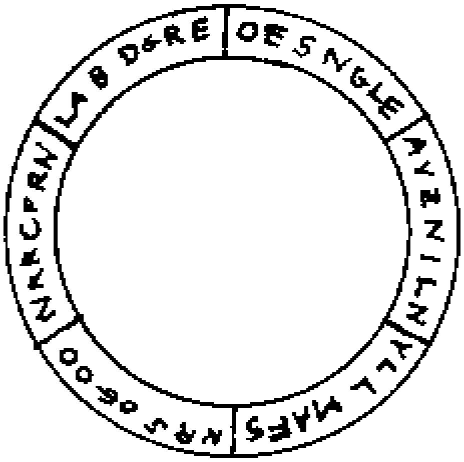
The fifth Row did Synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke, down into the Globe.

| | | | | | | |
|---|---|---|---|---|---|---|
| O | E | S | N | G | L | E |
| A | V | Z | N | I | L | N |
| Y | L | L | M | A | F | S |
| N | R | S | O | G | O | O |
| N | R | R | C | P | R | N |
| L | A | B | D | G | R | E |

K. Carmara sayde Remember how they stode when they were secondly disposed unto thee. They stode first in Six Rowes: and next they were turned into 7. I speak of the greater Number & not of the lesser. In speaking of the greater I haue comprehended the lesser.

D - Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c.

D - Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. ------



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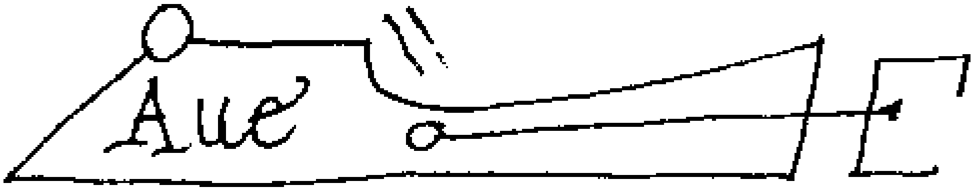
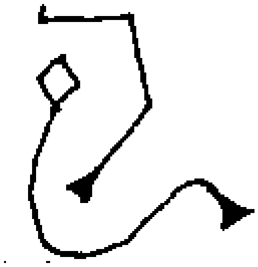
## King BOBOGEL



Appeared in a black veluet coat: And his hose close rownd hose, with veluet upperstocks: overlayde with gold lace: On his hed a veluet hatcap: with a black feather in it: with a Cape hanging on one of his sholders. His purse hanging abowt his neck: and so put under his gyrdell at which hong a gylt rapier. his beard was long he had plinufles & pynsions. And he sayd, I weare these robes not in respect of my self, but of my government: &c.

### Prince BORNOGO

Appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.



**Ministers: 42:**

Seven of the Ministers are apparayled like Bobogel the king: sagely and gravely. All the rest are allmost ruffen or roysterlike. Som are like to be men and wemen. for in the forepart they seamed wemen, and in the bakpart men, by theyr apparayle: And they were the last 7. They dannsed, lept, & kissed. They cam afterward into a Circle: the Sage & the rest: But the Sage stand all togither.

The first of the Sage lift up his hand a loft, and sayde,

Faciamus secundum voluntatem Dei: Ille Deus noster, est vere Nobilis et aeternus.

He pluckt up his right fote, and under it appered an L. & of the rest in like manner, appered theyr letters or names.

1. The first 7 grew all togither in a flame of fyre, and so sonk down into the Transparent fyry Globe of the New World.

2. The second 7 fell down like drops of Mettall.

3. The Third 7 Clasp togither, & fall down in a thik smoke.

4. The 4th Seven, ioyne togither, and vanish like drops of water.

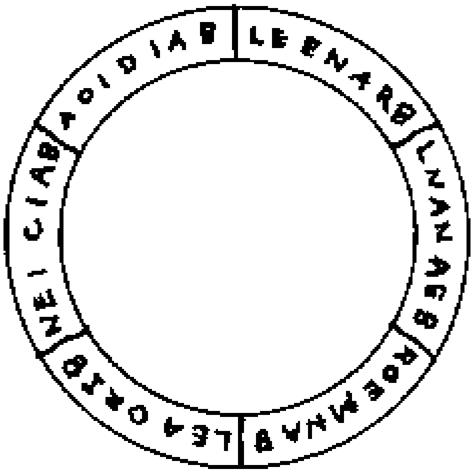
5. The fifth 7, fall down like a storme of haile.

6. The last vanished away.

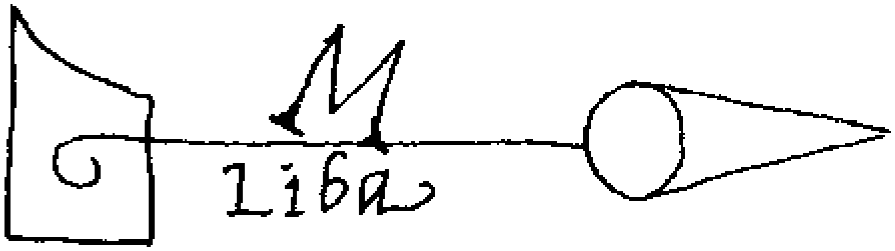
At an other tyme, they cam (being called by King Carm.) all 42 bringing a rownd Table over their heds flatwise: and then they layd it down & stode abowt it: the letters being as before.

| | | | | | | |
|---|---|---|---|---|---|---|
| L | E | E | N | A | R | B |
| L | N | A | N | A | E | B |
| R | O | E | M | N | A | B |
| L | E | A | O | R | I | B |

|  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|
| N | E | I | C | I | A | B |
| A | O | I | D | I | A | B |


AOIDIAB
LEENARB
LNANAEB
ROEMNAB
LEAORIB
NEICIAB

---

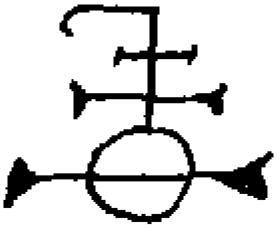


## King BABALEL

Appeared with a Crown of Gold on his hed: wyth a long robe whitish of Cullour. His left arme sleve, was very white: and his right Arme sleve was black. he seamed to stand uppon water. his name was written in his forhed: BABALEL

### Prince BEFAFES

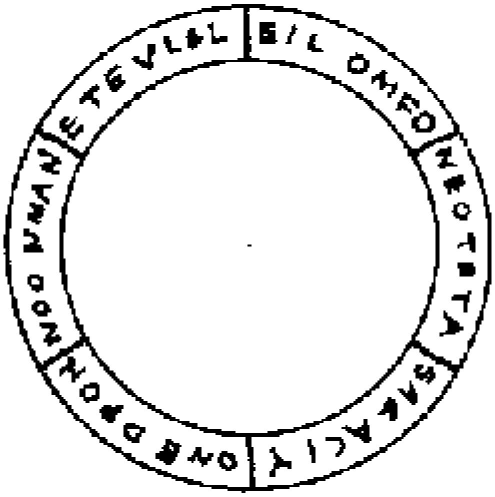
He appeared in a long red robe, with a cerdet of gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:

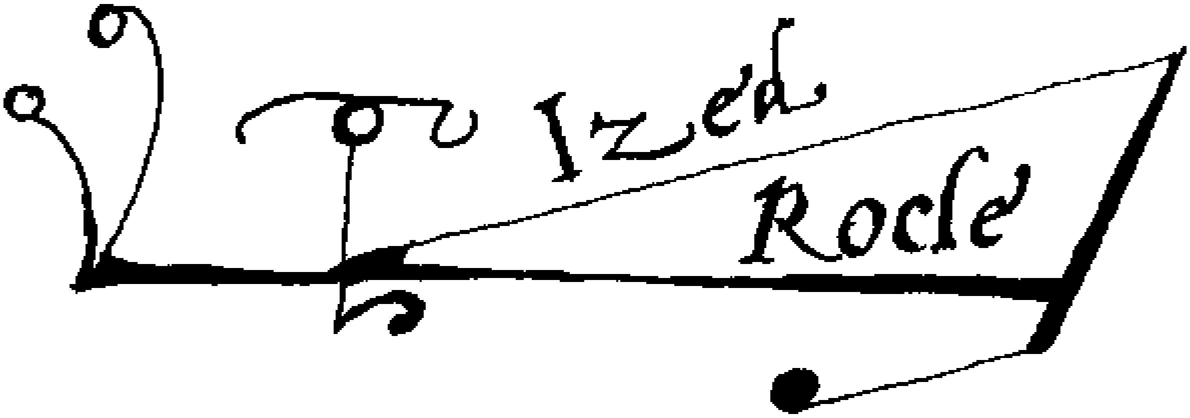


**Ministers: 42:**

Of his 42 Ministers, the first 7, had Cerclets of Gold on theyr heds and the king BABALEL called Befafes, saying, *Veni Princeps in principum, qui sunt Aquarum Principes*. Euery one of the 42 had a letter in his forhed. They were 7 in a row; and 6, downward. But of the first 7 the letters became to be betwene theyr feet, and the water seamed contynually to pass over these letters. The first 7 take the water & throw it up, and it becometh clowdes. The Second throw it up, and it becommeth hayle & snow &c. The 42 diue into the water, & so vanish away. And Babalel and Befafes allso was suddenly gone. Theyr Names and Characters appeared to be these, which follow in these squares.

| | | | | | | |
|---|---|---|---|---|---|---|
| E | I | L | O | M | F | O |
| N | E | O | T | P | T | A |
| S | A | G | A | C | I | Y |
| O | N | E | D | P | O | N |
| N | O | O | N | M | A | N |
| E | T | E | V | L | G | L |



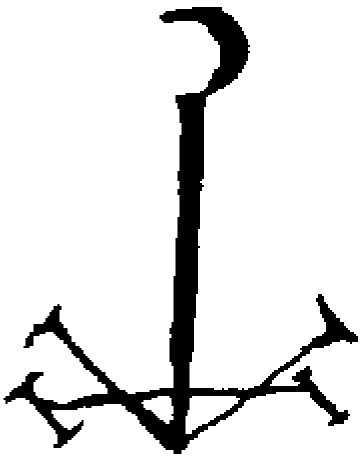


## King BYNEPOR

He appeared as a king, with his Prince next after him: and after the Prince, 42 ministers.

### Prince BUTMONO

He appeared in a red Robe, with a golden Circlet on his hed. His Seale is this:



### Ministers: 42:

They appeared like Ghosts, and Smokes without all forme: having every one of them, a little glittring spark of fyre in the myddst of them

The first 7, are red as blud. *

The Second 7 not so red* These had the sparks greater then the rest.

The third 7, like whitish smoke*

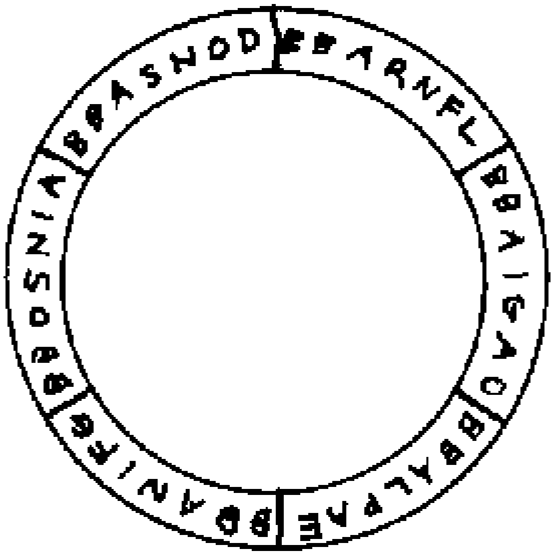
The fowrth +

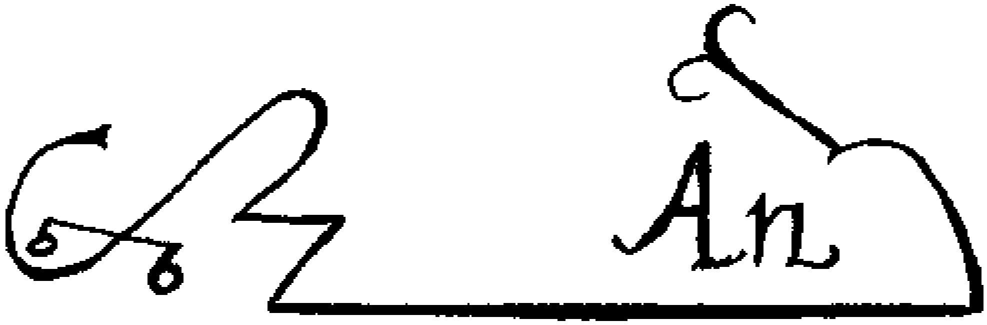
The fifth +

The sixth + are of diuerse Cullours. All had fyrie sparks in theyr Myddle.

Euery Spark had a letter in it, as followeth

| | | | | | | |
|---|---|---|---|---|---|---|
| B | B | A | R | N | F | L |
| B | B | A | I | G | A | O |
| B | B | A | L | P | A | E |
| B | B | A | N | I | F | G |
| B | B | O | S | N | I | A |
| B | B | A | S | N | O | D |


BBARNFL
BBAIGAO
BBALPAE
BBANIFG
BBOSNIA
BBASNOD



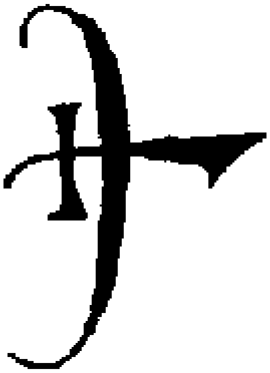
## King BNASPOL

He appeared in a red Robe, and a Crowne on his hed. His Prince followed him: and after him his Ministers.

**Prince BLISDON**

He appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:

D - Perhaps the red Cullour was most, & so seamed generally to be red as the others, theyr robes were.

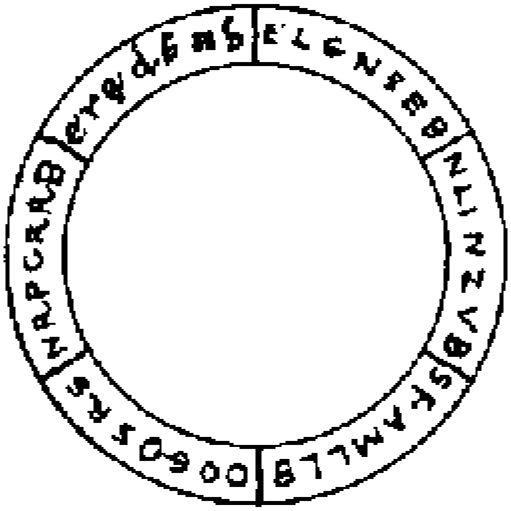


**Ministers: 42.**

The 42 seamed to stand abowt a little hill, rownd; The hyll was of Clay. Behynde this Cumpany seamed to stand an innumerable Multitude of ugly peoples a far of. Those which seme to stand abowt the little hill, seme to have in the palmes of theyr hands letters. in order as here appeareth.

| | | | | | | |
|---|---|---|---|---|---|---|
| E | L | G | N | S | E | B |

| | | | | | | |
|---|---|---|---|---|---|---|
| N | L | I | N | Z | V | B |
| S | F | A | M | L | L | B |
| O | O | G | O | S | R | S |
| N | R | P | C | R | R | B |
| e | r | g | d | b | a | b |


ELCNSEB
NLINZVB
SFAMLLB
OOGOSRS
NRPCRRB
ergdbab

Those, which stode a far of, are spirits of perdition: which kepe earth with her Threasor, for him &c.

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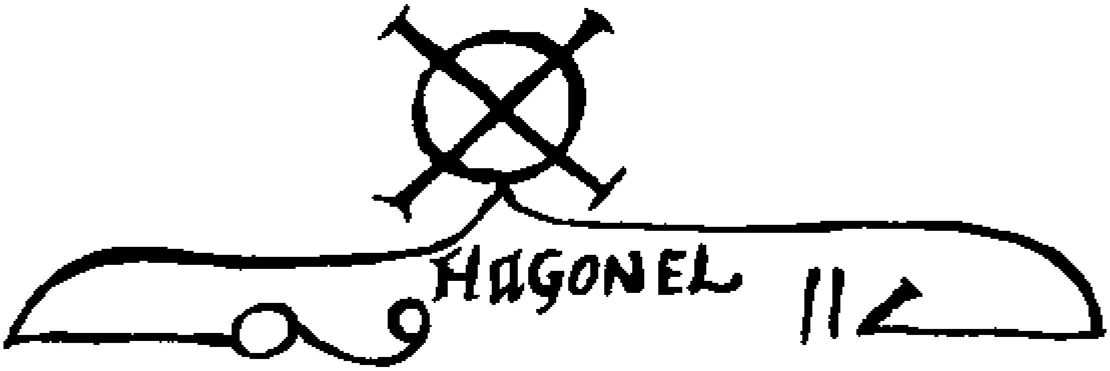
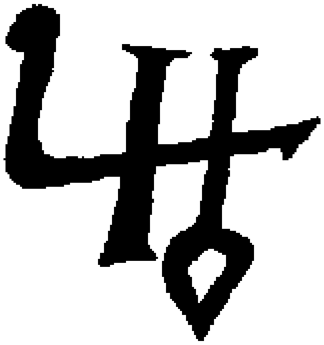


## King BNAPSEN

He appeared as a king, with a Crown on his hed.

**Prince BRORGES**

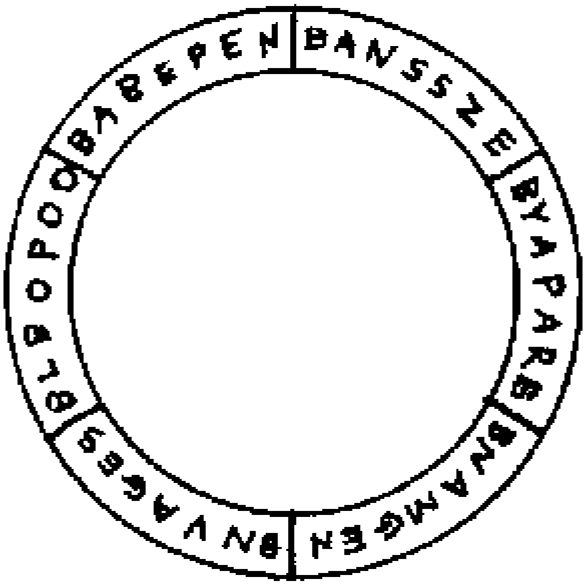
He appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eye could abyde to loke uppon any long while. And in the mervaylous raging fyre, this word BRORGES did appeare tosses to & fro of the very flames. His Seale, or Character is this:



**Ministers: 42.**

The 42 appeare, and holding a rownd Table, they tosse it in fyry flames.

- In the Table were the letters of theyr names as followeth:



| | | | | | | |
|---|---|---|---|---|---|---|
| B | A | N | S | S | Z | E |
| B | Y | A | P | A | R | E |
| B | N | A | M | G | E | N |
| B | N | V | A | G | E | S |

| | | | | | | |
|---|---|---|---|---|---|---|
| B | L | B | O | P | O | O |
| B | A | B | E | P | E | N |

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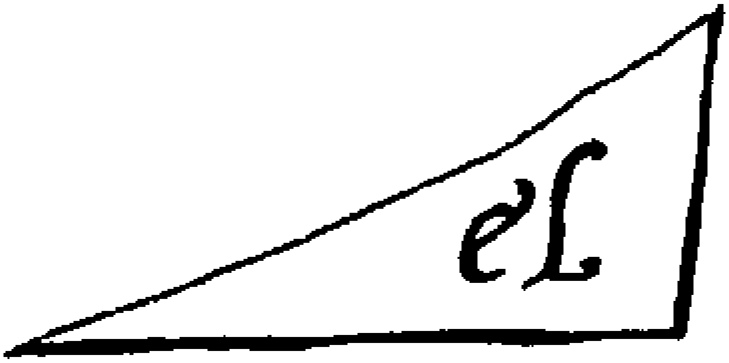


## King BALIGON

He is the same mighty king, who is, here, first described by the name of CARMARA. and yet otherwise, (among the Angels) called MARMARA, but that M is not to be expressed. Therfore, he appeared in a long purple gowne, & on his hed a Triple Crown of Gold: with a measuring rod of gold in his hand: diulded into three equall partes. In the forme of very well proportioned Man.

### Prince BAGENOL

He appeared not, by that name, yet.

### Ministers

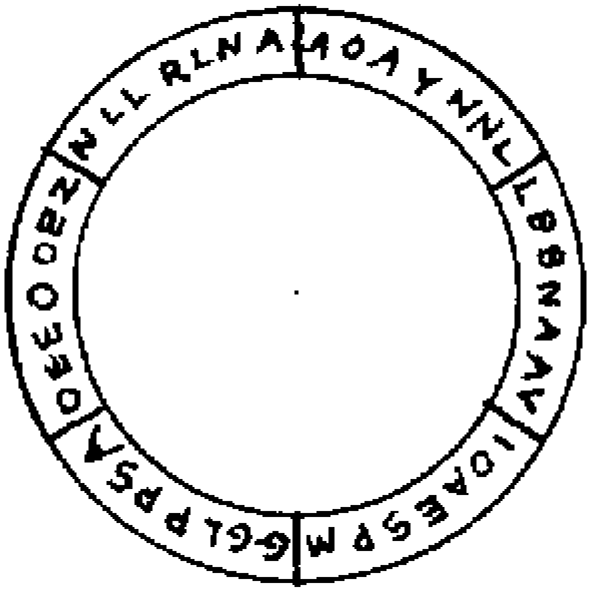
Note, the king him self is governor over these.

The 42 Ministers appeared, like bright people.

And besides them; all the Ayre swarmed with Creatures.

Theyr letters were in theyr forheds. They stode in a Circle.

They toke the letters from theyr forheds, and set them in a Circle.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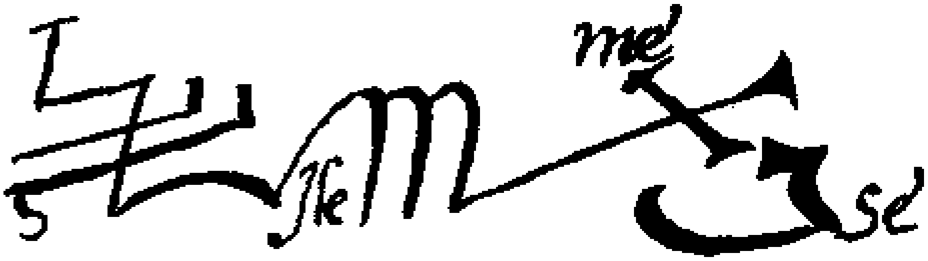


## King BLVMAZA

D - He appeared not yet, by that name.

### Prince BRALGES

He appeared in a red Robe with a Cerclet on his hed, And he was the last, of the 7; which held the Heptagonon all the rest being set down: who semed now to extend theyr hands one toward an other: as thowgh they played being now ryd of theyr work.

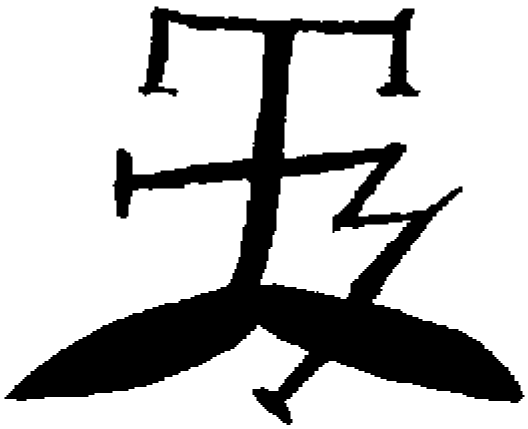
**Ministers**

The powres under his Subiection are Invisible.

They appeared like little white smokes without any forme.

All the world semed to be in brightnese

This is the Seale of his government:



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## Cap. 5:

### Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

O Almighty, Eternall, the True and huing GOD: O King of Glory: O Lord of Hoasts: O thow, the Creator of Heaven, and Erth, and of all things visible and Invisible: Now, (euen now, at length,) Among other thy manifold mercies used, and to be used, toward me, thy simple servant John Dee, I most humbly beseche thee, in this my present petition to haue mercy uppon me, to haue pitie uppon me, to haue Compassion uppon me: Who, faithfully and sincerely, of long time, haue sowght among men, in Earth: And allso by prayer, (full oft, and pitifully,) haue made sute unto thy Diuine Maiestie for the obteyning of some convenient portion of True Knowledg and understanding of thy lawes, and Ordonances, established in the Natures and propreties of thy Creatures: By which Knowledg, Thy Diuine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronownce thy praises, to render unto the, most harty thanks, to avaunce thy true honor, and to wynne unto thy Name, some of thy due Maiesticall Glorie, among all people, and foe euer. And, whereas, it hath pleased the, (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliuer unto me, long since, (throwgh the eye, and eare of E.K.) An Orderlie forme, and manner of Exercise HEPTARCHICAL: How, (to thy Honor and Glory, and the Cumfort of my owne poore sowle, and of others thy faithfull servants,) I may, at all tymes, use very many of thy good Angels, theyr Cownsailes and helps; according to the propieties of such their Functions, and Offices, as to them, by thy Diuine Powre, wisdome and Goodnes, is assigned, and limited: (Which Orderly forme, and manner of Exercise, Untyll euen now, I never fownd so urgent Opportunitie, and extream Necessitie, to apply my self unto,) Therefore, I thy poore, and Simple Servant, do, most humbly, hartylie, and faithfully beseche thy Diuine Maistie, most lovingly and fatherly to favor: and by thy Diuine Beck to furder this my present industrie and endevour to Exercise my self, according to the foresaid Ordrely forme and manner:

And, Now, (At length, but not to late,) for thy dearly beloued Sonne IESVS CHRIST his sake, (O Heavenly Father,) to grannt allso unto me, this blessing, and portion of thy heavenly Graces: That thow wilt, furthwith, enhable me, make me apt, and Acceptable, (in body sowle, and Spirit,) to enioye allwayes the Holy and frendly Conversation, with the Sensible, playne, full, and perfect Help, (in word, and dede,) of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; And, Allso Especially, of all those, which do appertaine, unto the HEPTARCHICAL Mysterie: Isagogically, (as yet,) and very breifly, unto me declared: under the Method of Seuen Mighty Kings, and their Seven faithfull and Princely Ministers, with their Subjects, and Servants, to them belonging. And in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (O Almighty God,) thow shalt, (to the great cumfort of thy faithfull servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that Thow, arte the True and Almighty God, Creator of Heaven and Earth, (uppon whome, I do Call: and in whome, I put all my trust,) And thy Ministers, to be the True, and faithfull Angels of light: which haue, hitherto, principally, and according to thy Diuine Providence, dealt with us: And, allso, I, thy poore, and simple Servant, shall, than, In, and By thee, be better hable to serve thee, according to thy well pleasing: to thy Honor and Glory: Yea, even in these most miserable, and lamentable Dayes. Graunt, Oh graunt, O our Heavenly father, graunt this, (I pray thee,) for thy onely begotten Sonne IESVS CHRIST, his sake: Amen, Amen, Amen.

---

## Cap. 6

### BONORVM ANGELORVM HEPTARCHICORVM, Pice, Deuotaeq Invitationes

### The Generall and Common Exordium, and Conclusion appertayning to the 7 Heptarchicall Kings Inviting.

O puysant, and right Noble King, (N,) And by what Name els so-euer, thow art called, or mayst truely and duely be called: To whose peculier Gouernment, Charge, Disposition, and Kingly Office, doth appertayne thee, (N. &c.)

... vicibus, Ter, tribus vicibus, singulis repetendae [die]bus; Donec ...tatus a DEO ...edatur suc...us.

In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of Heaven and earth, and of all things visible, and Invisible: O right Noble King (N,) Come, Now, and Appeare, with thy Prince, and his Ministers, and Subiect, to my perfect, and Sensible eye Iudgment: in a godly, and frendely manner, to my Cumfort and help, for the auancing of the Honor and Glorie of our Almighty GOD, by my service: As much as by thy wisdome and Powre, in thy propre Kingly office, and Gouernment, I may be holpen, and enhabled unto: Amen.

COME, O right Noble King (N,) I saye COME. Amen.

Gloria Patri, &c.

### The Generall and Common Exordium, and Conclusion, apperteyning to the 7 Heptarchicall Princes Inviting.

O Noble Prince, (N,) and by what Name els so-euer, thow art Called, or mayst truely, and duely be called: To whose peculier Gouernment, Charge, Disposition, Office, and Princely Dignitie doth apperteyne thee, (N, &c)

In the Name of Allmighty GOD, the King of Kings, And for his honor, and Glory, to be aduanced by my faithfull Service, I require thee O Noble Prince, (N,) to COME presently, and to shew thy self, to my perfect and Sensible eye Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdome, and Powre, according to the propretie of thy Noble Office: COME, O Noble Prince, (N,) I say COME. Amen.

Pater noster, &c.

## Cap. 7.

### Some Recitall, and contestation by the Peculier Offices, words, and dedes, of the 7 Heptarchicall Kings and Princes, in theyr peculier dayes, to be used.

## SONDAYE:

**King BOBOGEL**

The Distributing, giving and bestowing of Wisdome, and Science: The Teaching of True Philosophie, true understanding of all lerning, grownded uppon wisdome: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries atteyning) Dee, Dee, Dee, At length, but not to late; Therefore, In the Name, &c.

### Prince BORNOGO

The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. And Generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding of all lerning grownded uppon Wisdome: and of other very many his Peculier Royall Propreties. And who saydst to me, What thow desirest in me shalbe fullfilled. Therefore, In the Name, &c.

## MONDAYE:

### King CARMARA

Who, in this Heptarchicall Doctrine, at Blessed Uriel his hand, didst receyue the golden rod of government, and Measuring and the chayre of Dignitie, and Doctrine: And didst appeare first, to us, adorned with a Triple Diademe, in a long purple robe: Who saidst to me, at Mortlake, I minister the strength of God unto thee: Likewise, thow saydst, These Mysteries hath God, lastly, and of his great mercyes, grannted unto thee. Thow shalt be glutted, yea filled, yea thow shallt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art, is to the farder understanding of all sciences, that are past, present, or yet to come.

And, Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature: Thow art Dignified. And saydst, concerning the use of these Tables, This, is but the first step: Neither shalt thow practise them in vayne. And, saydst, thus, generally, of Gods Mercyes and Graces on me decreed abd bestowed: What so euer thow shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good. Therfore, In the Name, &c.

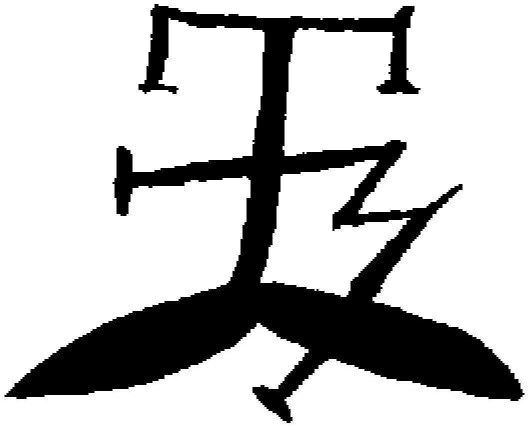
### Prince HAGONEL

To whose commanndement the Sonnes of Light, and their Sonnes are subiect: and are thy Servants. To whose Powre, The Operation of the Earth is subiect. Who art the First of the Twelue: and whose seale, is called Barees and this ☉ it is. At whose Commanndement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the seuen of the 7, (which are the Sonnes of Sempiternitie) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy servants, shold work mervayles. O Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, Notwithstanding, art prince over these 42 Angels, whose Names and characters are here presented. Therfore, In the Name, &c.

**King BLVMAZA**

**Prince BRALGES**

Who saydst, The Creatures liuing in thy Dominion are subiect to thy own powre: whose subiects are Invisible: And which (to my seer) appeared, like little smokes, without any forme, Whose seale of Gouernment is this:



Who saydst, Beholde, I am Come: I will teache the Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therfore, In the Name, &c.

## TVESDAYE:

**King BABALEL**

Who art King in Waters: Mighty and wunderfull in waters: Whose Powre is in the bowells of the waters. whose Royall person with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therfore, In the Name, &c.

**Prince BEFAFES**

Who art Prince of the Seas: Thy Powre is uppon the waters. Thow drownedst Pharao: and hast destroyed the wycked. Thy Name was known to Moyses. Thow liuedst in Israel: who hast measured the waters: who wast with King Salomon: and allso long after that with Scotus: but not known to him by thy true Name: for he called the Mares. And since thow wast with none: Except, when, thow preservedst me, (throwgh the Mercy of GOD) from the powr of the wicked: and wast with me in extremities. Thow wast with me throwghly. Who, of the Egyptians, hast byn called OBELISON: in respect of thy pleasant deliuerance. And by that Name, to me knowne: and of me Noted in Record, to be the Noble and Curteous OBELISON: Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and saltnes of the seas: in giving good success in battayles, reducing ships, and all manner of vessells, that fleete uppon the seas. To some, all the fishes, and Monsters of the seas, yea, all, that liueth therin, are well knowne: And Generally, are the Distributers of Gods Judgments uppon the Waters, that couer the Earth. Other do beautify Nature in her Composition. The rest are distributers and Deliuerers of the Threasores, and unknown substances of the Seas. Thow, O Noble Prince BEFAFES, badst me use thee, in the Name of GOD. Therfore, In the Name, &c.

## WEDDENSDAYE:

### King BNASPOL

To whome, the Earth with her bowells, and secrets whatso-euer are deliuered: and hast sayd to me, heretofore, What thow art; There, I may know. Thow art great, but, (as Thow, truely diddst confess,) He in whome Thow art, is greater than thow: Therfore, In the Name, &c.

### Prince BLISDON

Unto whome, the keyes of the Mysteries of the Earth, are deliuered. Whose 42 Ministers, are Angels, that govern under thee. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commanndement: Therfore, In the Name, &c.

## THVRSDAYE:

### King BYNEPOR

Uppon the distribution, and participation of whose exalted most especiall and glorified Powre, resteth onely and dependeth the generall state and condition of all things. Whose sanctification Glory and renowne, allthowgh it had begynning, yet can it not, neyther shall haue ending. He that measureth sayd, and thow wast the Ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent, but distinct in One degree. Whan he came, Thow wast Magnified by his comming: and art Sanctified, world without ende, Vita Suprema, Vita Superior, Vita Infima tuis sunt mensurata manibus.

Notwithstanding, ------------------------------------------------------------------------------------------

Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name. Thow art in all: And All hath some being by the: Yet thy powre is Nothing, in respect of his powre, which hath sent thee. Thow begynnest new Worlds, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name, &c.

### Prince BVTMONO

Who art life and breath in liuing Creatures: All things liue by thee: the Image of One excepted. All the kindes of beasts of the Earth, dost thow endue with life. Thy seale is theyr glory. Of God, thow art sanctified: And thow reioysest. The liuing, the ende, and begynning of all beasts, thow knowest: and by sufferance, thow disposest them, untyll thy Vyoll be runne.

Therfore, In the Name, &c.

## FRYDAYE:

### King BALIGON

Who canst distribute, and bestow at pleasure, all that what-so-euer can be wrowght in æreall Actions. Who hast the government of thy self perfectly, as a Mysterie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had: and allso didst direct me to the taking of it up: being presently, and in a few minutes of tyme, browght to my light, (from the Secret of the Depth, where it was hid, in the uttermost part, of the Roman possession,) Which stone, Thow warnedst me, that No mortall hand, but myne own, shold toughe: and saydst unto me, Thow shalt prevayle with it, with Kings, and with all the Creatures of the world. whose beautie in vertue shalbe more worth then the Kingdomes of the Erth. For the which purposes, here rehersed, and other: partely, now to be exercised, and enioyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose) And Allso bycause thow thy self art Governour of the 42 thy Mighty, faithfull and Obedient Ministers: Therfore, In the Name, &c.

A By-Note of the former shew-stone,

Blessed Uriel, sayd to me, at Mortlack Anno 1583, May 5. a meridie, circa horam 4a. as followeth,

Ur - Thy Character must haue the Names of the fiue Angels (wrytten in the myddst of Sigillum Æmeth) graven uppon the other side, in a Circle: In the Middst whereof, must the stone be, (which was allso, browght) Wherein Thow shalt at all tymes behold (priuately to thy self) the state of Gods people, throwgh the whole Earth. ----------

### Prince BAGENOL

-

86. Vide suidam, in dictione Ephod. Ubi de Adamante, in qo diuersis datis signis responsa deo Consequebantur. Vide Epiphanium de lapidibus praetiosis in Rational: isto vide scriptionus de Vrim et Thummim: vide libros receptos Trebonae &c.

Scriptum est in lege (inquit Epiphanius) visionem, quae Mosi in monte apparuit et legem datam in gemma Sapphyro fuisse expressam. Arun Meyaldus, Memorabarem Centuria 4. Numero 94.

## SATURDAYE

### King BNAPSEN

Who hast sayd to me, That by the, I shall cast out the powre of all wicked spirits: And that by the I shall or may know the doings, and practises of euyll men; and more than may be spoken or uttred to man. Therfore, In the Name &c.

### Prince BRORGES

Who, being the Prince, chief Minister, and Governour under the right Puyssant BNAPSEN, didst, (to my seer) appeare in most terrible manner, with fyrie flaming streames, and saydst,

Noui Ianuam Mortis. Et percussit Gloria Dei, Impiorum parietes.

Therfore, In the Name, &c.

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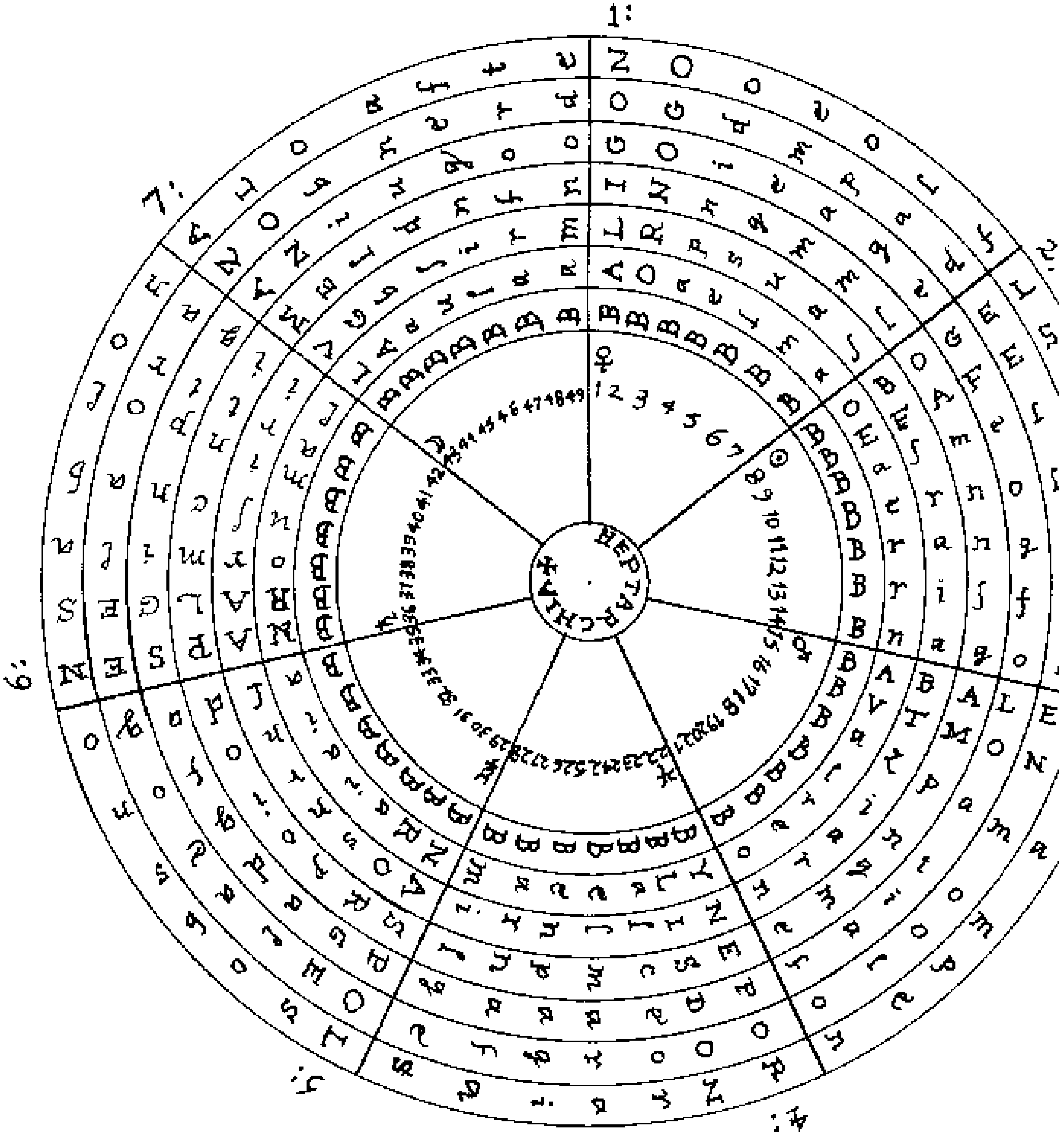
### Tabula Angelorum Bonorum 49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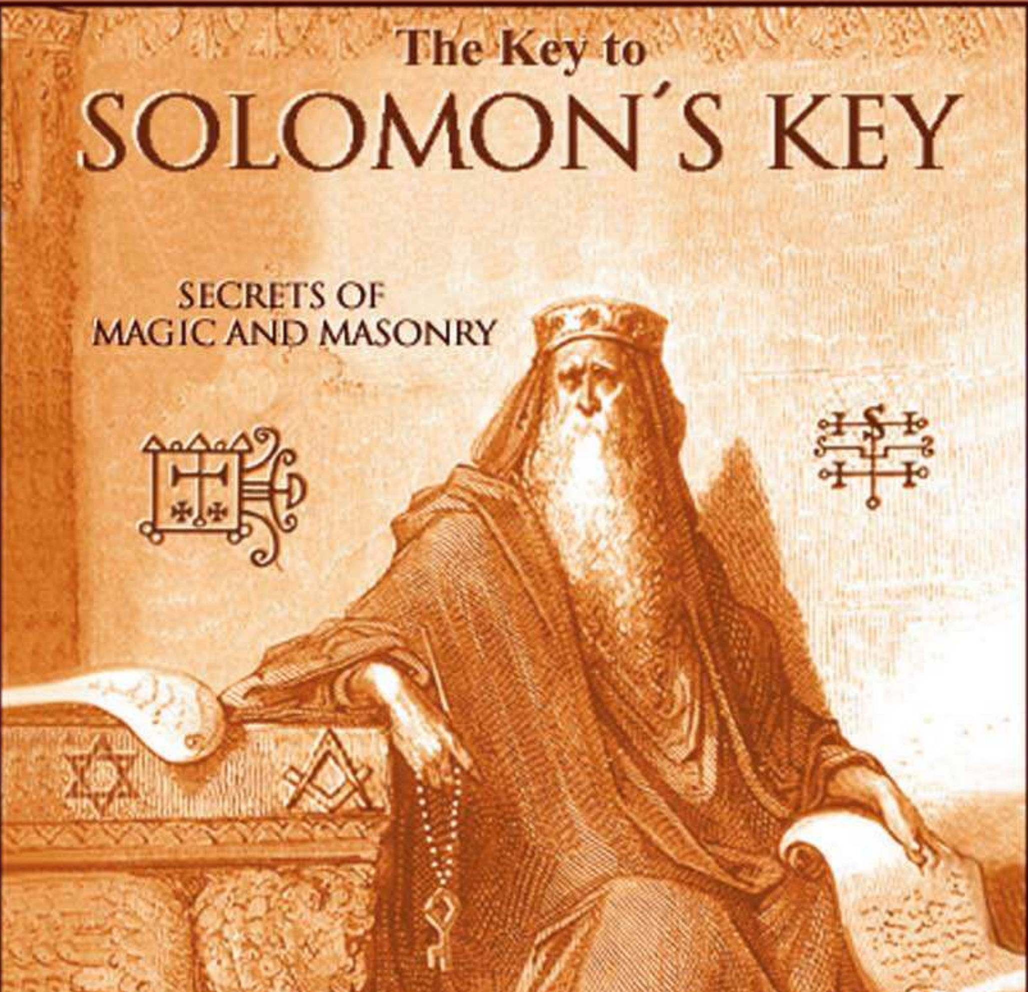
## SECRETS OF MAGIC AND MASONRY



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# THE KEY TO SOLOMON'S KEY

## SECRETS OF MAGIC AND MASONRY

*By*

*Lon Milo DuQuette*

CONSORTIUM OF COLLECTIVE CONSCIOUSNESS

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# The Key to Solomon's Key

## Secrets of Magic and Masonry

first edition

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~ Lon Milo DuQuette

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# INRODUCTION

Brother Lon DuQuette is about to take us on a guided tour of Chapel Perilous. He has asked me to make the following announcement: “Will all readers please fasten their seatbelts.”

Many of the concepts and questions to which you’ll soon be exposed may be altogether new. Some may threaten your most closely held beliefs and childhood conditioning. We ask only that you approach with an open mind and a willingness to continue your own research when you emerge from these pages.

Lon lays out the goal fairly early on. We will be encouraged to become “a principal player, a junior partner with God in the great plan of creation.” Our companions will be such luminaries as Moses, the great Qabalistic adept; King David, the poet and heroic slayer of Goliath; David’s son Solomon, the greatest Magus of all time; Hiram Abiff, the slain master builder; Jacques DeMolay, the martyred Grand Master of the Knights Templar; and de Molay’s avengers, the ruthless Adam Weishaupt and his Bavarian Illuminati.

We will stand with the High Priest in Jerusalem in the Holy of Holies and gaze upon the Ark of the Covenant. We will travel to the great temples of Egypt. We will be admitted to Masonic initiation chambers the world over, and be invited inside the sacred walls of Rosslyn Chapel in Scotland. We will even cavort with spooks and spies at the headquarters of the CIA in Virginia, and hobnob with the cognoscenti in Paris at the Louvre.

We will join the Knights Templar in clandestine archeological digs and discover a secret whose revelation could shatter the foundation of the world's three great monotheistic faiths. What is "the most dangerous secret in the world"? Is it true? And who were the people who discovered it, those who "dreamed greater dreams" than their European neighbors? Is the Bible real?

Frankly, Lon's statements on the historicity of the Bible exceed the scope of my own research to date. The more I know about history, the more I am aware it is written by people with agendas. I am as suspicious of those who claim one version as I am of those who advance another. As an example of the difficulty of determining fact from fiction, look at the controversy over whether Saddam Hussein did or did not possess weapons of mass destruction. (I tend to agree with Ted Koppel who quipped that we know he did because we still have the receipts!) The question of whether Moses, David, or Solomon existed is even more loaded. While Lon will raise these issues, it is the reader's task to answer them. The depth of your research will be the measure of the truth of your conclusions.

Where Lon and I are in absolute agreement is on the pernicious doctrines of Original Sin and Vicarious Atonement. How vile a slander of that most magnificent miracle of God called Man to burden him with original sin. How despicable the coward's gesture to fling an innocent life before God to die for his own redemption. I will die for my own sins, thank you. Let the crucified die for his. Like the Templar of old, I spit on the belief of the inherently evil nature of mankind and the abdication of individual responsibility on which the myth of the Dying God is anchored.

The Seven Secrets of Solomon establish the author's credentials as a lover of freedom and a believer in the inherent dignity of humanity. These principles are a celebration of our divine birthright and a wondrous affirmation of Nature and the grandeur of Creation. When Lon writes that, "All creation is a play in the mind of God," I hear a ringing endorsement for that participatory, vibratory, divine rock concert we call Life.

Lon's intimate familiarity with Masonry is one of the more delightful themes of this book. It is virtually impossible to overstate the importance of Freemasonry as a tool of the Enlightenment. It helped liberate millions and led to the founding of governments built on the principle of the consent of the governed. (Perhaps our modern task is to expand that doctrine to read "informed consent.") While Masonry has become an increasingly gray-haired fellowship in the last four to five decades, one hopes it will regain its appeal to younger generations. Some Masons feel the best way to accomplish this is to camouflage the mystical roots of the Craft. Yet anyone interested solely in charitable work can join United Way. The active core of Masonry is Initiation into the Mysteries — just like the active core of this book.

Lon's inclusion of the material from the Goetia is a stroke of genius. For here is a practical means of experiencing the states of mind and magical powers discussed throughout these pages. Myth becomes personal reality. The reader is encouraged to leave the comfort of his or her armchair and begin the work of achieving the Wisdom and Power of Solomon. Here is where it all comes home. This is not a Dan Brown/*National Treasure* style tale designed to stimulate and titillate. Rather it is a manual of Gnosis. Lon's step-by-step instructions and educated advice for understanding and conducting Goetic evocation are among the best I've read. Simple, clear, methodical, they are intended to be used. Here is a roadmap for the exploration of Self.

Welcome now to the wonderful world of Lon DuQuette and the real secrets of Solomon's Key.

~ James Wasserman
2006 e.v.

# PART ONE

# SOLOMON'S SECRET

# PROLOGUE
# THE KRYPTOS

*They will be able to read what I wrote, but what I wrote is a mystery itself.*
~ James Sanborn – Creator of the Kryptos

A most unusual work of art adorns the main entrance and courtyard of the *New Headquarters Building* of the Central Intelligence Agency (CIA) in Langley, Virginia near Washington D.C. It is a multi-faceted sculpture made of lodestone, polished red granite, quartz, copperplate, and petrified wood. It was commissioned in November 1988 as part of the Art in Architecture program of the General Services Administration. The task of selecting the artist fell to a joint committee of members of the CIA Fine Arts Counsel, and the National Endowment for the Arts, who chose local artist James Sanborn, a Washington D.C. native to receive the $250,000 commission to execute the design he called *Kryptos* (Greek for "hidden").

Mr. Sandborn certainly did his homework preparing the design and the materials for his work that is intended to serve as an elaborate example of the art of information encryption. He studied for months with retired CIA cryptographer, Ed Scheidt, before setting to work on the sculpture that incorporates a twelve-foot copper scroll punched through with thousands of letters. Since its unveiling in 1990 professional and amateur cryptographers have been obsessed with its solution, but interest in the *Kryptos* reached fever pitch in 2003 when best-selling author Dan Brown hid references to it on the dust jacket of his wildly popular novel, *The Da Vinci Code.*[1]

About seventy-five percent of the *Kryptos* has now been deciphered. Amid tantalizing quotes from the diary of Howard Carter (discoverer of Tutankhamen's tomb) are references that suggest that something important is buried on the grounds of CIA Headquarters. The deciphered code suggests, only "WW" (former CIA Director William Webster) knows the precise location. Unfortunately, Webster obviously doesn't think much of the secret treasure (or at least that is what he would have us believe). Since leaving the agency he told reporters, "I have zero memory of this. It was philosophical and obscure."

For those of us who *are* passionately interested in things "philosophical and obscure," Webster's words come as no surprise and even less a deterrent to speculation. Indeed, for anyone who cares to investigate, the entire city of Washington D.C. – the curious and precise layout of her streets, the sacred geometry of her civic buildings, and monuments that teem with Masonic and occult symbolism – all present a gigantic mystery in stone – a mystery that reaches back to the birth of our nation and principals and traditions upon which it was founded.

It is no secret that many of the founding fathers of the United States were Freemasons. Sixteen percent of the signers of the Declaration of Independence, thirty-three percent of the signers of the Constitution, George

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[1] Dan Brown. *The Da Vince Code.* (NY: Doubleday 2003).

Washington and a full forty-six percent of the generals in the Continental Army were members of the fraternity. The cornerstone of the U.S. Capital Building was laid with full Masonic ceremony by George Washington himself arrayed in full Masonic regalia.

Masonry's influence goes far beyond the lodge room. Fourteen American Presidents were Freemasons, and so were nearly two-thirds of all the Supreme Court Justices. Our language is peppered with Masonic terms and phrases; "on the level," "square deal," "eavesdrop," "blackball," and "shibboleth." When police roughly interrogate a suspect they are said to "give him the Third Degree." When a judge or the chairman of a meeting uses a gavel, or when we are called upon to swear upon the Bible, even when we shake hands to seal a deal we are using Masonic devices. Indeed, until 1827 when a scandal tarred the fraternity's reputation, Freemasonry was for all intent and purposes America's civic religion.

Masonry is still alive in the twenty-first century, and for the time being remains the world's largest fraternal order. As a service organization it is one of the most generous charitable institutions in the world donating more than a million dollars a day to various charities. There is no question, however, that her rolls are swiftly diminishing. In a fast-paced new millennium Masonic membership is no longer considered a requirement for men of business or political ambition.

Numbers, however, can be deceiving. While it is true that Masonic lodges are closing daily and fewer and fewer men are attracted to the fraternity, a significant number of those who *are* joining are passionately interested in the esoteric and mystical aspects of the Craft, subjects that have been ignored, misunderstood, even ridiculed by the vast majority of their brethren who came of Masonic age in the twentieth century. These young esoteric Masons do not view the Craft as just another service club with quaint traditions and ceremonies; they do not enter her ageless and sacred doors in order to exploit opportunities for business or political networking; they come on a personal spiritual quest; to be initiated into the Western mystery tradition. Some, including myself, go so far as to view our involvement in the Craft as a magical initiation.

The term "initiation" is often misunderstood. It is not merely an ordeal of passage or a formal induction ceremony. It is a new beginning – an awakening – a step we take when we have made the conscious decision to move forward – to become more than we are. While spiritual in nature, initiation differs from religion in a very fundamental way. In my book, *Angels, Demons & Gods of the New Millennium*[2] I try to explain.

> "Initiation is a commencement; not a reward for achievement, not a seal of attainment, not a trophy of adeptship. Initiation is a beginning, and when we evoke a beginning we also by necessity conjure an ending. Death is the inevitable penalty we pay for allowing ourselves to be born, and the honor of life's journey between these two great

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[2] Lon Milo DuQuette. *Angels, Demons & Gods of the New Millennium*. (ME: Weiser Books.1997). ps. 130-131.

pylons is the only compensation offered for this fate.

"The uninitiated invoke neither birth, nor life, nor death. Like sleep walkers our numbed steps bear us comatose from cradle to grave, our pale shadow lives pantomime but never experience the adventures of the initiate's journey. Like other mammals we are born, and live, and die. But unless we make a conscious effort to wake up, unless we harness and focus the power of our wills to take the first steps toward spiritual renewal, we will not, as Homer sang...*received our share of the rite. We will not have the same lot as the initiate...once we are dead and dwell in the mold where the sun goes down.*[3]

"Prostitution may be the oldest profession in the world, but the oldest spiritual institution is most certainly the initiatory society. To those who would argue that religion holds this august position I must respectfully disagree.

"Religion merely haunts the outer courts of the great initiatory temple and holds mystery at arm's length. From the occasional thread of truth, carried by the wind from the initiatory chamber, religion psychotically weaves and reweaves doctrines and dogma – tapestries of hope, hate and perpetual distraction. Religion exalts mystery as an unknowable secret that must be sealed in glass like the corpse of an enchanted princess and fearfully worshipped from afar. Initiation, on the other hand, requires direct participation and demands each of

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[3] Hymn to Demeter.

> us to smash the casket and press mad lips to mystery, wooing her as a lover who will offer up her treasurers in a succession of sweet surrenders. This she will do, but only in exact ratio to our evolving ability and worthiness to receive them."

For this new generation of Masonic initiates the secrets of the Craft are not the steps, signs, tokens and secret passwords of a quaint service organization, but concern a fundamentally more profound secret concerning the history of civilization and the nature of the human soul – a treasure hidden for centuries – a mystery waiting to be brought to light by anyone bold enough to draw the veil.

The partially decoded *Kryptos* teases us with a thrilling and poignant taste of the ecstasy of such a discovery by quoting from the diary of archeologist Howard Carter, the discoverer of tomb of Tutankhamen.

> "At first I could see nothing, the hot air escaping from the chamber caused the candle to flicker, but as my eyes grew accustomed to the gloom, presently details of the room within emerged slowly from the mist, strange statues and animals and gold, everywhere the glint of gold. For the moment, an eternity it must have seemed to those standing by, I was struck dumb with amazement, and when Lord Carnavon, unable to stand the suspense any longer, inquired anxiously, *'Can you see anything?' it was all I could do to get out the words, 'Yes. Wonderful things!'*"

Masonry's rituals, symbols and traditions stand like the *Kryptos*, a partially decoded multi-layered mystery that offers the magical promise of "wonderful things" and a supreme spiritual treasure for those brave souls who are not only willing to dig but sufficiently prepared to understand and appreciate the full impact of a great secret.

# CHAPTER ONE
# I CONFESS – I AM A FREEMASON

*Masonry is a progressive moral science, divided into different degrees; and, as its principles and mystic ceremonies are regularly developed and illustrated, it is intended and hoped that they will make a deep and lasting impression upon your mind.*
~ From The Fellow Craft Degree
Free & Accepted Masons[4]

I am a Freemason. In 1998, at the age of fifty, I was raised[5] in the same lodge that raised my father fifty years earlier. Masonry claims to *make good men better,* and although my father had many shortcomings, when all is said and done he was the most noble and ethical man I have ever known. His morality, as much as I observed, was almost entirely self-imposed. He was not a religious man (confessing only that he believed in a Supreme Being), but he was *good for goodness' sake*; not in obedience to divine commandments; not out of fear of some deity.

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[4] All monitorial excerpts from Masonic Degree work are drawn from the *California Cipher*, Grand Lodge of California, F. & A.M. (Richmond: Allen Publishing Company, 1990).

[5] A Mason is first *Initiated* into First Degree as an *Entered Apprentice*, *Passed* to the Second Degree of *Fellow Craft*, and *Raised* to the *Sublime Degree of Master Mason* (the Third Degree).

He was extremely proud to be a Mason and, although he didn't remain an active member of his lodge, he always wore his Blue Lodge[6] and Scottish Rite[7] rings and kept his dues scrupulously up-to-date. When I was a child, he enjoyed teasing me about the secret nature of the Craft and would rattle off his titles; *Secret Master, Perfect Master, Elu of the Twelve, Prince of Jerusalem, Knight Rose Croix, Knight of the Brazen Serpent, Master of the Royal Secret.*

*Master of the Royal Secret* – That sounded interesting. I had to ask, "What's the Royal Secret?"

"I can't tell you. It's a secret."

"Please?"

"No"

"Did you tell Mom?"

"No. I can never tell your mother."[8]

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[6] The term *Blue Lodge* is used to describe the three primary and fundamental Degrees of *Entered Apprentice*, *Fellow Craft*, and *Master Mason.* Once a Mason has been raised to the Degree of *Master Mason*, he may then go on to affiliate with other Masonic concordant rites such as the York Rite, the Scottish Rite, and the Shrine.

[7] The Ancient and Accepted Scottish Rite is one of the most popular Masonic concordant bodies in the United States.

[8] One of the Ancient Landmarks of the Craft (going back as far as the medieval cathedral builder's guilds) is that Freemasonry is exclusively a men's organization. *Regular* Masonry remains so today (for no other reason that I can see but the reluctance to abrogate an official Ancient Landmark). There are, however, lodges of Co-Masons (men and women), and other organizations such as *Aletheia* that are exclusively women.

I liked that idea. We both laughed, and I felt like I was already sharing a Masonic secret.

Once when I was about five, he showed me his lambskin apron. He put it on, carefully centering the knot in front so it was concealed by the apron's triangular flap. He gently smoothed it down with both hands, stood at attention and recited from memory;

> "A lambskin apron. It is an emblem of innocence and the badge of a Mason; more ancient than the Golden Fleece or the Roman Eagle; more honorable than the Star and Garter, or any distinction that could be conferred upon me, at that or any future period by King, Prince, Potentate, or any other person, and which it was hoped that I would wear with pleasure to myself and honor to the Fraternity."

I was very impressed.

He then smiled and made the most curious announcement, "The next time you see me wearing this apron I'll be dead and lying in a casket at my funeral."

Those were strange words, and a little hard for a five year old to hear. But Dad was a pretty strange guy. He was right. The next time I saw him in his Masonic apron was at his funeral less than twenty years later. He lived long enough to see my son born, but not long enough to see me become a Mason. We never became Brothers. We never had the opportunity to discuss the Royal Secret.

A snafu of some sort prevented his lodge brothers from showing up at the funeral to give him the fraternal send off. We were assured a few days later by the Master that the oversight caused ‘heads to roll’ down at the lodge. Twenty-six years later, when I finally became a Mason, I was appointed Chaplain of that same lodge. One of my first official acts was to arrange a proper Masonic graveside service.

I have to confess I knew quite a lot about the Craft before I joined. For the previous quarter-century I had enmeshed myself in the studies, practices and intrigues of several initiatory orders and magical societies. Because many of the founders of these esoteric groups were Freemasons I took it upon myself to become familiar with the history, doctrines and rituals of the Craft, especially those of the York and Scottish Rites. I learned many other very interesting things along the way as well.

By the time I finally joined I wasn’t seeking the same sort of esoteric titillation that spiced my initiatory adventures in these other more *secret* secret societies. I knew from the beginning that I was entering an organization of mostly elderly men with whom I would have little in common except the bonds of fidelity that for centuries have united the fraternity – men who, if they really got to know me, would most likely consider my interests too strange, my studies too occult, my politics too liberal, my morals too permissive, my writings too weird, and my spiritual world-view downright heretical – men who, like my father, choose not to delve too deeply into mysteries that lie beneath the symbols and ceremonies that they and those that came before them so dutifully preserved.

My expectations were low, and so I wasn't at all disappointed. I was welcomed into a lodge that boasted nearly a thousand members whose average age was seventy-two – a lodge whose tiny library contained only a handful of books relating to the esoteric foundations of Masonry, few of which, according to the sign-out sheet, had ever been checked out.

It didn't really bother me. As a matter of fact, it felt kind of good. For the first time in many years I was the youngster in a group. I quickly grew to love my new brothers and enjoy their company. I came to the comfortable realization that (no matter what else Masonry might be) it was a very big tent, and that if I behaved myself there was a place in that tent for me.

It didn't matter to me that most of the old fellows could care less about the Eleusinian Mysteries, or the magic of the Babylonians, Egyptians, and Arabs, or the Kabbalah, or Gnosticism, or alchemy, or the suppressed history of Christendom. It didn't bother me when my new Brothers answered my questions by saying things like…"Oh, that doesn't mean anything…It's just symbolic."

So what if the Royal Secret was still a mystery to these *Princes of the Royal Secret*. I was just grateful for the fact that these gentlemen and generations of other dedicated souls had faithfully preserved and guarded the treasure of the Craft; and were now, with shaking hands, delivering it safely to me across the centuries as if it were sealed in a locked casket for which they had no key.

I was very grateful indeed – because I had the key.

# CHAPTER TWO
# I CONFESS – I AM A MAGICIAN

*Much light, it must be confessed, is thrown on many of the mystical names in the higher degrees by the dogmas of magic; and hence magic furnishes a curious and interesting study for the Freemason.*
~ Albert G. Mackey, M.D. 33° [9]

Nobody speaks for Masonry. Nobody. Indeed, even though I am an active member of my Blue Lodge, Scottish Rite bodies and various Masonic research societies, everything I say in the present work concerning the Craft is based entirely on my own observations and conjectures. So please don't misunderstand me when I make the apparently presumptuous statement that I possess the key to the mysteries of Freemasonry. I'm not claiming that, like some investigative reporter, I have uncovered the true history behind every political, religious, and social intrigue that has (or hasn't) taken place on earth in the last five thousand years. Neither am I suggesting that I've mastered the history, meanings or lessons of every degree of every rite of the Craft. I am saying, however, that regardless the circumstances surrounding Masonry's creation and development – regardless of the past or present motives and activities of its individual leaders and members – the Craft is indeed the custodian of a profound and fundamental secret.

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[9] Albert G. Mackey, *An Encyclopædia of Freemasonry and Its Kindred Sciences Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution. Revised* (Chicago: Masonic Publishing Company, 1921). Newest edition (Whitefish, MT: Kessinger Publishing 1997). p. 459.

I'm by no means saying that I'm the only person on earth who believes they understand the central mystery of this august fraternity. Nor am I certain that, with key in hand, I possess the courage, wit or wisdom to properly apply this understanding to my own efforts towards spiritual liberation and for the benefit of my fellow human beings.

Whether or not they realized it, millions of men and women, Masons and non-Masons alike, possess this key. It's not a matter of what organization we belong to; it's not a matter of what we know. Rather, it is a matter of what we *are* that places the key in our hands. As no two people are (or ever can be) the same it follows that no two individuals become what they are by the same paths. The pathway I happen to have taken is one that has had for centuries a close (if at times, uncomfortable) relationship with Freemasonry. I have chosen the path of magic.[10]

Now, please don't immediately dismiss me as a crackpot, or worse, some kind of devil worshipper. Magic is in the broadest sense of the term simply the *Science and Art of causing Change to occur in conformity with Will.* The *Will* I'm talking about is both the *Will of God* (as is commonly understood) *and* the true Will of each of individual, which, if properly realized, can be nothing other than the perfect reflection of the divine Will. In other words, if I seek and discover my true Will – what my place in the universe is – what I came to earth to be and do – then I've discovered (in the only way meaningful and comprehendible to me) God's will for my life.

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[10] To differentiate the spiritual art form from that of the stage illusionist, modern magicians, including myself, prefer to spell the word *magick*. However, to avoid undo confusion in the mind of the reader, I have decided to revert to the more recognizable *magic* throughout the present work.

As a magician, I have for the last thirty-five years, by means both traditional and forbidden, endeavored to cause change to occur in my life in conformity with what I have perceived to be my Will. I say, "perceived to be my Will" because it is not until we have developed a significant level of illumination that we can with any degree of certainty know what our Will truly is.

For me, the ultimate change I would like to effect is my own enlightenment and spiritual liberation. Call it what you like – salvation, redemption, return to Godhead, absorption in the infinite, nirvana, heaven – it's the supreme goal of every spiritual seeker. However, the magician goes about this Great Work very differently than the average Western religious devotee or the Eastern mystic.

The disciplines of the East encourage the aspirant to still the body and mind and go *within* to deal subjectively with the subtle obstacles that stand in the way of his or her perfect illumination. This approach requires quiet patience and a subtle underlying confidence that all spiritual answers can ultimately be found inside oneself.

Western magic springs from the myths and rich traditions of Babylon, Egypt, Arabia, and Israel. It is a spiritual art form that seems particularly suited to the way the Western psyche is hardwired. Traditionally, the Western mystic's approach has not been as subtle as that of his or her Eastern counterpart. Until relatively recent times, most Western seekers hadn't developed the confidence to explore the possibility that all spiritual answers lie within. For centuries we've preferred to objectify our subjective issues – deal outwardly with internal matters. For the less adventurous, this has meant submitting to the dictates of a deity that we perceive as existing outside ourselves – outside of nature. Instead of closing our eyes and searching for our own answers, the majority of Westerners have preferred the path of vicarious illumination – relying exclusively upon faith in the outward, visible reality of the authoritative words of some person or scripture.

To a certain degree, this *outward introspection* is the foundation of the Western magical tradition as well. But the focus of the magician is a little bolder and more personally challenging. The magician dares view himself or herself as being an important and integral link in the divine chain of command of spiritual beings – not a mere observer or helpless victim in need of rescue, but a principal player, a junior partner with God in the great plan of creation.

The modern magician is certainly not alone in holding this point of view. In fact, according to recent statistics[11] nearly one third of the earth's population currently shares to some degree this spiritual self-image. Prior to the advent of Christianity and Islam it was a near universally accepted fact of life. But magic is a science and an art form, not a belief system or a religion. Like Freemasonry, magic cares little what one's religious beliefs or opinions are.

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[11] *National & World Religion Statistics*. Adherents.com:

That being said, the fact remains that very few Masons are card-carrying magicians, or even have an interest in such things. While in theory, Masonry opens her doors to anyone professing a belief in a Supreme Being, the overwhelming majority of Masons worldwide are Christians or Jews. Bible passages are recited during the Degree ceremonies, and (unless the candidate requests otherwise) the Christian version of the Holy Bible is the default *Volume of the Sacred Law* upon which candidates for initiation place their hands when swearing their solemn oaths to the fraternity.

Lodge meetings have an overtly religious feel to them. They are opened and closed with prayer, but the prayers are addressed generically to the *Great Architect of the Univers*e, or to the *Supreme Grand Master*. This custom creates a unique spiritual atmosphere in which the Supreme Deity is elevated above sectarian divisions. We are no longer Methodists praying like Methodists, or Jews praying like Jews, or Moslems praying like Moslems, or Pagans praying the Pagan way. Within the tiled lodge room we are simply human beings praying to God because it is the human thing to do.

When you think about it, this seemingly simple custom is in-and-of itself a radical and revolutionary statement of spiritual liberation. It transforms each member into a religion of one – answerable to no one but God – and that is precisely what a magician is.

It is eminently appropriate that the person of King Solomon rises as a central figure in the traditions of both magic and Masonry, for it is written that Solomon was not only a great and wise man of God, he was also the most powerful magician the world had ever known.

# CHAPTER THREE
# SOLOMON THE KING

*We read in the Holy Writings that it was decreed in the wisdom and counsels of Deity aforetime, that a house should be built, erected to God and dedicated to His holy name. We also learn from the same sacred source that David, King of Israel, desired to build the house, but that, in consequence of his reign having been one of many wars and much bloodshed, that distinguished privilege was denied him. He was not, however left without hope, for God promised him that out of his loins there should come a man who would be adequate to the performance of so great and glorious an undertaking. That promise was verified in the person and character of Solomon, his son, who ascended the throne…*

~ From The Master's Lecture
Free & Accepted Masons

Everything we know about King Solomon comes to us from the pages of the Bible (primarily the *First Book of the Kings*, the *Second Book of the Chronicles*) and other Jewish, Islamic, Coptic, and Ethiopian religious literature. The Bible tells us that Solomon came to the throne of Israel after the death of his father, Israel's great warrior-king David.

The story of David, as outlined in the *Books of Samuel*, could rightly be called the world's first real biography. Never before in literature had a character been so thoroughly exposed, warts and all. The biblical narratives of David and Solomon read like colorful and titillating novels, and represent a remarkable departure in style from other books of the Bible.

The Bible tells us that Solomon inherited a huge and enormously wealthy nation with a massive, well-equipped army.[12] Solomon's Israel was said to be so rich and mighty that none of its powerful neighbors, including its archenemy Egypt, dared remain hostile. Scripture recounts that the rulers of the world courted Solomon's favor and lavished opulent tribute upon the Hebrew King, filling his granaries and treasure houses with riches the like of which the world had never witnessed before. In a submissive act, unprecedented in biblical lore, Egypt's Pharaoh sent his own daughter to become one of the many wives of the wise and powerful Solomon.

It was within this glorious atmosphere of peace and unparalleled prosperity Solomon fulfilled his father's dream of building a temple worthy to house the tangible presence of the True and Living God Most High. This great temple would be the exclusive center of worship and sacrifice for the children of Israel, and would replace the portable tabernacle that had served to house the sacred Ark of the Covenant since the wilderness-wandering days of Moses.

In order to complete this undertaking, the Bible tells us that Solomon pressed into service thirty thousand men to cut timber in Lebanon, seventy thousand men to bear burdens, and eighty thousand hewers of stone in the mountain, and three thousand overseers of the work. The temple was completed in a little over seven years.[13] The biblical account[14] is rich with details about the dimensions and ornamentation of the Phoenician style edifice – so many in fact, modern architects have been able to develop satisfactory drawings, and models.

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[12] *1 Kings 4, 21-26 and 1 Kings 9, 17-23, 2 Chronicles 9, 25-26.*

Solomon died after reigning over Israel for 40 years.[15] Like his father before him, he had his share of troubles (much of it women trouble). Throughout it all he succeeded in keeping the country united. After his death, however, a string of mostly despicable kings immediately set to work to make a mess of things. The nation split up into Judah in the south (where Jerusalem and the temple were located), and Israel in the north.

The Temple stood in its pristine condition for only thirty-three years. Bible scholars reckon, however, that it remained intact (if in decay) for an additional three hundred seventy-four years before being completely destroyed by the armies of King Nebuchanezzar of Babylon around 586 BCE. Nebuchanezzar also ordered that the fittest members of the Hebrew nobility be taken captive and brought back to Babylon to serve in his palace and receive Babylonian educations. Seventy years later, after the death of Nebuchanezzar and the conquest of Babylon by Cyrus of Persia, the descendants of the Hebrew captives were allowed to return to Jerusalem to build a second temple.

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[13] Bible scholars estimate 959 BCE.

[14] *First Kings (Chapters 5-8) and Second Chronicles (Chapters 1-7).*

[15] Bible scholars estimate 930 BCE.

The moral lessons of Masonry draw heavily from these tales. As we will soon see, the Master Mason Degree focuses particularly on the story of the murder of Solomon's master builder, Hiram Abiff, and several degrees of the Scottish and York Rites illustrate tales of the Babylonian captivity and events surrounding the return of the children of Israel to Jerusalem. It would not be an exaggeration to say that the heart and soul of Masonry is found in the sections of the Bible that tell the story of King Solomon, and the fate of the magnificent Temple of God.

The Bible, however, tells us precious little about Solomon the magician. For these accounts we must look to the traditions and literature of Judaism and Islam, and from the *Alf Laylah wa Laylah,* a true magical text better known to us as *A Thousand and One Arabian Nights*.[16]

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[16] *The Arabian Nights.* Richard F. Burton, translator, Bennett Cerf, editor, (NY: Modern Library, reprint edition, 1997). p. 35.

# CHAPTER FOUR
# SOLOMON THE MAGICIAN

*Thereupon quoth the Jinni: "Know that I am one among the heretical Jann, and I sinned against Solomon … whereupon the Prophet sent his Minister to seize me. And this Wazir brought me against my will and led me in bonds to him … and he placed me standing before him like a supplicant. When Solomon saw me, he took refuge with Allah and bade me embrace the True Faith and obey his behests. But I refused, so, sending for this cucurbit, he shut me up therein and stopped it over with lead, whereon he impressed the Most High Name, and gave his orders to the Jann, who carried me off and cast me into the midmost of the ocean. There I abode a hundred years, during which I said in my heart, 'Whoso shall release me, him will I enrich forever and ever.' "*

~ From *The Fisherman and the Jinni*

King Solomon is arguably one of the most colorful figures in the Old Testament, but the biblical Solomon is downright dull when compared to Solomon the magician of other traditions. Judaism and Islam seem to meld into a magical mist of fable and fantasy in the person of Solomon. He is at once a Hebrew king, a Prophet of Allah, and an audacious oriental wizard. Solomon the magician could talk with animals, fly through the air on a magic carpet, and cause others to fly through the air to him.[17] He could control the powers of nature and was master of the denizens of the spirit world, the demons, the afrites, and genii of Shahrazad's *A Thousand and One Arabian Nights*. A recurring theme in these tales is the assertion that Solomon enlisted the services of genii and other maleficent spirits to construct the Temple of God.

The ancients apparently didn't see any conflict of interest in this arrangement at all. To them devils, genii, and demons were the spirit representatives of the blind forces of nature that create and destroy everything in the universe. Solomon was God's instrument on earth and if he could control the infernal spirits to help him build the Temple of God then all power to him.

Much like the thundering, smoke-belching heavy equipment used by today's construction workers, these potentially dangerous forces can be instruments of death and destruction when not controlled and directed by a higher intelligence. But in the masterful hands of a skilled operator the same fearful tools can be used for righteous and constructive purposes – including the erection of the House of God.

Recall how in *First Kin*gs we are told that in order to build the Temple, Solomon employed seventy thousand men to bear burdens, and eighty thousand hewers of stone in the mountain, and three thousand overseers of the work? The legendary version is a little more interesting. Here's how Moslem religious historian Sheikh al-Siuti tells the tale:

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[17] *The Koran: Sura 38 verses 33-35, Sura 27 verses 38 to 40.*

> "When God revealed unto Solomon that he should build him a Temple, Solomon assembled all the wisest men, genii and Afrites of the earth, and the mightiest of the devils, and appointed one division of them to build, another to cut blocks and columns from the marble mines, and others to dive into ocean-depths, and fetch therefrom pearls and coral. Now some of these pearls were like ostrich's or hen's eggs. So he began to build the Temple… the devils cut quarries of jacinth and emerald. Also the devils made highly-polished cemented blocks of marble."[18]

The Jewish Talmud relates a remarkable story of Solomon's dealings with the archdemon Ashmodai in an attempt to procure a magical worm called the Shamir. The Shamir had the power to silently cut through solid stone with astounding speed and precision. Although Solomon's control of the elements and his possession of the silent stone-cutting Shamir are not mentioned directly in the teachings of Masonry, we still hear echoes of the story in the Master's lecture of the Third Degree:

> "…although more than seven years were occupied in its [the Temple] building, yet during the whole term it did not rain in the day time, but in the night season only, that the workmen might not be obstructed from their labors …we also learn that

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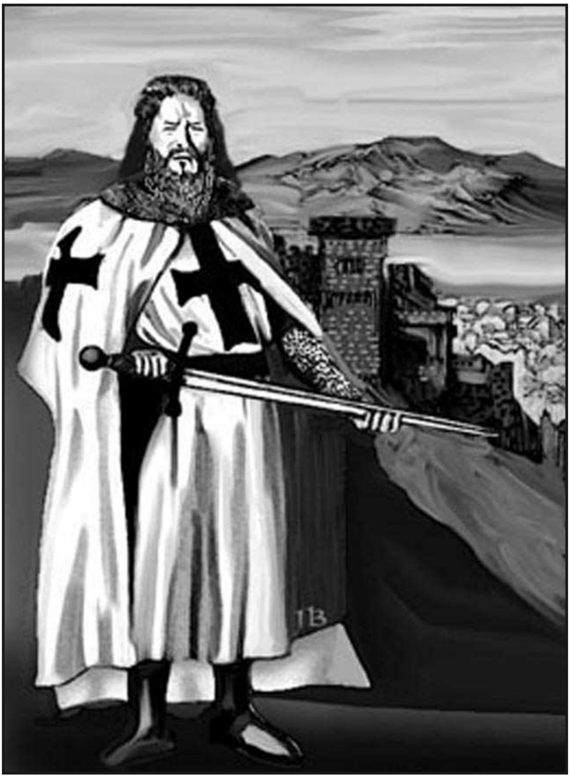
[18] Solomon Steckoll, *The Temple Mount*, (London: Tom Stacey Ltd. 1972).

> there was not heard the sound of axe, hammer, or any tool of iron in the house while it was building…"

The concept of a magical partnership between a masterful servant of God and otherwise destructive and evil spirits will very shortly become a very important factor in our understanding of Solomon's Key. But before we discuss that subject further, we need to take a brief detour through space and time: The place is the lodge room of Lebanon Lodge No. 58, *Ancient Free and Accepted Masons* in Columbus, Nebraska. The year is 1962 CE.



A "Poor Knight of the Temple."

# CHAPTER FIVE
# A SECRET SOCIETY OF BOYS

*I promise that I will be faithful to every trust committed to me, to every promise I shall make so far as is humanly possible; and that will hold ever before me as a glorious example, the heroic fidelity of Jacques DeMolay and that of every other martyr who gave his life rather than betray a friend or be false to a trust.*
~ From The Oath of a DeMolay

When I was fourteen years old I was gently pressured by my father and several of my schoolmates to join the *Order of DeMolay*. Created in 1919 by Frank S. Land, a Kansas City businessman and high-degree Freemason, DeMolay is a Masonic organization for young men between the ages of twelve and twenty-one. At first I thought the whole thing a little corny and would have much preferred spending my time practicing my guitar and misbehaving. I confess I didn't take much of it seriously. There were, however, certain elements of the experience that appealed to me very much.

I loved the *feel* of the Masonic lodge room. After meetings, when the rest of the boys were in the social hall enjoying refreshments, I would sit alone in the semidarkness of the temple and try to imagine the secret goings on of grown-up Masons. The lodge room felt more sacred than church. It was rectangular and smelled like old wood and cigars. There were big thrones positioned in the east, south, and west, and two ornate pillars with globes on their capitals flanked the double doors in the west. There was an altar in the middle of the floor. It seemed like everything – every chair, every podium, every mounted symbol knew its place and was perfectly situated where it belonged. Is this where the Royal Secret is revealed?

One evening after our Chapter meeting, I remained in the lodge room to drink in the atmosphere and daydream about rituals. That night I chose to sit in the big throne in the south. I knew it was an important officer's chair because it was behind an ornate podium that looked like a shortened pillar. The top of the podium was covered by a square of black marble. For some reason I felt drawn to rest my hands on the marble and feel its cool heaviness. To my surprise it moved a little. I stood up and discovered that it was secured to the top of the podium only at one corner and the whole piece could be moved aside revealing a secret compartment under the marble top.

My heart felt like it was going to explode as I quickly looked around to make sure I was alone in the lodge room. Then, I looked inside. There, about six inches deep inside, rested a little blue book. I carefully picked it up. There was nothing written on the cover. I opened it up and discovered it was written entirely in a strange code that used Latin letters and symbols (U wr cd t # cn % # :: @ cs t kn fr # bn % pr…etc). I remember thinking, "This is so cool!" I debated whether or not I should tell my father of my forbidden discovery. I opted not to fearing in the back of my mind that he might have to kill me.

I was particularly impressed by DeMolay's Second Degree[19] initiation ceremony. The ritual is really a play staged in the Chapter room by the boys themselves.[20] It exemplifies the trial and martyrdom in 1314 of Jacques DeMolay, the last Grand Master of the Knights Templar who was burned at the stake in Paris at the hands of the Inquisition. It's a remarkably elaborate drama full of off-stage torture and screaming – just the kind of thing adolescent boys enjoy. In a way, the ceremony is a diluted preview of elements of several degrees of the Scottish Rite of Freemasonry that treat on the same subject.

As presented, the story is a classic example of good versus evil – the noble Grand Master of a band of virtuous Knights resisting an envious and greedy King of France and a corrupt and superstitious Pope. Even though in this case evil temporarily triumphs (DeMolay is executed and his Order apparently destroyed), the moral lessons are clear. Our hero remains true to his conscience and loyal to his comrades throughout the ordeals of false accusations, torture, an unjust trial, and finally the stake.

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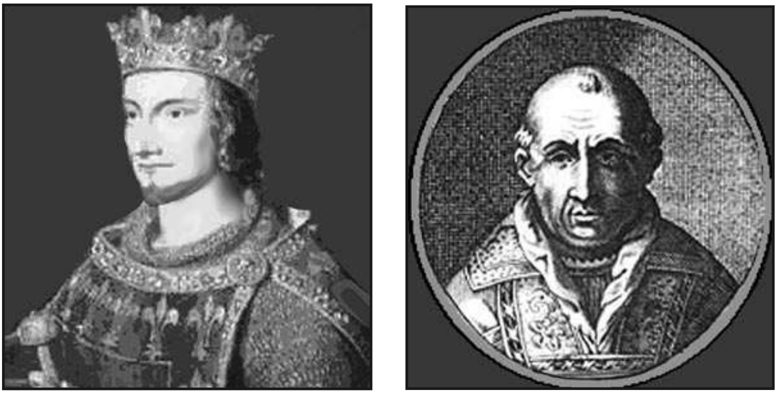
[19] The DeMolay Degree was written by Frank A. Marshall, a Masonic colleague of Frank Land and passionate admirer of Jacques DeMolay and the Knights Templar.

[20] In larger Chapters, the DeMolay Degree is presented on stage instead of in the Chapter room.

The ceremony did not focus too clearly about what precisely the charges against the Templars and DeMolay were. In the ritual the Master Inquisitor accuses DeMolay of being the head of an order that "practiced many abominations," and charges him with:

- Hypocrisy and treachery in conducting the Crusades in the Holy Land;
- Betraying the King of France (Phillip IV, Le Bel);
- Heresy toward the Church;
- Living in wealth while the poor starved, and;
- Conniving with the infidel to make the Crusades fail of their holy purpose.

I have to admit I was pretty awed by the whole thing. In my adolescent eyes Jacques DeMolay seemed like a pretty cool guy, and his death was an object lesson in virtue and loyalty – qualities I hoped I would always be able to emulate. But, besides teaching me what I was *for*, DeMolay's story also taught me about things I should be *against* – the forces



Phillip IV (Le Bel) King of France &
Pope Clement V.

of intolerance, superstition, and tyranny.

After my DeMolay Degree initiation I joined my Brothers in the social hall for refreshments and listened to a short talk delivered by our *Dad* (the term used for the Chapter's adult Masonic supervisor). In this more informal setting we learned a handful of curious footnotes to the DeMolay story. Our *Dad* obviously enjoyed this part of the evening, and delivered his talk extempore. First he told us that some Masonic historians believe that Masonry was started by former Knights Templars who fled to Scotland when the Order was outlawed. With a most endearing twinkle in his eye he dramatically hinted that secrets of the Templars are still hidden in the symbols and rituals of Masonry. He then went on to tell a tale that sounded as if it came right out of a horror movie.

It seems that as the coals and flames were roasting him alive, the doomed DeMolay uttered a prophetic curse for all to hear. He vowed that within one year he would (from beyond the grave or wherever ashes go) summon the souls of King Philip and Pope Clement to stand with him before the bar of heaven. There DeMolay would ask God to judge who was guilty in this matter. And it came to pass that less than a year after that awful utterance the King and Pope did indeed join the martyred Grandmaster in the afterlife.

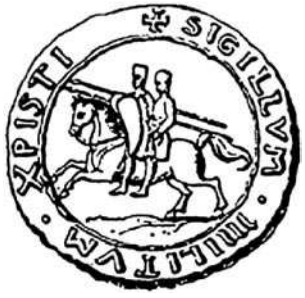
I was very impressed!

Still, it was pretty strong stuff for a boy of fourteen in small-town Nebraska, and I confess I didn't meditate too deeply about DeMolay and his comrades until many years later when the ghosts of the Knights Templar would again ride into my life.

This time the focus of my attention would not be upon the death of Jacques DeMolay, but the heresies and abominations he and his fellow knights were accused of practicing.

The Temple Mount in Jerusalem as it would have appeared during the time of the Crusades.

# CHAPTER SIX
# THE KNIGHTS TEMPLAR



*The Templars have something to do with everything.*
~ Umberto Eco, *Foucault's Pendulum*[21]

There is a story that is often repeated by secret society and conspiracy buffs that in 1792 during the French Revolution (nearly 500 years after the martyrdom of Jacques DeMolay), at the moment the guillotine severed the head of King Louis XVI an unnamed man leapt upon the scaffolding, plunged his hand in the king's blood, and shouted, *Jacques De Molay, tu es vengé!* or "Jacques DeMolay, thou art avenged!" Another unsubstantiated legend holds that upon hearing the news of the king's execution, the same words were reportedly uttered by Adam Weishaupt, the founder of the notorious (and for a brief time, Masonically connected) Bavarian Illuminati.

Whether accurate or not, it is certainly true that these stories were widely circulated almost immediately after Louis' death and the phrase continues to this day to be the watchword for revolutionary acts that resist and strike back at superstition, tyranny, and the oppression of human thought and freedom, especially those perceived to be perpetrated by the Roman Catholic Church and the "divinely chosen" monarchies of Europe.

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[21] Umberto Eco. *Foucault's Pendulum*, (NY: Ballantine Books; Reprint edition, 1990. p. 312.

For the better part of two centuries Masonic scholars have passionately debated what, if anything, the Knights Templars have to do with Freemasonry. There is certainly no hard evidence or documents we can refer to that informs us in so many words that on such-and-such a date the Knights Templar went underground and set up a secret benevolent society that employs building tools as esoteric symbols and Bible stories as moral lessons. However, many influential Masons of the past, especially those in eighteenth century France,[22] enthusiastically embraced the Templars as their own predecessors.

Still, supporters of an historic Templar-Mason connection can only point to the most generic elements within the rituals and liturgies of the Craft that demonstrate at most a harmony of anticlerical goals and attitudes shared by the two organizations. However, in the philosophical arena (where *traditional* history is more important than *history* history) this in-and-of itself can have profound significance. As *Coil's Masonic Encyclopedia* affirms, even the most conservative Masonic commentators admit the connection has become inextricably fixed.

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[22] The hypothesis that Masonry originated with the crusading Knights Templar was originally advanced in 1737 by Chevalier Andrew Michael Ramsey, a noted educator and Freemason, in an address supposedly delivered to the Grand Lodge of France.

> "This theory of Templar origin which, mythical as it is and wholly unsubstantiated by the authority of history, has exercised a vast influence in the fabrication of advanced Degrees and the invention of Continental Rites."[23]

As an adult I became interested in the Templars not because of their possible connection with Freemasonry, but because I was acutely interested in the accusations leveled against them. The charges were many but the ones that most caught my attention were those that alleged that:

- new initiates were required to spit upon and trample a crucifix underfoot;
- that they were forbidden to worship the crucifix;
- that new knights were told that Jesus was a man who died like all men die;
- that in the higher degrees Templars worshipped a bearded human head or an ass-headed statue called Baphomet; and (something that interested me very much);
- that they practiced magic.

What a curious assortment of accusations to be leveled at a group of Christian knights – yet there was a certain constancy in many of the "confessions" voiced by the tortured members of the order that might lead us to conclude there was perhaps an iota of truth in these accusations. But before we open that can of worms, let's take a very brief look at what we know about this colorful band of brothers.

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[23] *Coil's Masonic Encyclopedia.* (NY: Macoy Pub & Masonic Supply Co; Rev. 1996. p. 347.

On Christmas Day in the year 1118 CE[24] a group of nine French knights, including Hughes de Payen, (cousin of the Comte de Champayne, and husband of Catherine St Clair of Roslin) stood before the Patriarch of Jerusalem and King Baldwin II of Palestine, and vowed themselves to poverty, chastity, and obedience. They said they wished to form a Holy Order of warriors, and requested they be given as their headquarters the area adjacent to the eastern sector of the King's Palace in Jerusalem – a place we know today as the Temple Mount.

For reasons that no historian can properly explain, the Patriarch immediately accepted their vows and the King summarily surrendered the area to the knights.

This area of Mount Moriah had a rich legendary past that reached deep into Semitic mythology. It was said that an exposed boulder at the summit of the mount first issued at the dawn of time from the mouth of the mythical serpent Tahum, and would serve as the portal connecting the upper world and the infernal regions. It is also where tradition informs us Abraham built an altar of stones upon which he prepared his son Isaac for sacrifice. From that altar Jacob (the son of Isaac) took a stone to be his pillow as he slept and dreamed of a ladder reaching to heaven. Upon awaking from his vision, Jacob anointed the stone with oil and it supposedly sank into the ground to form the foundation of what would be the three great Jewish Temples:

- King Solomon's Temple (959 BCE);
- a larger but less ornate Second Temple (535 BCE)

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[24] This exact date, as almost everything connected to the story of the Templars, is the subject of debate and conjecture.

built by the children of Israel upon their return from captivity in Babylon;

- and the magnificent Third Temple (20 BCE) built by Herod the Great and destroyed by the Romans in 70 CE.

Herod's Temple was the largest of them all. It was the Temple that stood during Jesus' lifetime – where the second chapter of the Book of John tells us he was taken as a child, and where he scourged the moneychangers.

The knights called themselves *Pauvres Chevaliers du Temple* – Poor Knights of the Temple, or the Knights Templar, and it appears they traveled to Jerusalem for the singular purpose of establishing the order and securing the Temple Mount as their headquarters. Their expressed official *raison d'être* was to protect the increasing number of Christian pilgrims who traveled the dangerous roads to the newly conquered Holy Land (a job that was already being handled by the Knights of Saint John). It is highly unlikely, however, that this was truly their intention – at least not at first. In fact, it is doubtful the nine *Pauvres Chevaliers du Temple* did any soldiering at all for the first nine years, during which time it appears they kept to themselves and remained at the site of the Temple Mount.

Modern Templar buffs speculate that this tiny group of knights were engaged in an aggressive excavation of the ruins of the Temple Mount, searching for the Ark of the Covenant, or King Solomon's gold, or other priceless relics. Much as many of us would like to have solid archeological evidence to support these speculations, there appears to be none. Nevertheless, it is hard to imagine that nine men billeted for nine years in the closed confines of the most legendary and mystical spot on earth wouldn't eventually want to have a look around.

What, if anything in particular, they might have been looking for we can only guess, but conspiracy enthusiasts (and modern novelists) certainly think they found (or learned) something – something very important – something that in a few short years drew to them the goodwill and deference of the Church of Rome and the princes of Europe.

The story of the Templars' meteoric rise to power is unique in the history of Western civilization, and is the subject of many well-researched and well-documented books and essays. Still, it is frequently hard to separate fact from legend. Curiously, for our purposes, legend is as important and relevant as fact, for religious and political movements are shaped by what people believe to be true rather than what may actually be factual. I implore the reader to keep this fact firmly in mind as we delve deeper into this subject.

For nine years after their formation, the *Pauvres Chevaliers du Temple* initiated no new members and remained doing something at the temple site. Then, in 1126, two of them, Hugues de Payen and André de Montbard, returned to France to confer with Montbard's nephew the Abbot of Clairvaux. The Abbot was no ordinary churchman. He was the senior advisor to Pope Honarius II and the most brilliant and charismatic figure in twelfth century Christendom. We know him today as Saint Bernard of Clairvaux.

Whatever it was he learned from his uncle André, Bernard immediately threw his undiluted energies and influence behind the Templars. He convinced the Pope to give the *Pauvres Chevaliers du Temple* full Church recognition, and volunteered to create the order's constitution. Oddly enough, the Rule of Order that Bernard composed contained no reference whatsoever to protecting pilgrims. What it did do was unite the two most powerful forces in the Western world; the Church of Rome and the ruthless brutality of the feudal warrior.

The Knights Templar were to become the first truly disciplined army since the Roman legionnaires – fighting men who lived like monks – Christian soldiers whose bloody occupation did not jeopardize their prospects of going to heaven because they had a license to kill evil. Unlike other knights who owed allegiance to a specific king, duke, baron, or nobleman, the Templars were to be holy warriors answerable only to the Pope.

They were not, however, to be a Papal army. Indeed, from the very beginning of their existence and for the next two hundred years, Popes treated the Knights Templar as if they were too hot to handle. They were allowed freedoms and privileges enjoyed by no other body in Christendom. They had their own priests and confessors. They were allowed to build their own, uniquely-styled churches. They were freed from countless other Papal restrictions and supervisions. Europe's noble families soon began to lavish gifts of land and money upon the new order, and their privileged sons raced each other to join the *Poor Knights of the Temple*.

In 1128, before returning to Jerusalem, Hughes de Payen (a relative by marriage to the St Clairs of Rosslyn Chapel fame) travelled to Scotland and paid a visit to his in-laws. The St Clairs were obviously impressed with what they learned from de Payen and immediately granted the new order a tract of land at Ballontrodoch (now the town of Temple) to be their headquarters in Scotland.

Almost overnight a new class of citizen was introduced into the feudal system of the world – a new kind of man – a *free man,* unencumbered by the restrictions of Church and state – a *free man* who needed no pass from bishop or king or baron or lord or magistrate to move as he will on the face of the earth, from town to town, province to province, country to country. (This freedom of movement is one of the privileges of a modern Mason as well, and is echoed in the Masonic ritual. When asked, "What induced you to become a Mason?" the proper answer begins with the words, "That I might travel in foreign countries…")

After the Crusades, the Templars' international structure and organizational skills turned them into a super economic entity, a world army, a country without borders. Because they could skirt Church laws that forbade the borrowing and lending of money with interest they set to work to become the world's first international/multinational megabank. They invented checking. They maintained an army of fierce and highly-trained soldiers and a fleet of sailing ships. Kings borrowed money from them, and (even though they were technically answerable to Papal authority) for two hundred years popes let them do whatever they wanted. It was as if the Templars (as movie gangsters would say) "had something" on the Church and the monarchs of Europe. Some speculate they even *had something* on the Saracens.

Were the Templars blackmailing the world, or were they simply a dynamic idea whose time had come? If they did have something what could it possibly have been? What could they have unearthed at that legendary spot where heaven and hell are said to touch the earth? What secret could have Hughes de Payen and André de Montbard shared with the future Saint Bernard and the St Clair family that would have been so earthshaking as to reward the Templars with a blank check from the masters of their world? Was this object, this piece of information, this treasure destroyed with them? Was the *secret* lost?

These questions have been the subject of speculation for seven hundred years. In the last few years several best-selling books have theorized the treasure might be lost gospels or something relating to Jesus and the early history of the Church; perhaps documents or artifacts proving that Jesus had a twin brother, or that he was married and had children. Some believe the Templars found the Holy Grail or the Ark of the Covenant, or the mummified head of John the Baptist, or the demonstrably *un*resurrected body of Jesus Christ himself. Others more recently have even speculated they found the golden tablets of Maroni that would eventually find their way to the New World to be discovered by Joseph Smith, the Mormon prophet. A popular motion picture suggests it was a good old-fashioned treasure of ancient artifacts, gold and silver.

Whatever the nature of the secret, speculation that it was not lost with the seemingly complete destruction of the Templars is fueled to a white heat when we learn that as the tide turned on Wednesday, October 11, 1307 (just two days prior to the universal arrest of the Templars) a fleet of Templar ships quietly slipped from the harbor at La Rochelle and were never seen again. French Masonic historians make no secret of their destination – Scotland.

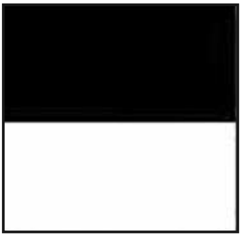
The mystery of what (if anything) the Templars found has driven men mad for nearly a thousand years. I am not exaggerating. For some individuals the Templar myth has become an all-consuming and unhealthy obsession, and their wild and paranoid public conjectures continue to bring unfair scorn and ridicule upon the efforts of legitimate scholars and researchers.

Speaking through one of his characters in the novel *Foucault's Pendulum*, Umberto Eco makes the following all-too-true observation:

> "For him, everything proves everything else. The Lunatic is all *idée fixé*, and whatever he comes across confirms his lunacy. You can tell him by the liberties he takes with common sense, by his flashes of inspiration, and by the fact that sooner or later he brings up the Templars."

I realize that by writing this book I am too am running the risk of putting myself in the above category. But run the risk I must, because whether or not their secret treasure was real or legendary – whether or not their connection to Freemasonry is historic or merely traditional, where magic, Masonry and Solomon's Key are concerned the Templars do indeed …*have something to do with everything.*

# CHAPTER SEVEN
# THE TEMPLAR'S SECRET?



*In writing the life of King Solomon from a Masonic point of view, it is impossible to omit a reference to the legends which have been preserved in the Masonic system. But the writer, who, with this preliminary notice, embodies them in his sketch of the career of the wise King of Israel, is by no means to be held responsible for a belief in their authenticity.*

~ Albert G. Mackey, M.D. 33° [25]

And now we return to the subject of King Solomon. Although it may not at first be obvious to the reader, the person of the wise King is a vital element of Masonry's legendary connection to the Knights Templar and the secret treasure they allegedly possessed. We've learned a little about what the Bible, other religious literature, and *A Thousand and One Arabian Nights* tells us about Solomon the king and magician, now let us examine what exactly we know about the historical King Solomon.

For the greater part of the last two millennia Western civilization has relied upon the Bible as its primary source of historical information. From its venerable pages unfold the human story from the creation of heaven and earth to the political intrigues of the Roman Empire. It was the first book printed in the 1450s by the new process of moveable type, and for the next few centuries the vast majority of Europeans who learned to read and write did so for no other purpose than to study the Bible. It was more than a book. It was *the* book. It occurred to very few of our literate (and newly-literate) ancestors to question the accuracy of the Bible or (God forbid) to challenge its authority. It was a universally accepted fact that everything written in the Bible was literally true – the unerring Word of God.

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[25] Op cit. p. 697.

Conversely, anything not found in the Bible was considered equally untrue. Nowhere, for instance, do we learn in the Bible that the earth revolves around the sun, or that other planets are worlds that have moons that revolve around them. The Bible successfully established itself as its own unquestioned internal authority – the Word of God because the book tells us it's the Word of God – a book that is true because the book tells us it is true – a book that must believed because the book tells us it must be believed. For the better part of what we consider the modern era, the Bible said it. We believed it. That settled it!

That may be a perfectly admirable position for a religious devotee to take toward a spiritual document. It is not, however, a realistic attitude for the serious student of history.[26]

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[26] I pause to point out that the documented history of Freemasonry begins in 1717 at the height of the intellectual movement known as The Enlightenment – a time when reason and the scientific method were loosening the bonds of blind faith and superstition.

Other than what is written in the Bible, what exactly do we know about the political and military conquests and glories of King David and the fabulous reign of King Solomon? What records have been discovered and preserved of an empire that stretched from the Euphrates to Egypt? What ruins and archeological digs can we visit to see remnants of Solomon's magnificent temple or the luxurious palaces he built for his wives – structures which were many times larger than his temple? What great museums exhibit the helmets, the armor, the swords and chariots of the massive army that conquered the Philistines, the Assyrians and the Egyptians? Where can we examine the artistry of the sacred vessels of the temple? What archaeologist has uncovered the tomb of David or Solomon, or a tablet or inscription bearing either of their names or the names of any of their kin or colleagues outlined so explicitly in the Bible?

As difficult as it may be for many people to believe, there is no archaeological evidence whatsoever to offer even the slightest suggestion that David or Solomon or Israel's golden kingdoms ever existed. No mention of the name of David[27] or Solomon has ever been found in the mountains of surviving records kept by the Egyptians or the Assyrians, or those of any other neighboring nations who were allegedly defeated in battle and for years paid massive tribute to Solomon; no artifacts large or small from a mighty Israelite army; no object of art; no inscriptions; no letter to or from either David or Solomon, no mention of either of them anywhere in the surviving correspondences of neighboring kingdoms.

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[27] Recently, after receiving much media attention, a tablet allegedly created by King Hazael of Aram-Damascus containing reference to *the king of the House of David* was proven to be a forgery and a hoax. The so-called discoverer was the same criminal who was arrested for forging an inscription bearing the name of Jesus on a first century ossuary. See *The Christian Science Monitor,* June 19, 2003.

Most conspicuously absent are any records whatsoever of seven years of taxes and labor levies for what the Bible suggests should exist for 183,000 workmen conscripted locally and from foreign countries – documents which most certainly should be found in abundance among existing contemporary records.

Considering the fact that the Holy Land is an area of the world where digging has taken place for centuries, and thousands of artifacts have been unearthed attesting to the existence and chronicling the events of early, even prehistoric cultures in the area, is it not almost inconceivable that such celebrated kingdoms and such powerful world rulers such as David and Solomon could remain so completely invisible to the archaeological record?

I realize that for some readers this may sound uncomfortably like heresy. Please don't misunderstand me. I believe it is certainly possible that evidence may someday be found that supports these particular biblical accounts. I'm just stating a fact that any objective person willing to do a little honest research will discover for himself or herself; that is, after centuries of excavation and impartial research, there is *presently* no tangible evidence to suggest that King David, King Solomon or his magnificent temple in Jerusalem ever existed.

That being said, I want you to consider the possibility that in twelfth-century Jerusalem the first Knights Templar

– intelligent and motivated men who had the exclusive opportunity to excavate the alleged site of King Solomon's Temple – also discovered *no tangible evidence* to suggest that King David or King Solomon or his temple ever existed.

Any number of discoveries could have led them to conclude that biblical history was at the very best, unreliable. Perhaps their excavations demonstrated that a foundation for such an edifice could not have possibly existed at or near that location; perhaps they found tablets, inscriptions or other records that proved incontrovertibly the real history of the region – it could have been a thousand different items, artifacts, documents, or bits of information. No matter what exactly it was, if it proved (as impartial modern experts are almost universally asserting) that there was no King David – no King Solomon – no King Solomon's Temple as described in the Bible, then the entire literary foundation for the history of the Holy Land prior to the sixth century BCE[28] would evaporate into a fantasy.

Like a literary keystone placed squarely in the middle of the chronology of the Judeo-Christian biblical narrative, the story of David and Solomon links and supports the narratives of both the Old and New Testaments. If this keystone is removed, not only does the historic integrity of much of the Old Testament collapse, but a major facet of the credentials of New Testament Jesus is also radically altered. After all, in order to prove Jesus' birth was the fulfillment of Old Testament prophesies – that he was the Messiah and heir to the Davidic throne of Israel, the

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[28] *See* Chapter Nine.

Gospels go to great lengths to demonstrate that Jesus was a direct descendant of David and Solomon.

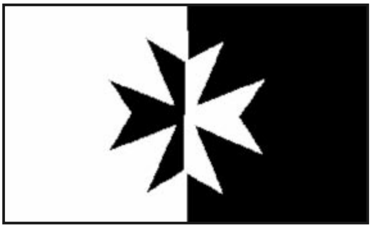
Removing this keystone would also be unsettling for pious Moslems who, despite their differences, considered themselves to be along with Jews and Christians *People of the Book*. What would happen to Islamic traditions that also presumed to reach that far back into biblical history?

In the twelfth century such faith-crushing revelations would have threatened to vaporize the authority of the Church and reduce to ashes the concept of the divine right of kings that had been the foundation of the social order in Europe and the West for a thousand years.

It would have turned the world upside down.

It would have been the most dangerous secret in the world.

# CHAPTER EIGHT
# THE MOST DANGEROUS SECRET IN THE WORLD



*Three can keep a secret, if two of them are dead.*
~ Benjamin Franklin (Freemason)

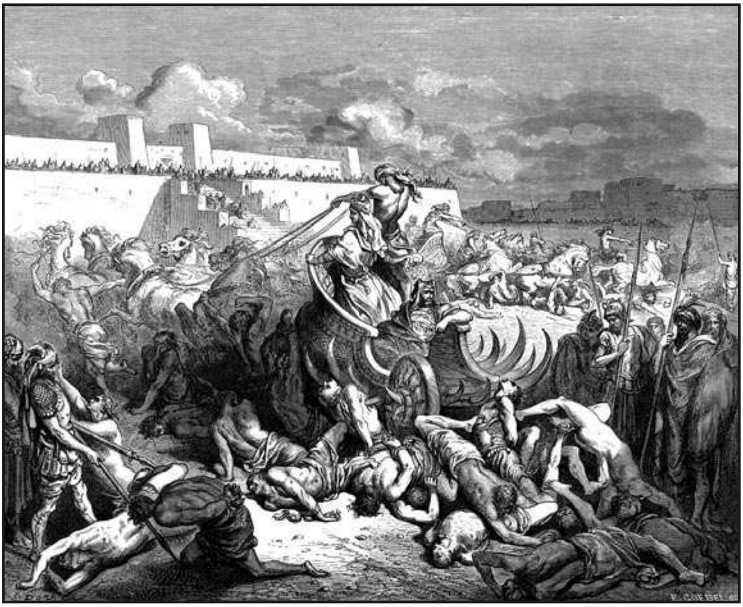
Am I suggesting that the Templars' secret – the most dangerous secret in the world – was that the Bible is historically untrue? In a way, yes – but it's not as simple as that. First of all, in the twelfth century there were very few actual Bibles (as we think of them today) in existence. There were very few people able to read a Bible, and even fewer able to appreciate what the Bible was or understand what it was not. For most Europeans it was the Church, not the Bible, that dictated the tenets of their faith.

If the early Templars believed they possessed such potentially earth-shaking information it would have put them in a very sticky predicament. After all, to whom could they threaten to reveal the secret? Who besides a handful of churchmen and nobles were even capable of appreciating information that carried such titanic implications? In the twelfth century there was no way for the Templars to *go* *public*. There were no newspapers, no radio or television, no books (at least not any that most Europeans could read), no investigative reporters. The Church enjoyed a monopoly on European education, literacy, and thought – it controlled history. While it appears obvious the Church was intimidated by whatever the Templars had, it would have been futile to confront this omnipotent establishment directly.

This would have put the early Templars in a position of perpetual danger. Their secret would have isolated them from the whole world – at least the world represented by the religions of Judaism, Christianity, and Islam – religions that revered certain books of the Bible – religions that owed their very existence to their adherents' belief that they were descendants of certain biblical characters, and that the Bible narratives were historically true. The most dangerous secret in the world was also the world's most blasphemous heresy.

The early Templars would have had little choice but to play their cards very close to the vest – little choice but to bide their time, build their strength, and seek out others in the Holy Land who also knew the truth – others whose beliefs made them also outcasts of orthodoxy – others who knew how to survive – others like the Ishmaelite Order of the Assassins who had already created their own degree-structured secret society to protect themselves and their interests.

The Templars would stay in Palestine and learn from the natives – the remnants of the Jewish esoteric cults, early Christians, and the mystic heretics of Islam. They would stay and drink in a thousand wonders and new ideas that passed like caravans through the crossroads of the world that was twelfth-century Jerusalem. They would dine on delicacies they'd never tasted, hear music they'd never heard before and listen to stories, histories and philosophies that they never knew existed. In short order they would become the most *Easternized* Westerners in the world – men who saw the bigger picture of life and culture – men who dreamed greater dreams than those of their fellow Europeans – men who tasted the forbidden fruit of knowledge – their eyes were opened and they became as gods.



Gustave Doré's *David Punishing the Ammonites*. Could it be just a fable?

# CHAPTER NINE
# BUT MASONS LOVE THE BIBLE

*I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forgo their use.*
~ Galileo Galilei

*It ain't those parts of the Bible that I can't understand that bother me, it's the parts that I do understand.*
~ Mark Twain (Freemason)

I realize it is difficult, if not impossible, for many people today to even entertain the idea that the Bible may not be all they've believed it to be. The Bible has become the most popular book in the world. Today it is universally revered by the faithful as the inerrant Word of God. It occurs to very few of us to question either its holiness or its authenticity. In a world that has gone hellishly mad, we've always taken comfort in the fact that the faith of our fathers is the one thing that remains solid and unchanging. For most of us it would be unthinkable to suggest that perhaps for the last twenty-five hundred years the faith of our fathers has been one of the very big reasons *why* our world has gone hellishly mad.

On the surface, Masonry appears to be vigorously at odds with this worldview. After all, the Bible is very important to Masonry. As Chaplain of my Lodge I deliver the following charge to the newly-initiated Entered Apprentice Mason:

> "As a Mason, you are to regard the Volume of the Sacred Law as the great light in your profession; to consider it as the unerring standard of truth and justice; and to regulate your actions by the divine precepts it contains."

The book I refer to as the *Volume of the Sacred Law* in this particular section of the ritual is in most cases a large Bible that rests upon the altar where the candidate has just taken his solemn oath to the fraternity. I say *in most cases* because not all Masons are Christians or Jews. Indeed, as we learned earlier, candidates for Masonic initiation are not asked to identify themselves as members of any particular faith and need only profess a belief in a Supreme Being and some form of afterlife. At their initiations these candidates are obligated upon whatever holy book they revere as their own *Volume of the Sacred Law*.

While the term *Volume of the Sacred Law* is employed most often in Masonic ritual, the words *Holy Bible* are used in the ritual when describing the book as one of the *Three Great*

*Lights of Masonry* (the other two Great Lights being the most recognizable symbols of the Craft, the Square and Compass).

Obviously, there appears to be a conflict of traditions here. It would seem at first glance that such reverence for the Holy Bible would put Masonry at odds with a hypothetical Templar *secret* that threatens to shoot a very big hole in the Bible's credibility. But let's look more closely at what the charge says and how it says it.

A Mason is to regard the *Volume of the Sacred Law* as the *great light* in his *profession*, and the *unerring standard of truth and justice.* He is counseled to regulate his actions by the divine precepts it contains. These are admirable instructions, and I am certainly not arguing that the Bible (or one's own *Volume of the Sacred Law*) is not a rich and sacred source of spiritual inspiration and guidance. They do not, however, suggest that a Mason is in any way obligated to accept the *Volume of the Sacred Law* as an objective history book. Moreover, it has been my observation that Masonic lectures that employ readings from the Bible or make allusions to Bible stories are entirely self-referential to lessons of Masonry and completely free from sectarian doctrines and interpretations.

It may be true that the majority of Masons believe the Bible is historically accurate, but they've come to that conclusion not because of anything they learn from Masonry, but because of their pre-existing religious convictions. There is something else at work here, something that struck me like a setting maul to the head the evening I was raised to the Sublime Degree of Master Mason.

I'm breaking no vows of secrecy when I share with you that the ceremony of this degree revolves around the story of King Solomon and the building of his temple. Some of it is taken directly from the Bible and tells the story of King David of Israel, and of his son, Solomon, who with the aid of his neighbor King Hiram of Tyre and the master builder, Hiram Abiff, built the magnificent Temple of God.

Most of it, however, concerns a patently *non*-biblical story – a dramatic myth unique to Masonry. It is the story of Hiram Abiff, the master builder who, as the Solomon's temple was nearing completion, was accosted by three workmen of the Temple who prematurely demanded from him the secret *word* of a Master Mason, a word that would guarantee them the freedom to travel as they will to foreign countries[29] and earn Master's wages. Hiram, of course, refused and was murdered. Shocked at their foul deed the ruffians hurriedly concealed the Grand Master's body in the rubbish heap of the temple. Later they removed it and reburied it elsewhere. Eventually, the villains were apprehended and brought before King Solomon where they confessed and were summarily executed. Solomon and King Hiram of Tyre proceeded to locate the grave, *raise* the body and bring it back to Jerusalem to be finally interred beneath the Holy of Holies of the Temple.

It's a wonderful legend and reminiscent of the story of Osiris and the dying god myths of a score of ancient cultures and mystery traditions. However, it is a story that is found nowhere in the Bible, and certainly not believable from an historic point of view. (An unclean dead body interred inside Holy of Holies of the Jewish Temple? I think not!) Still, the enactment of this drama is Masonry's most sacred moment and is presented by the ritual team with profound, almost religious solemnity.

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[29] The freedom of unhindered travel would become one of the unique privileges of both the Knight Templars, and, the cathedral-building medieval masons.

In a subtle way, the ceremony of the Third Degree gives the new Mason permission to meditate (perhaps for the first time in his life) on sacred mythological truths existing outside the strict confines of the biblical narrative. For others (who meditate upon a possible Masonic-Templar connection) the ceremony also suggests, in a not-so-subtle way, that perhaps something *was* buried beneath the Holy of Holies of the Temple – not the fictional Temple of Solomon, but the very real ruins of the first century BCE Temple of Herod the Great. Modern Templar treasure hunters even suggest that the Masonic myth points to something buried beneath Scotland's Rosslyn Chapel[30] whose foundational footprint is said to be scaled to that of Herod's Temple.

With this supreme ceremony Masonry goes to great lengths to draw the candidate's attention to the Bible, especially the biblical story of David and Solomon, then almost immediately diverts his attention to a dramatic non-Biblical version of the story – almost as if to say, "You know – those Bible stories of David and Solomon and King Solomon's Temple? There's something underneath those stories. You might want to dig into it."

Masonry urges her members (all her members) to use the *Volume of the Sacred Law* as the *Great Light in your profession.* The question few of us ask, however, is when do professional stonemasons most need light? The answer is obvious. Masons need light when they dig, when they excavate, when they explore, when they seek out and bring to light those things hidden beneath the surface.

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[30] Rosslyn Chapel was built in the middle of the fifteenth century by Sir William St Clair, the Earl of Orkney and prominent descendant of Hughes de Payen, one of the original nine Knights Templar.

A few pages back we learned what we find when we dig beneath the surface of the story of King Solomon and the building of his temple. There is another Bible story that Masonry goes out of its way to draw our attention to – a story surrounding the events that followed the destruction of Solomon's Temple. It is the tale of the capture and relocation of the children of Israel to Babylon, and their return to Jerusalem after seventy years to rebuild Jerusalem and the so-called Second Temple. Let's now take a moment to examine this story and see what we find when we turn the Bible's light upon itself and excavate below the surface.

First we need to try to determine exactly where the Bible narrative actually starts to intersect with objective, verifiable history. What are the historic roots of Judaism (and subsequently Christianity, and Islam)? Modern researchers have some startling answers to these questions. If the Knights Templar had reason to draw the same conclusions, they were indeed custodians of the most dangerous secret in the world.

Let's start with a place and time everyone seems to agree upon. There is little debate between secular historians and Bible scholars concerning the existence and vitality of Judaism as practiced in Palestine during the first century BCE through most of the first century CE. No credible historian dares presume to deny the existence of King Herod the Great (73-4 BCE) or his magnificent Temple in

Jerusalem, or the priesthood that administered the sacrifices, or the existence and influence of cults and sects such as the Sadducees, Pharisees, and Essenes, all of whom revered a number of scriptural texts that defined their view of Judaism and dictated in exacting detail divine laws and codes of behavior of this magnificent religion.

Foremost among these texts are five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (the Pentateuch), books that through their narrative relate the history of the universe, humankind and the children of Israel. Tradition holds that the Pentateuch was written by Moses himself around 1280 to 1250 BCE (when many Bible scholars compute the dates for the exodus from Egypt) and that his five books were part of the mysterious contents of the powerful and dangerous Ark of the Covenant. Let's look briefly at these five books of Moses and try to get a sense of what they are, who wrote them, and where biblical history ends and objective history begins.

Genesis, begins with the creation story of the world and humankind. It plots our family tree and the great events that link God and His people – from Adam and Eve and the *fall of man* through Noah and the great flood – through Abraham (who institutes penis mutilation to distinguish his family and people) and his sons Ishmael (father of the Arabs), and Isaac (father of the Jews) – through Isaac's twin sons Esau (who the Bible tells us God hated before he was born) and Jacob (who God loved) and later was renamed *Israel*.

Then comes Joseph, the son of Jacob/Israel, who after being sold into slavery by his jealous brothers really showed them all by making it very big in Egypt. Joseph then, in an act of gracious magnanimity, brings Israel, his father, and his entire family (the children of Israel)[31] to the land of the Pharaoh to escape a terrible famine.

The Book of Exodus continues with the adventures of Israel's family in Egypt. For a while things are wonderful. Nourished on Egypt's abundance, the seventy odd children of Israel multiply exuberantly and in a few generations become a ponderous population. After a few lean years of famine in the area, they actually become a serious economic burden upon Egypt's dwindling resources. In a ruthless pogrom, a new Pharaoh (who never knew Joseph) orders the first-born Hebrew males to be slain. The mother of baby Moses places him in a basket and sets it afloat on the river Nile near where Pharaoh's daughter is bathing. She finds the baby and raises it as her own. Moses (like Joseph many years earlier) becomes a prince of Egypt.

Moses' story is one of high drama and excitement. He discovers his true identity, kills an Egyptian, is banished to the wilderness, has a close encounter with God, and is given magical powers that bring plagues and curses upon Egypt (including the deaths of all the Egyptian first-born males). Moses is eventually allowed to take the children of Israel out of Egypt.

In the next three books, Leviticus, Numbers, and Deuteronomy, Moses leads the children of Israel for forty years of wandering in the wilderness and raiding towns and villages. During this time he receives the Ten Commandments, builds the Ark of the Covenant (and a portable Tabernacle to put it in), puts to death a number of wrong-thinking members of the congregation, writes his memoirs (the Pentateuch), codifies laws and ordinances, and institutes the forms and customs of sacrificial worship that must be observed by the people in order to please God. Finally, after a generation of nomadic existence, Moses shows the children of Israel where God wants them to slaughter the natives and settle down – more or less the area generically known as Palestine.

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[31] At the risk of restating the obvious – the term *children of Israel* refers to the descendants of Jacob/Israel, not the former inhabitants of a geographical nation of Israel.

The Book of Joshua follows the Pentateuch and continues the adventures of the children of Israel (now identified as a loose confederation of twelve tribes) as they conquer and settle the *promised land*, but it is the five books of Moses that first define Jewish identity as a people, a culture, and a religious entity.

Other books of the "Old Testament" (revered by both Christians and Jews) continue the story of life in the Promised Land – how the children of Israel were ruled for a time by a series of judges, and how a great king, Saul, eventually arose from among them to unite them politically. Saul was succeeded by David, then Solomon, then a string of largely despicable minor kings who would disunite the nation until it fell prey to a series of conquests. The worst of these conquests and dispersals was delivered by Nebuchanezzar whose armies destroyed the Temple of Solomon and took the residents of Judah into bondage in Babylon.

These books go on to tell the story so familiar to York and Scottish Rite Masons – a story that has an uncanny number of parallels to the tale of Moses and the exodus from Egypt. Only in this case, the exodus is from Babylon. Here we learn that after seventy years of captivity, the children of Israel were allowed to return to Jerusalem to rebuild the Temple of their God and dwell once again in their own land. Unfortunately, after only two generations the residents of Palestine had no idea who these returnees were. They resented them as invaders and foreign occupiers.

The Prophet Nehemiah and the highly influential scribe, Ezra, appear to have been instrumental in arranging the return of the children of Israel to Palestine. They insisted that it was vitally important that the temple be rebuilt, so as to reestablish their cultural identity in the region. According to both Bible and Masonic traditions, excavators and workmen had to work with a shovel in one hand and a sword in the other to fight off the disgruntled locals whose neighborly requests to be a part of the building project had been rudely rejected by the returnees.

During the excavation of the ruins of Solomon's temple workmen discovered in a subterranean vault a scroll containing the five books of Moses, something no living person among them had ever seen or read before. This event is the central theme to the Royal Arch Degree of York Rite Masonry where a ritual officer portraying the workman is lowered by a rope into the dark chamber, retrieves the scroll and delivers the exciting news:

> "I also found this scroll, but…I was unable to read its contents. I therefore gave another preconcerted signal, and was drawn out of the vault, bringing the scroll with me. We then discovered,

> from the first sentence, that it contained the records of the Most Holy Law, which had been promulgated by Moses at the foot of Mount Horeb."[32]

Grasping the importance of the discovery, Ezra the Scribe had a high platform erected from which he could stand and speak to the multitudes. He caused all those who had returned from Babylon to be assembled before him and announced that the lost *Book of the Law* had been rediscovered. He then proceeded to read aloud for all to hear the five books of Moses.

In one of the most dramatic and poignant scenes of the Old Testament, the children of Israel hear for the first time in their lives the actual words of God from God's own book. They hear for the first time who they are and where they came from. They hear why they are God's chosen people. They learn that they are the descendants of Adam and Eve, Abraham, Isaac, and Jacob (Israel). They hear for the first time the story of Joseph and their bondage in Egypt – of Moses and their exodus – a story each and every one of them can identify with because they have just come out of bondage in Babylon. They learn of their wanderings in the wilderness, how Moses gave them God's laws and the forms of sacrificial worship. They hear why God loves them and has given them this land because they are the descendants of Isaac and Jacob/Israel, and they hear why God hates the unhappy and resentful locals because they are the descendants of Ishmael and Esau (a gross and hairy man who traded his birthright[33] [and any future claim to the land] to Jacob/Israel for a bowl of lentil soup).[34]

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[32] From the Royal Arch Degree of Masonry.

After Ezra's reading of the Pentateuch, the people became united in spirit and purpose. The new Temple was built, a particular tribe (Levi) was chosen from among them to be the priest class, the Laws of Moses were instituted and enforced, the sacrifices, practices, traditions of the old religion were resumed, and the people regained their spiritual identity.

Ironically, this most dramatic and poignant biblical scene is rarely the subject of sermons (and never to my knowledge, the subject of motion pictures). Masonry, on the other hand, makes her members think about it a lot.

It is at this point in time (approximately 539 BCE, when historical and critical scholarly evidence confirms that Cyrus the Great of Persia conquered Babylon and began to deport and resettle the descendants of Nebuchanezzar's foreign captives) that empirical history starts to hint of the presence of a Jewish people whose center of worship is a temple in Jerusalem. Prior to this,[35] however, there is silence concerning the children of Israel. Our only evidence of Abraham, Isaac, Ishmael, Jacob/Israel, Esau, Joseph (and the Egyptian captivity), Moses (and the exodus and wandering), Joshua (and the conquest of Palestine), and the kingdoms of Saul, David and Solomon is the Bible – and in this case, the Bible is demonstrably unreliable history.

Thomas L. Thompson, Professor of Old Testament,

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[33] *Genesis 25:25.*

[34] *Genesis 25:34.*

[35] There is, however, archeological evidence confirming the existence and traditions of the near-by Samaritans during this period.

University of Copenhagen, writes …

> "In writing about the historical developments of Palestine between 1250 and 586 (BCE), all of the traditional answers given for the origins and development of 'Israel' have had to be discarded. The patriarchs of Genesis were not historical. The assertion that 'Israel' was already a people before entering Palestine whether in these stories or in those of Joshua has no historical foundation. No massive military campaign of invading nomadic 'Israelites' ever conquered Palestine. There never was an ethnically distinct 'Canaanite' population whom 'Israelites' displaced. There was no 'period of the Judges' in history. No empire ever ruled a 'united monarchy' from Jerusalem. No ethnically coherent 'Israelite' nation ever existed at all … In history, neither Jerusalem nor Judah ever shared an identity with Israel before the rule of the Hasmoneans in the Hellenistic period." [36]

The *Hasmoneans* Thompson refers to above were a priest family called the Maccabees who led a successful (and historically verifiable) rebellion against the Selucid kings of Syria in the Second century BCE and established an autonomous Jewish kingdom that existed until 67 BCE when the area was annexed by the Romans.[37]

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[36] Thompson, Thomas L., *Mythic Past, Biblical Archaeology and the Myth of Israel,* (NY: MJF Books, 1999). p. 190.

[37] *See* Bowker, John, *The Oxford Dictionary of World Religions*, (NY: Oxford University Press, 1997). p. 414.

The next obvious question becomes, who wrote the books of the Bible where these stories originate? And the answer is simple. We don't know. It is clear that multiple scribes and authors were involved. Many traditionalists believe the Prophet Jeremiah wrote at least part of these texts, but Jewish tradition, St Jerome, and many modern Bible scholars think Ezra the Scribe (or the person or persons writing as Ezra/Nehemiah) edited and formatted much of the Pentateuch and several other Old Testament books including Joshua, Judges, and the books of Samuel, Kings, and Chronicles, no earlier than the sixth century BCE. Many secular scholars agree generally upon the sixth century date but also suggest that same author(s) actually penned the Pentateuch, and at the very least had a hand in compiling and editing the books of Chronicles, Kings and several other books of the Old Testament.

There are literally hundreds of complex and convoluted theories of exactly who put pen to paper to create the books of the Old Testament, but most seem to dovetail in a greater or lesser degree, to the person or persons known in the Bible as Ezra. Furthermore, there is almost universal agreement that the works cannot be traced any further back in time than the sixth century BCE. Prior to this the historical and archaeological fingerprint of a Hebrew people united by a single religion occupying a nation with its headquarters in Jerusalem is non-existent. Indeed, according to Norman F. Cantor, Emeritus Professor of History, Sociology, and Comparative Literature New York University, Rhodes Scholar, Porter Ogden Jacobus Fellow at Princeton University, and Fulbright Professor at Tel Aviv University:

> "The first millennium of Jewish history as presented in the Bible has no empirical foundation whatsoever." [38]

That is quite a statement, and I venture to say that most men and women of faith around the world would not believe it even if they were presented with uncontroversial proof. It would be a psychological blow of biblical proportions (forgive me) to anyone whose religious convictions are based upon the historicity of the Bible. It would be an even bigger blow to the self-image and the geo-political interests of contending political forces embroiled in today's Middle Eastern conflicts – combatants who appear to be treating the pages of the Old Testament as if they were land grants whose deeds of ownership were signed by God Himself.

Nevertheless, the unthinkable appears to be true. The kingdoms of David and Solomon are fable, not history. The idea of twelve distinct tribes of the *children of Israel* with a past reaching back to the thirteenth century BCE was likely an ingenious concept fabricated in the sixth century BCE[39] (or later) to provide a single cultural and religious identity to the descendants of a diverse assortment of people with no cultural memory whatsoever – people whose ancestors came from a dozen or more regions conquered by Nebuchanezzar – people whose real ancestors were thrown together by the fortunes of world events and who eventually had to be relocated when Babylon fell to the Persians. Because Palestine was an area undefended by a unified political or military presence, it was an ideal “homeland” for such a mass relocation.

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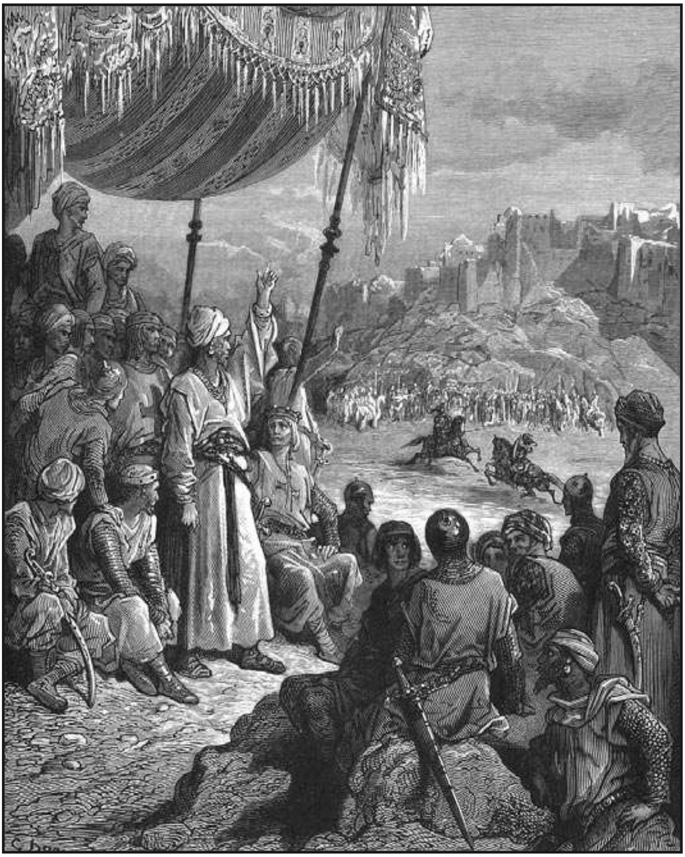
[38] Norman F. Cantor, *The Sacred Chain,* (San Francisco: Harper Perennial, 1995). p. 51.

[39] Professor Thompson writes in his *Mythic Past*, op. cit. p. xii, "The argument against the historicity of the patriarchal narratives were confirmed by the independent publication in 1975 of the Canadian scholar John Van Seters' *Abraham in History and Tradition* (New Haven, Yale University Press, 1987). Van Seters' book took the argument even further by showing that the Biblical stories themselves could not be seen as early, but must be dated sometime in the sixth century BCE or later."



Gustave Doré’s *A Friendly Tournament.*
The Crusaders and the infidels witness two horsemen sparring in a friendly duel.

If considered in this "light" both the Bible and Masonic tradition point the rational investigator to at least consider this scenario. If all of this seems like something that could never happen, I need only point to events of a little over one hundred years ago involving the American prophet, Joseph Smith, his successor, Brigham Young, and the "exodus" of the Latter Day Saints to Utah.

This revelation is indeed earthshaking, and not everyone is capable of absorbing such a blow. It would, after all, lead one to speculate upon the unthinkable possibility that a good percentage of the wars, the genocides, the hatreds and feuds that have cursed Western civilization for the last three thousand years have been (and continue to be) tragic arguments that began over nothing. It takes the mature pragmatism of a true spiritual grownup to even speculate on the implications of such matters. However, it needn't spell the end to one's faith in the "holiness" of scripture.

Yes, it's probably true that Moses didn't write the Pentateuch, David didn't write Psalms, and Solomon didn't write Ecclesiastes or even the Song of Solomon – but somebody did. The holiness – or the spiritual integrity of these documents – is not diminished in any way by their lack of historic reliability. Ask any Kabbalist. Whoever wrote Genesis not only gathered and synthesized the creation myths of a handful of Semitic traditions, he or she did so with the skill of an illuminated mathematician and the insight of a poetic genius. Whoever wrote Psalms, Ecclesiastes, and the Song of Solomon was a passionately devotional saint. These works will forever offer real spiritual treasures to the sincere devotee, but to insist that they are also history is to invite their misuse by social and political entities who are always ready to engender and perpetuate fear and hatred between peoples and cultures for their own interests.

For me it is clear that Masonry, either by design, accident, or synchronicity, quietly affords her sons the opportunity to become, as it were, *spiritual grownups – good men made better* by their work in the Craft – men whose concept of God is big enough to take a hit or two. Admittedly, this new view of the Old Testament is a pretty big hit. But, unless we are blinded by superstition or bigotry, the readjustment of a few dates and the ability to distinguish between sacred mythology and viable history needn't destroy Scripture's place in our hearts as …*an unerring standard of truth and justice.*

But the majority of Masons are Christians. We might now ask, how do Masonic ideals square with the New Testament? In the second Degree of Masonry, the Senior Deacon in his magnificent Middle Chamber lecture delivers what might be viewed as a *hit* to a fundamental doctrine of Christianity. Standing between the stately pillars of the Temple he instructs the candidate that he is to pay "…rational homage to the Deity," and informs him of the nature and meaning of Operative Masonry; that *by* that term we allude to a "proper application of the useful rules of architecture;" and that these rules not only display the effects of *human wisdom* they also "… demonstrate that a fund of science and industry is implanted in man for the *best, most salutary, and most beneficent purposes*."

What edifying words! What positive and encouraging words for a good man to hear at the beginning of his travels to become a better man. Who on earth could disagree with these words?

Paul.

The Apostle Paul would have violently disagreed. And I believe it is highly likely the Knights Templar believed they had every reason to violently disagree with Paul.

# CHAPTER TEN
# THE CRUCIFIX

*Quantum nobis prodest hæc fabula Christi.*
*(It has served us well, this myth of Christ.)*
~ Pope Leo X (1513-1521)

We may never know the details of the Templar's cultural cross-pollination (if any) with the Ishmaelite Order of the Assassins and/or other Middle Eastern sects or philosophies. History informs us that throughout the twelfth century the Templars were fierce and formidable warriors who time and time again distinguished themselves in battle against the Saracen forces. It is equally clear that during the years of occupation and eventual decay of the European presence in the Holy Land the Templars enjoyed from time to time a diplomatic (if not patently cooperative) relationship with the Moslem locals, and because of the ease by which the Templars acclimated themselves to their oriental environment, rumors circulated of a secret alliance.

Whether true or not, in legend and popular (and later, Masonic) imagination the Templars became almost superheroes (or super-villains), masters of the magical arts, the Kabbalah, demon evocation, alchemy, even sexual magic. Several of these traditions (sex magic not included) are not so subtly touched upon in the York and Scottish Rites of Freemasonry, where degrees concerning the return of the children of Israel from Babylon are heavily peppered with references to the Kabbalah and juxtaposed with ceremonies concerning the Knights Templar.

Obviously, Masonry doesn't venerate the Templars because of their supposed sorceries or because they were sodomites or because they perhaps spat on crucifixes. It is nonetheless a well-known fact that they were accused of (and confessed to) doing all those things. Still the Craft reveres this disgraced and banished Order even to the point of institutionalizing the Templar ideal to young men in the DeMolay Order.

It is true that as the Templars grew rich and powerful, they also grew arrogant, but it is clear to me that from their inception in 1118, until their destruction in 1314, the Knights Templar remained men of faith who considered themselves Christians and believed most fervently in God. I am, however, suggesting that their "secret" made it impossible for them to continue in good conscience to embrace the authority of the Bible and certain doctrines of the Church of Rome – doctrines that demanded from Christians an unquestioning and unhealthy faith in things the Templars knew (and believed they could prove) to be untrue. We can only speculate exactly which Church doctrines they rejected, but if there is even a scrap of truth hidden in testimonies extracted through torture, then we are led to conclude they despised in particular the veneration of the crucifix.

Recall that a number of knights confessed that when they were received into the Order they were required to spit upon and trample a crucifix underfoot, and that they were ordered not to worship the crucifix. This is one of the most shocking accusations leveled at the Templars by the Inquisition, and contributed heavily to their reputation as black magicians. We must, however, remember that there is a profound difference between the symbol of a cross (which in its many forms has been a venerated symbol since prehistoric times) and that of the crucifix (a cross displaying a dead and bloodied corpse). It is also significant to point out the cross (a simple equal-armed device) did not appear in Christian art until the middle of the fifth century CE,[40] and that scenes of the crucifixion did not appear in Christian art until the seventh century CE.[41] Prior to this, the symbol of Christianity was the fish, and the image most often associated with Jesus was that of a shepherd carrying a lamb.

Recall also these same knights testified they where told at their initiation that Jesus was a man who died like all men die. This opinion was also common among first-century Christians, including the followers of James, the biological brother of Jesus, who taught, among other things, that the simple act of following Jesus' example and applying his teachings to one's life was a way to salvation.

This was not, however, the view of the twelfth-century Church of Rome which propagated the doctrines of *original*

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[40] Found on a Vatican sarcophagus — *See* B.M. Metzger, M.D. Coogan, "*The Oxford Companion to the Bible,*" Oxford University Press, (1993). p. 57.

[41] *Ibid.*

*sin*, the *total depravity of man*, and the imminent *physical resurrection* of all the buried corpses in the world. These doctrines were inventions of Paul – a man who never met Jesus – a man with whom the first-century Church in Jerusalem (led by James) had significant, perhaps even violent, disagreements.

For nearly five hundred years after the deaths of James and Paul Christianity was enmeshed in major ideological conflicts. These were fights over what would become the fundamental tenets of the faith. Eventually it came down to a bitter clash between two radically different factions. At the heart of the conflict was a disagreement about who exactly Jesus was and what made him important. Oddly enough, the debate didn't focus directly on Jesus as Messiah or his teachings but upon the person of Adam and the doctrine of *Adam's guilt*, or *original sin*.

On one hand there were those who more or less took the position of the early Church in Jerusalem, the remnants of the original followers of Jesus. They considered Jesus a holy man, a martyred master whose bloodline marked him for a kingly or priestly destiny. Their view of *original sin* was basically that they believed that Adam's sin hurt no one but himself and not the entire human race – that he would have died whether he sinned or not. They believed that babies are born in the same innocent state as Adam before his big mistake, and as such humanity doesn't need a sacrificial offering (such as Jesus' crucifixion) or a demonstrable miracle (such as being raised from the dead) to achieve salvation.

A religion based on this fundamental premise saw Christianity as the natural evolution from Old Testament law to the new law of the Gospel. It would be a rather simple faith that strictly observed the Law of Moses and revered the life and teachings of Jesus, the Anointed One – a religion that taught that salvation is earned by following the example of the Good Shepherd, by doing good and obeying what he called the greatest commandment of both the Old and the New Testaments,[42] "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Opposing this was a religion (invented almost entirely by Paul) that relegated to insignificance the sermons and fundamental teachings of Jesus. The teachings ultimately became irrelevant because Paul believed (that due to the curse of Adam's sin) we all are born guilty and come into the world already stained with sin, condemned to die and poised to suffer an eternity of torment. This sin-of-being-born cannot be removed by performing good works or adhering to any law. Indeed, according to Paul, only one thing can remove the curse – blood – the atoning blood of a crucified God made flesh.

This extension of the animal sacrifice motif of the Jews was based upon Paul's metaphysical obfuscation of the events surrounding the execution and the reported resurrection of Jesus. Just as the blood of a slaughtered lamb was used in Temple worship services to absolve the devotee of certain sins, Paul posited that Jesus was the Lamb of God and that the blood of the God-Man-Christ, can (under certain circumstances) absolve us from the sin of Adam. This is who Paul tells us Jesus was. This is what Paul tells us Jesus ultimately came to do – not to preach – not to teach – not to serve as an example – but to die. The blood-drenched body of Jesus nailed to a crucifix was the perfect symbol for this suicidal act of blood sacrifice.

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[42] *Deuteronomy 6:4. & Luke 10: 25-28.*

In order for our sin to be removed, Paul taught we must first surrender our natural self-esteem by consciously and verbally confessing we believe that (because we were born sinners) we are guilty and deserving of eternal damnation. After accepting this identity we must then exhibit complete and absolute faith that Jesus was God incarnate who came to earth to take upon himself the sufferings that we deserve for the spiritual crime of being born, and that his death, his physical resurrection, and his bodily ascension into the sky were all objective historical events.

To this unquestioning faith, Paul added one more condition to salvation – the *Grace of God*. Just exactly what *grace* is remains an ongoing debate, but according to Paul there is nothing we can do to earn it. We either have it when we are born or we don't. Without *grace* we are damned to an eternity in hell no matter how good we are in life or how strongly we believe in Christ. For the elect who enjoy the *Grace of God* there is no crime too hideous, no sin too evil that can exempt them from salvation.

The doctrine that salvation is achieved apart from good works and righteous behavior is totally unique to Paul and found nowhere else in Scripture.[43] It is totally alien to the example of Jesus' life and the words of his ministry. It is the complete antithesis of the position held by James, the brother of Jesus, and his Church in Jerusalem. It would also appear that it would also be at odds with the Masonic doctrine that tells us that, "a fund of science and industry is implanted in man for the best, most salutary and most beneficent proposes."

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[43] Isaiah spoke about good works being as "filthy rags" (which Paul would later quote). But when read in context we see that Isaiah was chastising the people over their behavior concerning a specific event, not making a pronouncement concerning the fundamental nature of man.

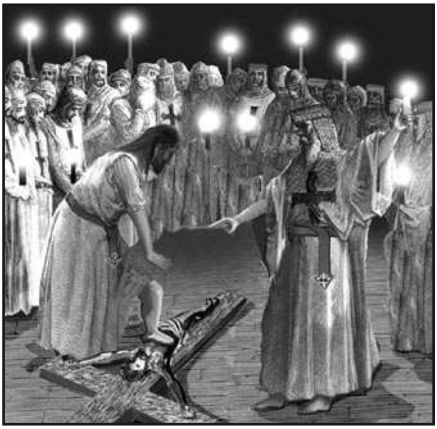
Yet Paul's doctrines would eventually win out, at least for the Church of Rome. In the fifth century, largely due to the brilliant powers of persuasion of Saint Augustine of Hippo (354-430 CE), Christianity became in essence Paulianity. Paul's radical doctrines of the *total depravity of man* and *original sin* would throughout the Dark Ages define the nature of the human soul, and be the canon of a ruthless and powerful Church – a Church whose doctrines of self-loathing were symbolized by the intimidating and terrible instrument of sadistic torture and death – the crucifix.

I appreciate the reader's patience for suffering through this brief excursion through Church history and the twists and turns of dogma and doctrine. I did so not to bore you or to persuade you in any way concerning matters of faith, which should always remain a matter of personal conscience. I did so to set the stage, so to speak, for what I am now about to say about the Knights Templar.

I believe that at his initiation the Knights Templar candidate was indeed called upon to spit upon a crucifix and trample it underfoot. I believe he was required to do so not as an act of black magic or to abjure the divinity of Christ, but rather to purposefully desecrate the symbol of what the Order believed to be a monstrous perversion of the truth – a lie born of a chain of lies that reached back a thousand years before the death of the crucified savior – a lie that outraged natural reason and common sense – a lie that made us hate our very existence – a lie that blinded the masses of Western civilization to the profound spiritual beauties of the teachings and example of the holy man from Galilee – a lie that nailed humanity's spirit and self-esteem upon a cross of guilt and fear and shame.

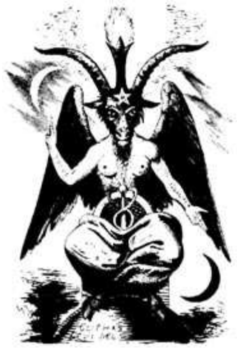
Furthermore, I hear the echo of this attitude in Masonry's traditional antagonism toward temporal tyranny, in its militant stand against ignorance and superstition, in its legendary enmity towards oppressive religion, in its exaltation of the arts and sciences, in its call for a *rational homage* to the Deity, and in its unambiguous affirmation of the inherent goodness of humankind.

Yes, I believe that at his initiation the Knights Templar candidate did indeed spit upon the crucifix and trample it underfoot. And I believe that by doing so he was taking the first step towards challenging the lie and freeing his own soul.



Templar Initiation?
(Doré composite by Jody Breedlove)

# CHAPTER ELEVEN
# SORCERY



*When men stop believing in God, it isn't that they then believe in nothing: they believe in everything.*
~ Umberto Eco

Without doubt the most ridiculous and ludicrous charge still being leveled against modern Masonry is that of sorcery. One need only search the internet using the key words *Masonry* and *black magic* to be bombarded with hundreds of web sites that accuse the Craft of everything from Satanism and devil worship to cannibalism and human sacrifice. Even as I am writing this, Masons are being condemned in print as an evil race of devils descended from Cain or space aliens. My favorite accuses us of being shape-shifting reptiles who form a secret world government that has ruled the world since the fall of Adam. It all would be uproariously funny if not for the disturbing fact that many of these people actually believe what they are saying and their malicious and misinformed hate-speech springs from the most vile and dangerous nether regions of the human heart – from the very real devils of ignorance, intolerance, and anti-Semitism.

I'm afraid it is inevitable that this book too (because it treats on the subject of magic and controversial aspects of history and religion) will be held up by the ignorant and superstitious as more proof that Masonry is the blasphemous enemy of the True Faith. Today, however (probably to the disappointment of anti-Masonic webmasters), it is unlikely that I will be imprisoned and burned at the stake for exercising my freedom of speech and voicing my personal beliefs. In the fourteenth century, the Knights Templar were not so lucky.

Sorcery was one of the Inquisition's favorite charges because it put the poor accused in the hopeless position of having to prove a negative in order to beat the rap. Personally, I find it easy to believe that during their nearly two-hundred year history individual members of the Order did indeed engage in diverse forms of spiritual practices that would have been forbidden and condemned by the Church of Rome. But then, we must also remember that the Church would have probably condemned as satanic a host of things that today we would not consider strange or evil at all – yoga, acupuncture, transcendental meditation, creative visualization, herb tea … talking to a cat!

The consistency of some of the Templar's confessions point in particular to the practice of consulting an oracle in the form of a human skull, or the head of an ass, or even a black cat. Such divinatory practices were not uncommon among Arab magicians of the period. Still, it is impossible for us to know with any level of certainty if the charges of sorcery had basis in truth or not. Nevertheless the air of magic has always enveloped the Templar image and, as we've learned, it is legend, not history that takes up archetypal residence in our cultural consciousness and creates the traditions of secret societies. Keeping this in mind, let's consider what kind of abominable sorceries might the *legendary* Templars have been practicing.

Among the most popular magical practices forbidden by the Church were (and are) those whose literature and traditions would have us believe they originated with King Solomon. In fact, there is a whole school of magic known as *Solomonic Magic* which encompasses a broad spectrum of techniques that range from making astrological talismans, to conjuring demons and spirits into triangles, brass bottles or other objects. It is called *Solomonic* because it is based on manuscripts[44] pseudepigraphically attributed to the legendary king himself.

It would be unwise for us to dismiss these documents as valueless just because we know they weren't written by King Solomon himself. Some source materials boast provenances of respectable antiquity (some experts suggest anywhere from the first to the seventh century CE). Modern translations of several of the classics of Solomonic Magic are currently in print and grace bookstore shelves around the world providing inspiration to new generations of serious students and practitioners (and a source of mischief for incautious would-be wizards). During the time the Templars resided in the Holy Land, however, such texts were only available in Hebrew and Arabic.

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[44] The three most notable Solomonic texts are, *The Testament of Solomon*, *The Greater Key of Solomon*, and the *Little Key of Solomon (the Goetia)*.

Arguably, the most colorful and effective variety of Solomonic magic is known as Goetia.[45] and is found in the first of a collection of five books called the *Lemegeton*[46] or the *Lesser Key of Solomon*. These papers are dated 1697 CE and appear to be one collector's attempt to have his favorite ancient texts of Solomonic magic copied and conveniently bound into a single folio. They bear evidence that their language has been modernized, and that they were transcribed from far older manuscripts. The centerpiece of the *Lesser Key of Solomon* is a list of seventy-two spirits drawn from a number of ancient traditions, and instructions how they may safely be called forth. Each spirit is described in detail along with the special powers and abilities it supposedly can provide the magician. The second section of this book contains pertinent excerpts from this text.

At first glance, Solomonic magic appears to have all the trappings of black magic. In fact, it's very much like a scene from a gothic horror film. The magician first casts a circle on the ground or the floor of the magical temple. This circle is protected by the numerous names of God found in the Bible along with the names of traditional archangels, angels and kabalistic words of power. (see Figure A). The magician, properly dressed and armed with the magic wand, stands in the center of the circle, and with the aid of pure will, magical words and gestures he or she conjures a demon from the infernal regions into a magic triangle placed a few feet outside of the circle. The triangle is also surrounded by three traditional words of power that will keep the spirit trapped safely inside. (see Figure A).

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[45] Goetia was originally a Greek word for sorcery or witchcraft. A related word, *goetes* means a *wailer* and perhaps alludes to the long tradition of the sanctity of *barbarous names of evocation* extending back to classical times.

[46] *Sloane manuscript Nos. 2731 and 3648* currently found in the British Library.

The magician then compels the spirit to recognize him or her as its lord and master, then *charges* it to perform some task tradition (and the book) says the spirit is capable of executing. As you will soon discover, the classic procedure is much more involved and complex than this, but I think you get the general idea of what kind of magic this is.

It all sounds pretty wild and dangerous, and in fact it is. But before you jump to the conclusion that such an enterprise is the nadir of primitive superstition I would like you for a moment to pause and view such an operation not as a magical ceremony but as a psychological exercise – a psychodrama whereby we call forth and isolate previously uncontrolled potentialities within ourselves and redirect their heretofore chaotic and destructive energies toward constructive ends.

We do this naturally every time we exercise self-discipline to master a skill and bring out hidden talents. For example, when I was twelve years old I wanted to play the guitar – learning to how to play the guitar was the *object* of my magical operation. In order to do that I first had to *conjure* a guitar to visible appearance. This was accomplished by first invoking a *divine power* greater than myself (my parents). Then by means of a program of *intense prayer* (incessant whining) and *sacred covenants* (promises that I would practice hard and eventually pay back the money) a real guitar finally materialized in my hands.

I then created the magical *circle* by isolating myself from the myriad diversions of adolescence while I focused intently upon the work at hand. Then I *evoked* one by one the demons of my uncoordinated hands and fingers and trapped them in the *triangle* of will, determination and practice. Finally, I mastered the *spirits* of the melodies, lyrics and rhythms of the songs I wished to play and made them my *servants*.

Until I mastered these demons I could not call myself a guitar player (magician). Like a Fellow-craft Mason I was not yet a *Master*. I did not yet have *King Solomon's Pass* to travel to foreign countries (neighboring towns and cities) and earn *Master Mason's Wages* (play in a dance band and make $20 a night!)

Other personal demons are more dangerous and harder to master. Indeed, they can be deadly. How many of us can truthfully say that we have never allowed greed, or jealousy, or insecurity, or lust, or laziness to ruin a potential triumph? How many times have you said to yourself, *I am my own worst enemy*? These uncontrolled bad habits and character flaws could be personified as malicious spirits who pop up at the worst possible times to sabotage our best-laid plans. Wouldn't we love to master them and force them to work for our benefit instead of our undoing?

Certainly, from one perspective, the Goetic magician's "hell"[47] is his or her own psyche, and the infernal spirits are portions of the unconscious mind, or unbalanced and misfiring aspects of our emotional life. Up until the moment we evoke and redirect them these "demons" remain uncontrolled and undirected. The seventy-two spirits that are catalogued in the *Goetia* and who appear in the second section of this book are convenient personifications of these various potential powers and abilities. What makes them dangerous is the fact that unless they are called forth and forced to labor (like Solomon's genii) in harmony with the magician's will, they will continue to run amuck and work their mischief in our lives.

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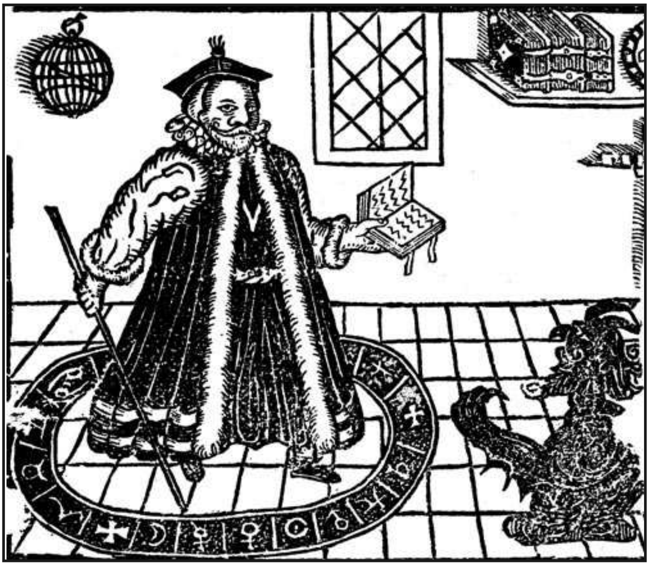
[47] Middle English *helle* – Anglo-Saxon *hel* – meaning hidden, concealed.

This is precisely what magical tradition tells us King Solomon did in order to gather a labor force to build the Temple of God. But does this type of magic really work?

I assure you it does.

Did the Templars engage in such practices?



Magician Evoking a Demon.
(Engraving from Robert Fludd – *Ultriusque cosmi historia,* 1617.)

We don't know. It is clear that Templars not only had the opportunity to be exposed to such practices but because of their secret knowledge considered themselves spiritually exempt from Church-imposed proscriptions of such behavior. The multiple Templar confessions concerning the oracular head, or Baphomet, might also point to magical operations of this nature.

Does Freemasonry teach or encourage such practices?

Most assuredly not!

Why then, you might ask, am I about to dedicate a significant portion of this book to the practice of this particular form of Solomonic magic?

Because within the sealed vault of this dark and forbidden spiritual practice can be found a certain formula of magic that, if used with skill and courage, fulfills the *Kryptos'* promise of *wonderful things* – the *Key to Solomon's Key* – the true *Secrets of Magic and Masonry*.

But in order for us to actually use Solomon's Key we must first come to the full realization of who we are and where we fit into the great cosmic scheme.

# CHAPTER TWELVE
# INITIATION

*In short, whoever finds this house,*
*is ruler of the world, Solomon of his time.*
~ Jelaluddin Rumi[48]

In the first chapter of this book I said that regardless of the circumstances surrounding Masonry's creation and development – regardless the past or present motives and activities of its individual leaders and members, the Craft is indeed the custodian of a profound and fundamental secret. I also made what to many may have sounded like the presumptuous and audacious remark that I possessed the key to that secret. I here repeat that assertion.

If, however, you were hoping that the nature of the secret takes the form of the mummified body of Jesus or a gold-plated Ark of the Covenant hidden under the pyramid at the Louvre or beneath the grounds of CIA headquarters, or proof of the extraterrestrial origins of the British Royal family, then I'm afraid you are about to be disappointed. For although wonders such as these may well exist and someday be brought to light, their discovery would only serve to slightly readjust our view of mundane history as it relates to religion and politics.

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[48] *The House of Love.* Version by Kabir Helminski, *Love is a Stranger* (Boston: Shambhala Threshold Books, 1993.

The real secret is not a document or a book or an artifact. It is something that can neither be taught nor learned. It is an incommunicable fact of life that concerns the most profound wonder in the universe, the mystery of consciousness itself, and our ability to achieve progressively higher levels of consciousness.

In order to do that we must become a new kind of person, and we have to start that process the same way the legendary Knights Templar did – by first liberating ourselves from the great delusion that keeps most of us in a state of spiritual bondage – the delusion that we do not create our own reality – the delusion that we are helpless victims of some*one* or some*thing* else's reality. This seems like such a little step, but it is in reality a quantum leap of consciousness, a fundamental shift of self-identity. As innocuous as the traditions and ceremonies of Freemasonry may appear, they do, by their very order and structure, elegantly communicate to anyone with eyes to see the essence of the formula of initiation.

First of all, we must want to change. In keeping with the most ancient customs of the Mystery tradition, Masonry invites no one into her ranks. Each potential candidate must voluntarily apply and swear he is unbiased by friends and uninfluenced by mercenary motives.

Secondly, the initiation ritual itself reveals the threefold formula of evolution: *resistance*, *struggle*, and *mutation*. The candidate submits to this process again and again as he is repeatedly barred from advancement within the lodge room; then confronted with an ordeal or otherwise purified or instructed. Finally he is eventually allowed to pass and take his place in the Temple.

The candidate physically experiences this process on the night of his initiation, but he is also required to embed the experience in the deepest recesses of his mind. He does this by painstakingly committing large portions of the ceremony to memory and then reciting it letter perfect before the Master and his lodge brothers. Until this is done he is not considered *qualified* to take the next degree. This is more difficult for some than others, but the ordeal of memorization is vitally important, for once the formula of initiation becomes imprinted upon the subconscious mind it becomes difficult if not impossible to remove from the psyche. This simple formula, experienced by every Mason in his travels through the degrees, is precisely that outlined in the *Egyptian Book of the Dead,* and parallels the journey of the deceased as he or she passes to higher and higher levels of post mortem consciousness.

The third and most important factor in the formula of initiation is the act of consciously inserting ourselves into the divine circuitry of the cosmos. One can rightly argue that we are all, at all times, whether we recognize it or not, an inextricable part of the universal and supreme stream of consciousness/existence. But it is not until we wake up and recognize our position in this circuitry can we begin the Great Work – the work of invoking the forces of nature above us so that we may master own demons and redirect their chaotic energy to build the Temple of our own evolving soul.

This is what the archetypal Solomon did, and in Masonry this is expressed in the disarmingly simple admonition, "No man should ever undertake any great or important undertaking without first invoking the blessing of God."

Once again, the Bible provides the key in a simple story that conceals a fundamental secret of magic – a lesson that if we observe we will gain the power to control the infernal spirits, and if we ignore we will be assured that the infernal spirits will remain in control of us. The third chapter of the *Book of Kings* tells us that at the beginning of his reign the Lord appeared to Solomon in a vision by night and said, "Ask that which I should give you."[49] Solomon answered,

> "Give therefore to thy servant an understanding heart to judge thy people and to discern between good and bad; for who is able to judge this thy so great a people?" And it pleased the Lord because Solomon had asked this thing. And the Lord said to Solomon, "Because you have asked this thing and have not asked for yourself riches, neither have you asked the lives of your enemies nor have you asked for yourself long life, but have asked for yourself wisdom to discern judgment; Behold, I have done according to your words; lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you."[50]

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[49] *First Kings, chapter 3, verse 5. The Holy Bible From Ancient Eastern Manuscripts.* - Translated from Aramaic by George M. Lamsa (Philadelphia, PA: A.J. Holman Company, 1967). p. 378.

[50] *Ibid*. verses 9- 12.

Before undertaking the task of ruling his people and building the Temple, Solomon doesn't begin by consulting with his inferiors (his ministers, his generals, his architects, his building supply contractors, or labor leaders). He doesn't immediately enmesh himself in the energy-draining details of micromanaging such a huge and important project. Instead he turns his attention upward to the highest level of the hierarchical scale of consciousness. He makes direct contact with Deity and, instead of behaving like a helpless youngster asking a parent for pocket money, he boldly makes himself available to serve as a conduit through which Deity's infinite wisdom and understanding can pass.

This profoundly mature and uncomplicated request is instantly granted, as if Deity had no choice but to acquiesce. A unique[51] spiritual hierarchy is created with Solomon enthroned midway between heaven and hell – poised to work in cosmic harmony with the divine consciousness above him – poised to compel the infernal spirits to do the same.

This is the primary secret of Solomonic magic. As long as the magician remains plugged in to *that which is above*, he or she is simultaneously plugged into (and must begin to master) *that which is below*.

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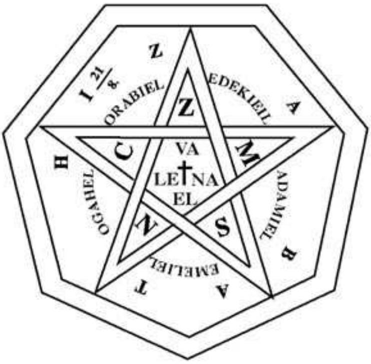
[51] Just as no two people share the same spiritual history (karma), flaws, talents, or potential, each magician's *career* is entirely unique. Hence the Lord's comment to Solomon, "Lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you."

# CHAPTER THIRTEEN
# SEVEN SECRETS OF SOLOMON



*"The Hermetic Science of the early Christian ages, cultivated also by … the Arabs, studied by the Chiefs of the Templars, and embodied in certain symbols of the higher Degrees of Freemasonry, may be accurately defined as the Kabalah in active realization, or the Magic of Works."*

~ Albert Pike[52]

The epigram above was written by Albert Pike (1809-1891), arguably the most eminent and influential Masonic scholar and leader of all time. As I conclude this section of my little book I cannot imagine a more concise distillation of what I wish to communicate by writing it. In one breath Pike manages to link early Christianity, Arab scholars, the Templars, Freemasonry, Kabbalah, and Magic. His words also afford me the opportunity to touch briefly on one vitally important and fundamental axiom of the spiritual science called Hermetics.

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[52] Albert Pike, *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*. (First Edition Published by the authority of the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States. Charleston: 1871, 1906 and numerous modern reprints. p. 804.

Some Masons believe that Freemasonry is the modern incarnation of ancient Hermeticsm – that the Templars were influenced by Hermetic philosophy, and engaged in magical practices based upon Hermetic principles. We could argue *ad infinitum* whether or not there is any truth to these speculations and at the end of the day still not come to a satisfactory resolution. For our purposes, let us be content with what Brother Albert Mackey wrote in his *Encyclopædia of Freemasonry:*

> "Hermetic Science – The art or science of Alchemy, so termed from Hermes Trismegistus who was looked up to by the alchemists as the founder of their art. The Hermetic philosophers say that all the sages of antiquity, such as Plato, Socrates, Aristotle, and Pythagoras, were initiated into the secrets of their science; and that the hieroglyphics of Egypt and all the fables of mythology were invented to teach the dogmas of Hermetic philosophy." [53]

Hermetic tradition informs us that first revelation of God to man was the *Emerald Tablet of Hermes*[54] *Trismigistus*.

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[53] Albert Mackey. *Encyclopædia of Freemasonry* op cit. p.323.

[54] In his book, *The Lost Keys of Freemasonry* (Los Angeles: Philosophical Research Society, Inc. 1996). Manly Palmer Hall, 33°, the great twentieth-century Masonic scholar and mystic, identifies Hermes with the Hiram Abiff, the hero/martyr of Masonic mythology.

It was said to have been over two thousand years old at the time of Christ. It was reportedly cast in liquid emerald by alchemical means, and the letters were raised in *bas relief* rather than being chiseled into the stone. Most authorities naturally dismiss the historic veracity of the legend, but whatever its origin the text stands as the consummate distillation of Hermetic thought outlining the alchemical process that transmutes lead into gold and you and I into gods.

The document is only thirteen short paragraphs in length and opens with the statement:

> "It is true and no lie, certain, and to be depended upon, that the superior agrees with the inferior, and the inferior with the superior, to effect that one truly wonderful work." [55]

These words reveal the cosmos to be a hierarchy of repeating patterns. Like the keys of a piano, the notes that comprise the octaves of the worlds above have their direct counterparts in (and vibrate sympathetically with) the octaves of the worlds below. The *superior agrees with the inferior*. *As above, so below*.[56] (I'm going to use this phrase a lot in this chapter so I hope you've got a pretty good grasp on this concept.)

Armed with this knowledge one becomes (in the truest sense of the term) a magician – a Solomon – a person who can affect positive life changes in conformity to his or her enlightened Will. It's as simple as that. However, that is more easily said than done, and there are a few things we must also keep in mind in order to make *as above, so below* actually work for us. These I presumptuously call the *Seven Secrets of Solomon*. They are secrets of magic, yes. But they are also secrets of Masonry. For through her rituals, traditions, and teachings the ancient craft of Freemasonry conveys these same secrets to anyone who has eyes to see and ears to hear.

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[55] Ibid. p. 95.

[56] The Kabbalist will tell us that opening chapter of Genesis affirms this fundamental concept by informing us that Adam (the human race) was created in the image of God. In Greek mythology, Prometheus fashioned us in the image of the Gods.

## Solomon's Secret #1
## The individual is the fundamental unit.

I know this doesn't sound like much of a mystical secret, but it's a very big one. If you can't swallow this you'll never be a magician. We are, each one of us, our own self-contained King Solomon. We are suns not planets, atoms not molecules, kings and queens, not subjects. The fundamental unit of society is not the family, not the community, not the nation, not the Church, but you and I. Until we come to the full realization of this fundamental truth we remain like unenlightened Crusaders fighting and dying for someone else's absurd fantasy cause, slaves to arbitrary and impersonal outside entities, unable to recognize (let alone fulfill) our human potential.

This profound yet unassuming secret is expressed in Freemasonry by the simple admonition that we must first improve and perfect ourselves as individuals so better to understand and assist our families, communities, and nations.

## Solomon's Secret #2
## Human beings are inherently good.

As we learned in Chapter Ten, this is where we come toe-to-toe with the doctrines of *original sin* and the *total depravity of man*. While it is true that humans are capable of harboring the most vile and hideous thoughts, and our fellows continue to plague the world with bloody orgies of pain and death and genocide, it is not helpful – it is not healthful – indeed, it is not logical for us to focus on these manifestations of evil and assume they represent our true spiritual nature. As a solder, Francis of Assisi was a playboy and a thief. Young Mohandas Gandhi slapped his wife around. Were these their essential natures? We are all potential saints and mahatmas, and if we can't wake up to the fact that deep down inside we are good, then we deserve to remain asleep dreaming we are evil.

Masonry teaches that *a fund of science and industry is implanted in man for the best, most salutary and most beneficent purposes.* In the Third Degree we are told, "Retain, we entreat you, that goodness of heart, that purity of intention, and that love of virtue of which we think you now possess…"

Truly realizing that we are inherently good rather than inherently evil is not only a fundamental factor in our sense of self-identity, it serves throughout our lives as a perpetual background meditation that positively effects our actions, behavior, aspirations, and most importantly our dreams.

## Solomon's Secret #3
## Human beings evolve, and with intent, can accelerate the evolutionary process.

This secret has been the foundation for the spiritual practices of the East for millennia, but in the West it's been successfully suppressed by religious doctrine and cultural interests since the fifth century CE. One would think that at the dawn of the twenty-first century such an obvious fact of life should be exempt from secrethood. However, one glance at the headlines of today's American newspapers and we become embarrassingly disabused.

The so-called "debate" between the theories of Evolution and Creationism (currently doing business under the name "Intelligent Design") is an obvious extension of the argument between those who insist on the empirical (even scientific) historicity of the Old Testament and those who recognize and accept the archeological and critical scholarly evidence. The irony of this debate (as we will see in Solomon's Secret # 4) is that true Evolution and true Intelligent Design need not be mutually exclusive concepts.

There will always be those who are willing to put their intellects and common sense on hold in order to feed some superstition or conform to religious doctrine. That is their right. But for the rest of us (including those who are staunchly religious) our spiritual worldview is not turned upside-down when we simply recognize the fact that human beings evolve, and that we can through our own efforts and intentions accelerate that process. Masonry, in her characteristically understated way, exemplifies this once radical and anticlerical attitude in metaphor by discussing the symbols of the *Rough and Perfect Ashlars.*

Every lodge is furnished with two stones; one roughly cut but basically cubical; another smoothly cut and perfectly square and cubical. The candidate is informed in the Entered Apprentice Degree:

> "By the Rough Ashlar we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God."

## Solomon's Secret # 4
## All is Consciousness.

In the Third Degree Master Masons are informed:

> "It is the inspiration of that great Divinity whom we adore, and bears the nearest resemblance of affinity to that Supreme Intelligence which pervades all nature, and which will never, never, never die."

Even as I write, advances in human thought are melding quantum physics with ancient mysticism. One word that each of them are using when discussing the ultimate nature of reality is "consciousness." In the highly acclaimed film,[57] *What*

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[57] *What the Bleep Do We Know?* A Film by William Arntz, Betsy Chasse, & Mark Vincente, Captured Light Industries – Lord of the Wind Films, LLC. 2004.

*the Bleep do We Know?*, Maharishi Mahesh Yogi was quoted,

> "Consciousness is the basis of all life and the field of all possibilities. Its nature is to expand and unfold its full potential. The impulse to evolve is thus inherent in the very nature of life."

Deepak Chopra cuts right to the chase and informs us in no uncertain terms that,

> "Good is higher consciousness. Evil is lower consciousness." [58]

Consciousness, viewed in its supreme totality, could certainly be considered the *Mind of God.* Indeed, if proponents of the so-called theory of "Intelligent Design" could for a moment unburden themselves of ulterior agendas they might hasten to embrace quantum theory by quoting the Nobel Prize-winning father of quantum physics, Max Planck, who shocked everyone in the 1950s by saying,

> "There is no matter as such.[59] All matter originates and exists only by virtue of a force which brings the particles of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the

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[58] Deepak Chopra. *How to Know God – The Soul's Journey into the Mystery of Mysteries.* (NY: Three Rivers Press, 2000). p 130.

[59] This quote is featured in the film, *What the Bleep Do We Know (Ibid)*, and was originally from an address delivered by Max Planck in Florence Italy.

> existence of a conscious and intelligent mind. This mind is the matrix of all matter."

All things we perceive in the cosmos, including ourselves, are aspects of consciousness within the matrix of matter. But from our limited vantage point we are only aware of the reality of our immediate neighborhood. We can't see the big consciousness picture. Some of us, however, sense there is more. Like the ancient Hermeticists, we are drawn to speculate about the existence of levels of consciousness both above and below our own.

Deepak Chopra's comment that, "Good is higher consciousness. Evil is lower consciousness," is profoundly true from a moral point of view, but we can also view this hierarchy of consciousness the way the ancient Kabbalists and magicians did – not as abstractions, but as spiritual beings.

## Solomon's Secret #5

## Deity, Archangels, Angels, Intelligences, Spirits, Demons and you and I are personifications of a hierarchy of consciousness.

Deity is obviously at the top of the hierarchy of consciousness – the Supreme Consciousness – the Supreme *Being*. All creation is a play in the *Mind of God*.

Next lower in the hierarchy is a descending array of forces and energies that are more specialized envoys-of-intelligence in the *Mind of God*. We could view them as units (or aspects) of natural forces and laws. The ancients personified them as spiritual beings, calling them archangels, angels, and intelligences. We don't actually see these forces (entities), but we are certainly aware of how they affect the world around us.

For example: We could personify the law of gravity as a great archangel. We could even give this archangel a name – Gravitiel. Gavitiel is a spiritual being with huge duties and responsibilities in the universe. As an archangel it embodies all that is gravitational. We see the *work* of gravity manifest in almost infinite ways: the tugging of the tidal moon; the falling of a raindrop; the sagging of a breast; the plummeting of a meteor. These specific expressions of gravity could be viewed as angels (Tugiel, Falliel; Sagiel and Plummetiel) working under the *authority* of the Archangel Gravitiel.

Gravitiel and his angels are responsible for organizing and directing all the work that takes place on the next and lowest level of consciousness where the process of creating sustaining, and destroying the material universe takes place. This is the world most of us consider objective reality. Magicians, however, have a more colorful name – the infernal regions.

If you can suffer one more of my metaphoric excursions, let's look at God as the owner – the boss of the cosmic company. Archangels, angels, and intelligences, are middle management. The workers themselves are spirits and demons that dwell on the factory floor, the lowest level of consciousness. These workers do all the heavy lifting in the universe and they're a pretty rough bunch (after all, they're not only the cosmic construction crew, they are the wrecking crew as well).

This far down the scale of consciousness the purity of the upper levels has become fragmented and disorganized. If this area is not consciously directed by middle-management these broken pieces of the *Mind of God* will, like a brutish and restless mob of unemployed and unsupervised zombie workmen, discharge their awesome energy in chaotic and destructive ways. On the other hand, once controlled by a higher intelligence they become united in service to the company. If they continue to behave themselves they eventually are promoted to middle management, etc.

The characters in the Masonic story of Solomon personifies this spectrum of consciousness:

- God at the top – The Great Architect of the Universe;
- Solomon (and his fellow Grand Masters, King Hiram of Tyre, and Hiram Abiff) in the middle; and at the bottom;
- The Workmen on the Temple (the Masters, or Overseers of the work; Fellow Crafts, or hewers on the mountains and in the quarries; and Entered Apprentices, or bearers of burden). If the Entered Apprentice worked diligently he could be expected to be advanced to Fellow Craft, etc.

Once in place and functioning, this scenario paints a picture of a universe in balance, a spiritual utopia where everyone is laboring successfully under direction and supervision to raise themselves (and their inferiors) to the next higher level.

> "… these were all so classed and arranged by the

> wisdom of Solomon that neither envy, discord, nor confusion was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen."[60]

But where do you and I fit in this cosmic company of consciousness?

It depends upon where our present level of consciousness positions us. In our unenlightened state we've convinced ourselves that we're infernal creatures living and dying on the factory floor. Once we open our eyes, however, we discover that we are relatively high in the hierarchy of spiritual beings. In fact we are, each of us, the most important member of the middle management team – envied by the angels – feared by the spirits and demons. We are Solomon.

## Solomon's Secret #6

## It is our duty to master and redirect the lower forces to constructive ends.

Spiritual evolution does not occur in a vacuum. Our consciousness is raised because vibratory room has been made *above* to accommodate it. (We are promoted to boss when our boss is promoted to a bigger boss.) As above, so below. With authority comes responsibility. Once awakened to our true spiritual status we realize that we are actually in charge of a roughneck crew of demons (aspects of our lower consciousness). Unless we immediately demonstrate who's the boss and get these guys busy working on our "Temple" they will soon gain the upper hand and return to running amuck at our expense.

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[60] From the Master Mason Degree lecture.

This secret is innocuously revealed to the newly raised Master Mason when he is told:

> "As a Master Mason you are authorized to correct the irregularities of your less informed brethren, to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices."

His completed Temple is the microcosmic replica in stone of Deity Itself, fashioned so perfectly it reflects the macrocosmic perfection of God.

## Solomon's Secret #7

## As we are raised – so must we raise.

In the previous chapter I wrote that as long as the magician remains plugged in to *that which is above*, he or she is simultaneously plugged into (and must begin to master) *that which is below*. The seventh Secret of Solomon adds that not only is it our duty to master and direct the *spirits* beneath us, we must also, as we advance, make sure they advance as well. It does us no good to raise our own status if we are unwilling to raise the status of those beneath us. In fact, failure to do so immediately disconnects us from the source and unplugs us from the magical circuitry of the cosmos.

The great nineteenth century magician, Eliphaz

Levi wrote a marvelous little poem called *The Magician* that perfectly illustrates this greatest of Solomon's Secrets. I can think of no better way to conclude this portion of the book and prepare you to appreciate what follows.

### *The Magician* [61]

O Lord, deliver me from hell's great fear and gloom!
Loose thou my spirit from the larvae of the tomb!
I seek them in their dread abodes without affright:
On them will I impose my will, the law of light.

I bid the night conceive the glittering hemisphere.
Arise, O sun, arise!  O moon, shine white & clear!
I seek them in their dread abodes without affright:
On them will I impose my will, the law of light.

Their faces and their shapes are terrible and strange.
These devils by my might to angels I will change.
These nameless horrors I address without affright:
On them will I impose my will, the law of light.

These are the phantoms pale of mine astonied view,
Yet none but I their blasted beauty can renew;
For to the abyss of hell I plunge without affright:
On them will I impose my will, the law of light.

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[61] *The Magician* [Translated from Eliphaz Levi's version of the famous Hymn] *The Equinox Vol. I (1).* London, Spring 1909. Reprint. (York Beach, ME: Weiser Books, 2006). p. 109.

# PART TWO

# THE MAGIC OF SOLOMON

# INTRODUCTION
## ELEMENTS OF SPIRIT EVOCATION

"…Magick is as mysterious as mathematics, as empirical as poetry, as uncertain as golf, and as dependent on the personal equation as Love."
~ Aleister Crowley[62]

This section is comprised of excerpts from *The Goetia, The Lesser Key of Solomon the King (Clavicula Solomonis Regis)*,[63] including the list of the seventy-two traditional spirits, their attributes and abilities, together with their magical seals. I realize that for many this material will seem a bit incongruous to that of the first section of this little book, and I expect that there will be those who might not see any connection whatsoever. If that is the case, I have (at least partially) failed in my attempt awaken the archetypal Solomon within the reader's psyche, and I hope this little introduction will serve as a proper segue.

For scholarly or practical purposes, the material that follows is not meant to serve as a replacement for the full, unabridged text.[64] Nor by its inclusion am I suggesting that everyone who reads this work should immediately begin the practice of summoning spirits. I am, however, hoping that once you are acquainted with the methods by which the ancient magician used the instruments of legend, myth and imagination to gain mastery over his or her world, you might realize how you might use the same tools to transform areas of your own life and circumstances.

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[62] Aleister Crowley, *Magick, Liber ABA, Book Four.* Second Revised Edition, ed. Hymenaeus Beta. (York Beach, ME: Weiser Books, Inc.1997). p. 193.

[63] *The Goetia: The Lesser Key of Solomon the King: Clavicula Salomonis Regis, Book One.* Translated by Samuel Liddell MacGregor Mathers: edited, annotated and introduced with additions by Aleister Crowley: Illustrated Second Edition with new annotations by Aleister Crowley: Edited by Hymenaeus Beta. (York Beach, ME: Weiser Books. 1995). Used with permission.

[64] *Ibid.*

But before plunging directly into the excerpts from this remarkable work, I encourage you to review Chapter Eleven where I outlined the basic character and operating procedures for this kind of sorcery. Also, I'm sure many readers may still have questions concerning Solomonic magic in general, and *Goetia* in particular. So, in an attempt to preemptively address some of these issues, I will (by the magic of imagination) split myself in two – half the hypothetical and ruthlessly inquisitive owner of this book – the other half, the kindly old author and magician.

### Question #1.

### **Do you actually expect me to believe this kind of magic works?**

No. I don't expect anyone to *believe* anything. Magic is psychological art form not a belief system (unless, of course you consider the concept of 'cause and effect' to be a belief system). I am expecting, however, that you will withhold absolute judgment about the efficacy of such exercises until such time you actually perform a Goetic evocation for yourself.

I have on numerous occasions, over the last thirty, years evoked a number of the spirits of the *Goetia* utilizing the basic formula outlined in the *Lesser Key of Solomon*. I have also taught others to do the same. If success is measured by whether or not the stated purpose of the exercise was regularly achieved, then my personal experiences (and reports from others with whom I've had personal contact) lead me to affirm categorically that this kind of magic does indeed work.

## Question #2.
## **Are the spirits real or imaginary?**

I can only offer my personal opinion based upon conclusions I have drawn as the result of my own experiences with this kind of exercise. There are many very knowledgeable individuals who disagree with my assumptions. Some think I've taken the "magic" out of the magic by over analyzing the process and making things too psychological. Others think my views of the art aren't agnostic enough – that my views are naïve and overly mystical and romantic.

I offer no rebuttal to either of these charges other than to say, spirits are as real as the powers they personify. To quote my literary alter ego, Rabbi Lamed Ben Clifford,[65] "The spirits are both real and imaginary – but most of us do not realize how real our imagination is."[66]

For example; I don't *believe* in the existence of an objective, tangible entity who lives at the North Pole and flies around the world on Christmas Eve delivering gifts to everyone – but I know for a fact that there is a real and magical *spirit* of mad generosity personified merrily in the minds of billions of people as Santa Claus. In fact, each year (during the months when this spirit is at the zenith of its power to possess people) this subjective, intangible spirit is in a very real way responsible for the manifestation of an unimaginable number of material objects and immeasurable wealth and happiness.

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[65] Lon Milo DuQuette. *The Chicken Qabalah of Rabbi Lamed Ben Clifford.* (York Beach, ME: Weiser Books, Inc. 2001)

[66] *Ibid.* p 132.

But beware! The same letters that spell "Santa" also spell "Satan." This spirit also has a dark and evil side. When not properly understood, evoked, and controlled he can be a cynical and destructive demon who during his icy season routinely brings gifts of family strife, suffocating debt, regret, depression, and suicide.

There are those who agree with the great twentieth-century magician, Aleister Crowley, who wrote in his introduction to *Goetia*, "The spirits of the *Goetia* are portions of the human brain."[67] While I'm not sure I altogether agree, Mr. Crowley certainly provides us with food for thought. How often have we heard that humans actually use only a tiny percentage of our brains? Who knows what god-like powers we could exercise if we used more of our brains?

Imagine that we could divide that unused part of the brain into seventy-two sections (the seventy-two spirits of the *Goetia*) – each section a living representative of a specific and unique psychic or intellectual power we are presently not using (the attributes and powers of the spirit). We assign each of those sections a mythological name (*i.e.*, Furfur or Orobas) and a symbol (the seal of the spirit) that we can gaze upon during altered states of consciousness (induced by the rituals of preparation, the incense, babbling strings of incomprehensible words, etc.) whereby we isolate, activate, and employ that portion of the brain.

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[67] Op cit. p. 17.

Instead of thinking of the spirits as portions of physical brain tissue, however, it might be more accurate (and just as practical) to view them as portions of the subconscious *mind*. As the pioneers of quantum physics are suggesting and demonstrating, the influence of the mind transcends the tiny confines of the human cranium and operates on multiple dimensions unencumbered by the limits of time and space. Tinkering with the subconscious mind is in a very real way tinkering with cosmos, and since prehistoric times the people who've tinkered with their subconscious minds the most have been called magicians.

## Question #3.

## The text says that many of the spirits have very odd and archaic powers that I have absolutely no interest in. If the spirits are merely portions of my brain (or mind) why on earth would I have a section dedicated to *fetching horses* or attaining *prelacies* or lighting *seeming Candles upon the Graves of the Dead*?

It will become immediately obvious to the reader that the text is written in an odd and archaic style. There is a simple reason for this. It is an odd and archaic document. As I mentioned in Chapter Eleven, the original manuscripts date from 1697 and represent updated versions of far older material. Even though the world has changed a lot since then our daily lives are in essence remarkably similar to our ancestors'. We may not have the need of horses, or church honors, or the power to illuminate graves, but we still need a car, career advancement, and some of us occasionally need the wit and eloquence to write and deliver a eulogy.

Selecting the proper spirit to perform the specific task you need is a vital component of the magical operation. Some are very obvious as in the case of #10, Buer, who is said to healeth all distempers. Others are not so obvious and take a little thought and imagination. Being able to recognize your particular problem metaphorically expressed as the power to understand birds, or causing trees to bend at your will is the first step to impressing your subconscious mind with the essence of the issue you need resolved. A "bird" needn't be a crow or a canary. It could be a chattering gossip, or a biology test. The power to "bend a tree" may suggest the ability to overcome stiff resistance to your ideas or proposals.

### Question #4.

### In the first section of this book you spent a lot of time demonstrating that the Old Testament Patriarchs, David, Solomon and others were not historical characters, yet the Lesser Key of Solomon is filled with references to these characters. Are you asking us to again believe in fables?

Yes and no. Of course these Bible characters and stories are myths and fables. But myths and fables come from (and profoundly affect) the deepest strata of the human psyche. Most of us are happy to suspend our disbelief for a few hours within the dark confines of a movie theatre. That same imaginative ability is the cornerstone of magic – a powerful tool that most of us use only for sex, entertainment and diversion. If used with skill and understanding, however, it is the perfect tool to help us break out of our present narrow stream of consciousness.

Recall from Chapter Eleven that I asked you to view these operations not as a magical ceremony but as a psychological exercise – a psychodrama whereby we call forth and isolate previously uncontrolled potentialities within ourselves and redirect their heretofore chaotic energies. The medieval magician didn't think in psychological terms at all. He or she believed quite passionately in the Old Testament God (under a host of names), and the supernatural powers of the Biblical Patriarchs, David and Solomon.

In a way this gave the ancient practitioner a decided advantage over the modern practitioner who must either, *a*) like a true 'method actor' (or a participant in a roll-playing game) find a way to temporarily step out of the rational flow of consciousness into the classic magical world with its existing rules and characters; or *b*) somehow create a comparable magical world with a mythological hierarchy that personifies his or her understanding and beliefs.

Both categories can be equally effective. I personally know several Solomonic magicians (including the great modern master of *Goetic* evocation, Poke Runyon[68]) who whole-heartedly embrace the art form of the classic *Goetic* workings. They operate by-the-book and, as much as humanly possible, conform with every instruction found in the text. They wear the proper attire, construct and use the proper magical tools and equipment, observe the proper hours, memorize all the conjurations and constraints – everything. It offends their sense of art (and after all, magic is an art) if the instructions in the classic text are violated. It bolsters their magical confidence to know in their hearts they are doing things just like the ancient practitioners. Doing this is the *yoga* – the *Zen* of their art.

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[68] Carroll (Poke) Runyon. *The Book of Solomon's Magick.* (Pasadena, CA: Church of the Hermetic Science, Inc., 1996).

Personally, I fall more easily into category *b*. My sense of art is not at all offended by amending or discarding portions of the classic text. While I take pains to conform to the basic formula and follow the order of ceremony of the classic system, I've customized everything else to harmonize with my own spiritual worldview. With a little thought anyone else can do the same.

### Question #5.

### **Under what circumstances is it appropriate to evoke a spirit?**

Ultimately, only the individual magician can determine when it is or is not appropriate to use Solomonic magic to evoke a spirit. However, my experience of what has and has not worked for me in the past leads me to make the following observations:

First, you must have a problem – a real problem. But before enlisting the aid of spirit to resolve the problem, you must have done everything in your power to take care of the matter by regular means on the physical plane. That's magic too. If your neighbor's thoughtless midnight tuba playing is ruining your sleep, your health, and your ability to stay awake at work – if you've asked him to stop – if you've called the police and they didn't help – if you've tried to enlist the help of other neighbors – if you've marched next door and punched the inconsiderate idiot in his tuba-tooting lip – if you've tried everything right here on earth – then maybe it is time to at least consider a magical remedy. However, if you haven't exhausted all other measures it would be cowardly and unwise to magically tinker with your precious subconscious mind just to force some poor spirit to do your dirty work.

Secondly, the problem you wish resolved must be a personal matter. You can't do magic for someone else. When you formally evoke a spirit you are evoking an adventure. Adventures are not always pleasant and sometimes dangerous, even deadly. At the conclusion of the adventure, however, if you survive, you'll emerge from the experience a better, wiser, braver, *cooler* person. No one else can take your adventure for you and you cannot take the adventure for someone else. Therefore, your reasons for evoking a spirit must be entirely personal. You wouldn't expect to reap the benefits of psychotherapy by sending someone else to replace you on the analyst's couch.

Thirdly, you must feel totally justified in doing what you are about to do. You must have a deep emotional involvement in the matter you wish resolved. If you aren't convinced of your motive – if you aren't reaching to the very bottom of the visceral 'hell' of your frustration – your anger, then you are not touching the level of consciousness where these beasties exist.

Furthermore, once you have evoked it into the Triangle you must be able to consider the spirit the *personification of your problem* (for in essence that is what it is). You have every reason to be mad at it. The spirit *is* your problem. It's always been your problem. For the first time in your life you have isolated it and can now focus the full force of your righteous anger and indignation – not at your spouse, not at your boss, not at your kids, or your dog, or the government – but at the real source of your problem. It has to listen to you so you better know what you want to tell it. It's either going to shape up and do what you command or you are going to annihilate it.

My last little word of advice is: "Don't make deals with the spirit." In a very real way you've been unconsciously making deals with the spirit your whole life. That's why you have your problem. The whole ceremony is your formal way of branding your subconscious mind with the idea that you are through making deals with this tangled piece of *ignorance*, *flawed perception*, *fear, vice, or addiction*, (take your pick they're all demons).

Do you see the plot of this psychodrama? Do you see the method to the madness? Once you've voluntarily reprogrammed your subconscious mind with a traumatic little experience like this you become in essence a different person. Different things start happening to you when you become a different person. If all goes well one of those things will be the solution to your problem.

## Question #6.

## All these lengthy and verbose conjurations, constraints, and curses – Do I have to memorize and recite them? What purpose do they serve?

Obviously, in order to get yourself in a 'place' where the idea of talking to a spirit seems like a perfectly normal thing to do, you must 'be' in an altered state of consciousness. There are lots of ways to induce altered states including the use of psychoactive chemicals, plants, and herbs. While these substances have always had their place in the mystical life of human beings, to the disappointment of many they do not mix well with this kind of magic. The problem stems from the fact that it is very easy to induce an altered state of consciousness by ingesting drugs, it is difficult (if not impossible) to return to objective consciousness at the precise moment in the ceremony when it is vitally important that you do so. This can be a very dangerous situation in which to find oneself. The traditional methods may be less colorful and glamorous (and I mean 'glamorous' in the most magical sense of the term), but they are safer and far more predictable than drugs.

In the same way the modern devotee of Transcendental Meditation repeats a mantra in order to step out of the stream of everyday consciousness, the ancient magician (and the modern Solomonic purist) memorized and recited page upon page of conjurations filled with strings of strange sounding names and magic words. Curiously, these words don't necessarily have to mean anything – in fact, the more corrupt and meaningless the words are the more effective they are in triggering the desired effect upon the magician's consciousness. Eventually, the tedium (even the absurdity of what one is doing) causes the mind to rebel and slip into the desired "space."

In my opinion the modern magician is better served by composing his or her own customized conjuration (or conjurations). For me it is unduly distracting to engage in name dropping of Bible characters I know never existed and deities I don't worship. In either case, the most important element of the conjuration comes at the very beginning where the magician, like the legendary Solomon, affirms his or her connection with Supreme Deity. This is the moment when we consciously insert ourselves in the spiritual hierarchy of the cosmos.

### Question #7.

### In answer to question #3 you said that you conform to the basic formula and follow the order of ceremony of the classic system. Can you outline the basic formula and order of operation?

The best way for you to determine for yourself what the basic formula and order of ceremony is to first acquaint yourself with the following excerpts from the *Lesser Key of Solomon*. Then, if you are passionate enough to explore this kind of magic, acquaint yourself with the full text and other material currently available (see Bibliography).

Below is an outline of my basic operating procedure:

## Motive and Justification

Before I begin I ask myself:

1). Do I truly have a good reason to raise the spirit?

2). Do I feel absolutely justified in doing so?

3). Do I have a sufficient emotional tie to the object of the operation?

4). Is it my unambiguous will to succeed in the operation?

5). Do I have the courage to plumb the depths of my subconscious ‘hell’ to achieve my ends?

## Preparation of Temple

1). In a clean, uncluttered room, I draw, tape, or otherwise create a Circle approximately nine feet in diameter. Just inside the perimeter of the Circle, I write (or place placards displaying) divine names sacred to me.

2). About three feet east of the circle, I draw, tape or otherwise create a Triangle, each side measuring two and a half feet. Upon the sides of the Triangle I write (or place placards displaying) words of power sacred to me.

3). Inside the Triangle, I draw, tape, or otherwise create a circle. In the center of the circle within the Triangle, I place an incense burner, incense, and a paper copy of the seal of the spirit I intend to evoke.

## Preparation of the Magician

1). Prior to the ceremony I quietly bathe with the full intention of cleansing my body in preparation for this serious work.

2). I put on a clean magical robe or insignia representative of my initiatory grade.

3). I pin to my magical robe a cloth patch or paper bearing the image of the Hexagram of Solomon (representing my connection to the Supreme Consciousness).

4). I arm myself with my magic wand, and place around my neck a medallion displaying the spirit's seal on one side and the Pentagram of Solomon on the reverse (representing among other things my connection to the spirit). I show both sides to the spirit upon its arrival.

## Preliminary Ceremony

1). I remove my footwear and enter the Circle.

2). I ceremonially cleanse the Circle by sprinkling clean water in the east, south, west, and north.

3). I ceremonially consecrate and bless the Circle by elevating a lit candle in the east, south, west, and north.

4). I formally banish the Temple by performing a banishing ceremony with which I am familiar. (Banishing rituals can be found in any elementary work on modern magic.) [69]

5). I then pause and pray. That is, I quietly center myself and with willful intent make contact with the highest consciousness I am capable of imagining. I visualize myself in the presence of this Supreme Intelligence and when the visualization is strong I invoke that presence into myself so that I feel that I'm a perfect reflection of Deity. This is

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[69] Lon Milo DuQuette, *Tarot of Ceremonial Magick.* (York Beach, ME: Weiser Books, 1995). pp. 215 – 217.

Solomon's Secret, and the ceremony should not proceed until this invocation is achieved.

## The Evocation

1). From this exalted state of mind I focus my attention on the Triangle and begin my conjuration. (My conjuration is a combination of phrases from the classic text, my own compositions, 'barbarous words of evocation' found in other material, and certain 'Calls" in the angelic tongue known as Enochian.) I repeat the conjuration as many times as necessary to achieve (what I can only describe as) an irrational state of consciousness.

2). I continue until the spirit 'appears.' (Please note that for me the spirit seldom appears to my physical eyes. Its presence is nonetheless unambiguously felt. The sensation of the spirit's presence is often so tangible that the novice often becomes stunned and looses sight of the purpose of the operation.)

3). Even though I consider the spirit to be the cause of my problem, I nonetheless remember it is also the key to the solution. I greet the spirit with cool courtesy upon its arrival.

4). I firmly, yet politely, give it a specific, well-thought-out charge, and demand a positive answer from the spirit that it agrees to perform what I demand. During the ceremony I resist any temptation to amend or otherwise compromise my original demands. (Such thoughts that arise during the ceremony are the spirit's desperate attempt to strike a compromise. The evocation is a formal statement that from now on there'll be no more of that!)

5). Before dismissing it, I remind the spirit that it is now my servant and that if it serves me well, I will see it is raised in spiritual status even as I am raised. However, if it does not serve me well, I will have not any compunction about conjuring it once again, burning its seal and utterly annihilating it.

6). I then give it license to depart, being careful to stipulate that it carry out my orders without harm to me, my loved ones, or any entity living or abstract for whom I hold affection or goodwill.

7). Finally, I banish the Temple as in the beginning, and wait until such time as I cannot feel any residue of the spirit's presence.

## After the Ceremony

1). I do everything I can to 'snap out of it' and return to everyday objective consciousness. (This is why drugs are a horrible idea!) If I can't shake the 'spooky' feeling, I banish again, and again, until I do.

2). I break down the Temple and put everything back in their sacred little containers, including the spirit's seal that was in the Triangle, which I place in a special box that no one else should ever touch.

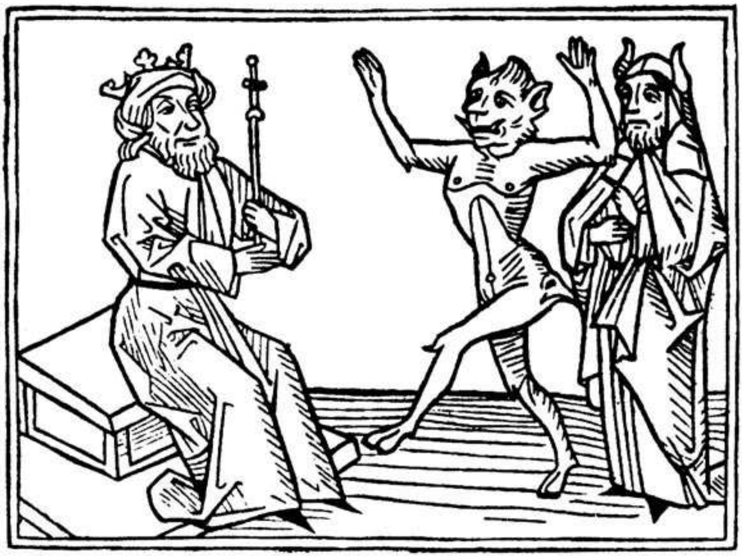
3). While the experience is still fresh in my mind, I sit down and write a detailed record of the operation in my diary.

## Did it work?

The charge to the spirit should have been so worded that I know within a specified time period whether or not the spirit is doing its job. Failure of the spirit to perform as promised requires that I evoke it again and issue a threat. Failing again, I re-evoke and torment the spirit in the firebox. Failing again, I re-evoke for the purpose of destroying the seal and the spirit completely.

One shouldn't feel too discouraged if the operation at first appears to be a complete failure. Maybe you don't get your sweetheart – maybe you don't win the lottery. The hell you put yourself through as you wrestle and curse and torture the spirit to comply with your orders is a spiritual adventure *par excellent* and will teach you things about yourself you never knew before – things you might not be comfortable knowing – things you might want to change – and you will have done it all in the privacy of your own home, without having to abuse, traumatize, or destroy anything more sensitive than a scrap of paper.

Critics of *Goetia* warn that this kind of magic brings out the worst us. They are absolutely correct – but that's exactly what it is supposed to do – bring out the worst in us so we, like Solomon, may either make it better or expunge it from our lives. I hope that by familiarizing yourself with how the ancient magician went about this work you will understand how to apply the formula of Solomon's Key to your own spiritual quest.



The Demon Belial before King Solomon.
(by Jacobus de Teramo)

*And of the speech of the beasts and the birds there was nothing hidden from him, [Solomon] and he forced the devils to obey him by his wisdom. And he did everything by means of the skill which God gave him when he made supplication to Him.*

~ Excerpt from *The Kebra Nagast*
Ethiopian Holy Boo*k*

# EXCERPTS FROM THE GOETIA
# THE LESSER KEY OF SOLOMON THE KING

*(Clavicula Salomonis Regis)* [70]

*"Everyday needs gave rise to Goetia … it is rooted in an old tradition. Its spirits offer a means of improving one's lot in life, addressing the entire spectrum of human concerns, from preferment and wealth to sex and knowledge."*

~ Hymenaeus Beta[71]

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[70] See footnote 63.

[71] *The Goetia*. Op cit. p. xxiii.

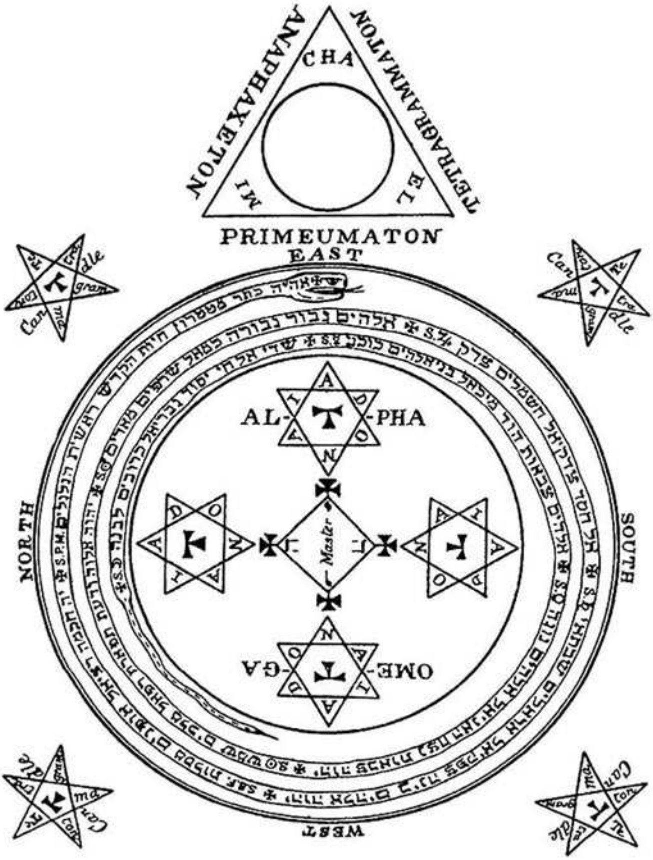
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*Figure A.*
The Magical Circle and Magical Triangle.

# THE MAGICAL REQUISITES

## THE MAGICAL CIRCLE

THIS is the Form[72] of the Magical Circle of King Solomon, the which he made that he might preserve himself therein from the malice of these Evil Spirits. (See *Figure A*.) This Magical Circle is to be made 9 feet across, and the Divine Names are to be written around it, beginning at EHYEH, and ending at LEVANAH, Luna.

## THE MAGICAL TRIANGLE OF SOLOMON

THIS is the Form of the Magical Triangle, into the which Solomon did command the Evil Spirits. It is to be made at 2 feet distance from the Magical Circle and it is 3 feet across. (See *Figure A*) Note that this triangle is to be placed toward that quarter whereunto the Spirit belongeth. And the base of the triangle is to be nearest unto the Circle, the apex pointing in the direction of the quarter of the Spirit. Observe thou also the Moon in thy working, as aforesaid, etc. Anaphaxeton is sometimes written Anepheneton.

## THE HEXAGRAM OF SOLOMON

THIS is the Form of the Hexagram of Solomon, (See *Figure B*.) the figure whereof is to be made on parchment of a calf's skin, and worn at the skirt of thy white vestment, and covered with a cloth of fine linen white and pure, the which is to be shown unto the Spirits when they do appear, so that they be compelled to take human shape upon them and be obedient.

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[72] The reader is asked to please excuse the irregularities in spelling, punctuation, capitalization, and grammar in the text. They are characteristic of the original texts and have been retained throughout.

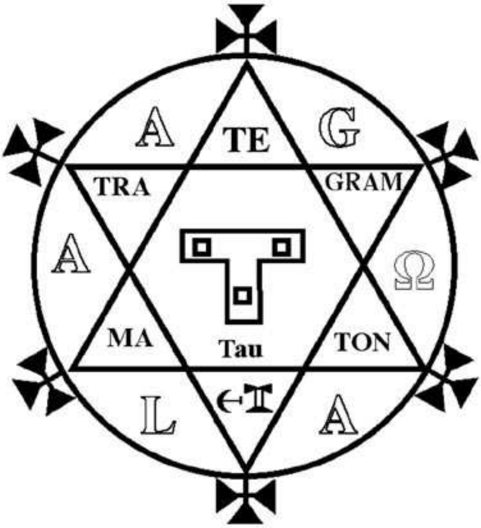
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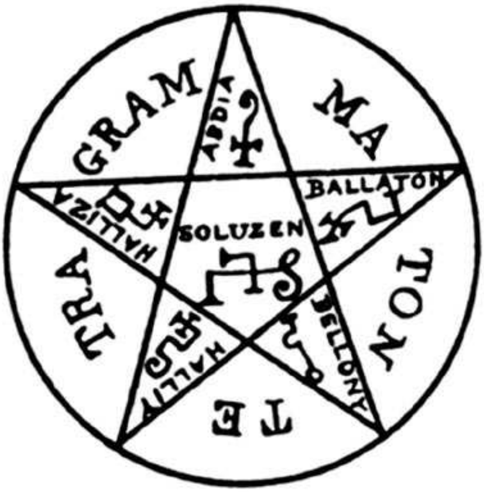
*Figure B.*
The Hexagram of Solomon.

## THE PENTAGRAM OF SOLOMON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MA
BALLATON
HALLIZA
SOLUZEN
TRA
TON
HALLY
BELLONY
TE

*Figure C.*
The Pentagram of Solomon.

THIS is the Form of Pentagram of Solomon, (See *Figure C.*) the figure whereof is to be made in Sol or Luna (Gold or Silver), and worn upon thy breast; having the Seal of the Spirit required upon the other side thereof. It is to preserve thee from danger, and also to command the Spirits by.

## THE MAGIC RING OR DISC OF SOLOMON

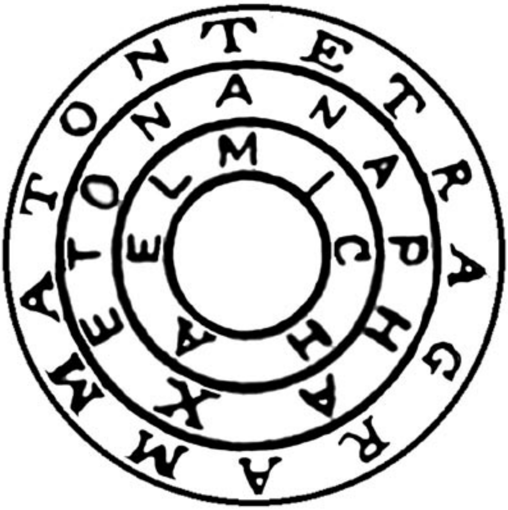
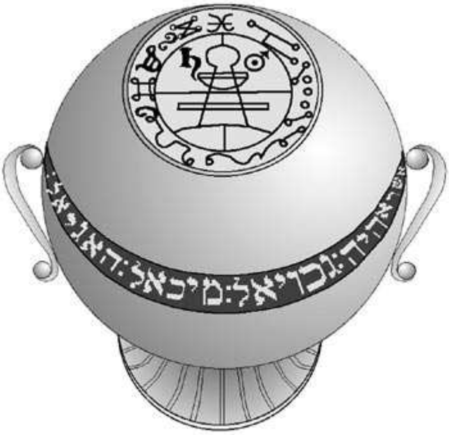


*Figure D.*
The Magic Ring or Disc of Solomon.

THIS is the Form of the Magic Ring, or rather Disc, of Solomon, (See *Figure D.*) the figure whereof is to be made in gold or silver. It is to be held before the face of the exorcist to preserve him from the stinking sulphurous fumes and flaming breath of the Evil Spirits.



## THE VESSEL OF BRASS

*Figure E.*
The Vessel of Brass.

THIS is the Form of the Vessel of Brass wherein King Solomon did shut up the Evil Spirits, etc. (See *Figure E).*

## THE SECRET SEAL OF SOLOMON

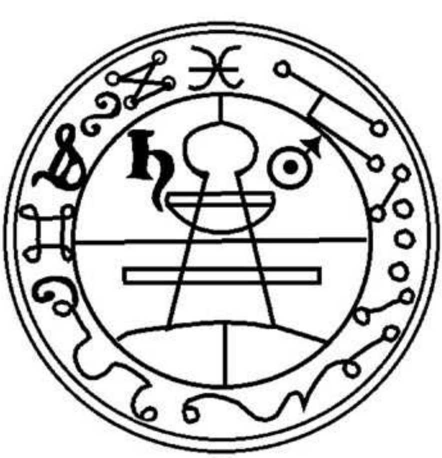


*Figure F.* The Secret Seal of Solomon.

THIS is the Form of the Secret Seal of Solomon, (See *Figure F*) wherewith he did bind and seal up the aforesaid Spirits with their legions in the Vessel of Brass.

This seal is to be made by one that is clean both inwardly and outwardly, and that hath not defiled himself by any woman in the space of a month, but hath in prayer and fasting desired of God to forgive him all his sins, etc.

It is to be made on the day of Mars or Saturn (Tuesday or Saturday) at night at 12 o'clock, and written upon virgin parchment with the blood of a black cock that never trode hen. Note that on this night the moon must be increasing in light (i.e., going from new to full) and in the Zodiacal Sign of Virgo. And when the seal is so made thou shalt perfume it with alum, raisins dried in the sun, dates, cedar, and lignum aloes.

Also, by this seal King Solomon did command all the aforesaid Spirits in the Vessel of Brass, and did seal it up with this same seal. He by it gained the love of all manner of persons, and overcame in battle, for neither weapons, nor fire, nor water could hurt him. And this privy seal was made to cover the vessel at the top withal, etc.

## THE OTHER MAGICAL REQUISITES

THE other magical requisites are: a sceptre, a sword, a mitre, a cap, a long white robe of linen, and other garments for the purpose;[73] also a girdle of lion's skin three inches broad, with all the names written about it which be round the outmost part of the Magical Circle. Also perfumes, and a chafing-dish of charcoal kindled to put the fumes on, to smoke or perfume the place appointed for action; also anointing oil to anoint thy temples and thine eyes with; and fair water to wash thyself in. And in so doing, thou shalt say as David said:

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[73] In many codices it is written "a scepter or sword, a mitre or cap." By the "other garment" would be meant not only under-garments, but also mantles of different colors.

### THE ADORATION AT THE BATH

"THOU shalt purge me with hyssop, O Lord! and I shall be clean: Thou shalt wash me, and I shall be whiter than snow."

And at the putting on of thy garments thou shalt say:

### THE ADORATION AT THE INDUING OF THE VESTMENTS

"BY the figurative mystery of these holy vestures (or of this holy vestment) I will clothe me with the armour of salvation in the strength of the Most High, ANCOR; AMACOR; AMIDES; THEODINIAS; ANITOR; that my desired end may be effected through Thy strength, O ADONAI! unto Whom the praise and glory will for ever and ever belong! Amen!"

After thou hast so done, make prayers unto God according unto thy work, as Solomon hath commanded.

# THE CONJURATIONS

## THE CONJURATION TO CALL FORTH ANY OF THE AFORESAID SPIRITS.

I DO invocate and conjure thee, O Spirit, N.;[74] and being with power armed from the SUPREME MAJESTY, I do strongly command thee, by BERALANENSIS, BALDACHIENSIS, PAUMACHIA, and APOLOGIÆ SEDES; by the most Powerful Princes, Genii, Liachidæ, and Ministers of the Tartarean Abode; and by the Chief Prince of the Seat of Apologia in the Ninth Legion, I do invoke thee, and by invocating conjure thee. And being armed with power from the SUPREME MAJESTY, I do strongly command thee, by Him Who spake and it was done, and unto whom all creatures be obedient. Also I, being made after the image of GOD, endued with power from GOD and created according unto His will, do exorcise thee by that most mighty and powerful name of GOD, EL, strong and wonderful; O thou Spirit N. And I command thee and Him who spake the Word and His FIAT was accomplished, and by all the names of GOD. Also by the names ADONAI, EL, ELOHIM, ELOHI, EHYEH, ASHER EHYEH, ZABAOTH, ELION, IAH, TETRAGRAMMATON, SHADDÄI, LORD GOD MOST HIGH, I do exorcise thee and do powerfully command thee, O thou Spirit N., that thou dost forthwith appear unto me here before this Circle in a fair human shape, without any deformity or tortuosity. And by this ineffable name, TETRAGRAMMATON IEHOVAH, do I command thee, at the which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembleth, and all the hosts of the celestials, terrestrials, and infernals, do tremble together, and are troubled and confounded. Wherefore come thou, O Spirit N., forthwith, and without delay, from any or all parts of the world wherever thou mayest be, and make rational answers unto all things that I shall demand of thee. Come thou peaceably, visibly, and affably, now, and without delay, manifesting that which I shall desire. For thou art conjured by the name of the LIVING and TRUE GOD, HELIOREN, wherefore fulfill thou my commands, and persist thou therein unto the end, and according unto mine interest, visibly and affably speaking unto me with a voice clear and intelligible without any ambiguity.

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[74] Here interpolate the name of the Spirit desired to be invocated. In some of the Codices there are faint variations in the form of wording of the conjurations, but not sufficient to change the sense, e.g., "Tartarean abode" for "Tartarean seat," etc.

REPEAT this conjuration as often as thou pleasest, and if the Spirit come not yet, say as followeth:

## THE SECOND CONJURATION

I DO invocate, conjure, and command thee, O thou Spirit N., to appear and to show thyself visibly unto me before this Circle in fair and comely shape, without any deformity or tortuosity; by the name and in the name IAH and VAU, which Adam heard and spake; and by the name of GOD, AGLA, which Lot heard and was saved with his family; and by the name IOTH, which Jacob heard from the angel wrestling with him, and was delivered from the hand of Esau his brother; and by the name ANAPHAXETON[75] which Aaron heard and spake and was made wise; and by the name ZABAOTH,[76] which Moses named and all the rivers were turned into blood; and by the name ASHER EHYEH ORISTON, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses, destroying all things; and by the name ELION, which Moses named, and there was great hail such as had not been since the beginning of the world; and by the name ADONAI, which Moses named, and there came up locusts, which appeared upon the whole land, and devoured all which the hail had left; and by the name SCHEMA AMATHIA which Ioshua called upon, and the sun stayed his course; and by the name ALPHA and OMEGA, which Daniel named, and destroyed Bel, and slew the Dragon; and in the name EMMANUEL, which the three children, Shadrach, Meshach and Abednego, sang in the midst of the fiery furnace, and were delivered; and by the name HAGIOS; and by the SEAL[77] OF ADONI; and by ISCHYROS, ATHANATOS, PARACLETOS; and by O THEOS, ICTROS, ATHANATOS; and by these three secret names, AGLA, ON, TETRAGRAMMATON, do I adjure and constrain thee. And by these names, and by all the other names of the LIVING and TRUE GOD, the LORD ALMIGHTY, I do exorcise and command thee, O Spirit N., even by Him Who spake the Word and it was done, and to Whom all creatures are obedient; and by the dreadful judgments of GOD; and by the uncertain Sea of Glass, which is before the DIVINE MAJESTY, mighty and powerful; by the four beasts before the throne, having eyes before and behind; by the fire round about the throne; by the holy angels of

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[75] Or "Anapezeton."

[76] Or "Tzabaoth."

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[77] In some "By the Seat of Adonai" or " By the Throne of Adonai." In thses conjuration and elsewhere in the body of the text I have given the divine names as correctly as possible.

Heaven; and by the mighty wisdom of GOD; I do potently exorcise thee, that thou appearest here before this Circle, to fulfil my will in all things which shall seem good unto me; by the Seal of BASDATHEA BALDACHIA; and by this name PRIMEUMATON, which Moses named, and the earth opened, and did swallow up Kora, Dathan, and Abiram. Wherefore thou shalt make faithful answers unto all my demands, O Spirit N., and shalt perform all my desires so far as in thine office thou art capable hereof. Wherefore, come thou, visibly, peaceably, and affably, now without delay, to manifest that which I desire, speaking with a clear and perfect voice, intelligibly, and to mine understanding.

IF HE come not yet at the rehearsal of these two first conjurations (but without doubt he will), say on as followeth; it being a constraint:

## THE CONSTRAINT

I DO conjure thee, O thou Spirit N., by all the most glorious and efficacious names of the MOST GREAT AND INCOMPREHENSIBLE LORD GOD OF HOSTS, that thou comest quickly and without delay from all parts and places of the earth and world wherever thou mayest be, to make rational answers unto my demands, and that visibly and affably, speaking with a voice intelligible unto mine understanding as aforesaid. I conjure and constrain thee, O thou Spirit N., by all the names aforesaid; and in addition by these seven great names wherewith Solomon the Wise bound thee and thy companions in a Vessel of Brass, ADONAI, PREYAI or PRERAI, TETRAGRAMMATON, ANAPHAXETON or ANEPHENETON, INESSENFATOAL or INESSENFATALL, PATHTUMON or PATHATUMON, and ITEMON; that thou appearest, here before this Circle to fulfil my will in all things that seem good unto me. And if thou be still so disobedient, and refusest still to come, I will in the power and by the power of the name of the SUPREME AND EVERLASTING LORD GOD Who created both thee and me and all the world in six days, and what is contained therein, EIE, SARAYÉ, and by the power of this name PRIMEUMATON which commandeth the whole host of Heaven, curse thee, and deprive thee of thine office, joy, and place, and bind thee in the depths of the Bottomless Pit or Abyss, there to remain unto the Day of the Last Judgment. And I will bind thee in the Eternal Fire, and into the Lake of Flame and of Brimstone, unless thou comest quickly and appearest here before this Circle to do my will. Therefore, come thou! in and by the holy names ADONAI, ZABAOTH, ADONAI, AMIORAN. Come thou! for it is ADONAI who commandest thee.

IF THOU hast come thus far, and yet he appeareth not, thou mayest be sure that he is sent unto some other place by his King, and cannot come; and if it be so, invocate the King as here followeth, to send him. But if he do not come still, then thou mayest be sure that he is bound in chains in hell, and that he is not in the custody of his King. If so, and thou still hast a desire to call him even from thence, thou must rehearse the general curse which is called the Spirits' Chain.

Here followeth, therefore, the Invocation of the King:[78]

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[78] It will depend on the quarter to which the Spirit is attributed, which of the four chief kings are to be invoked.

## THE INVOCATION OF THE KING

O THOU great, powerful, and mighty King AMAIMON, who bearest rule by the power of the SUPREME GOD EL over all spirits both superior and inferior of the Infernal Orders in the Dominion of the East; I do invocate and command thee by the especial and true name of GOD; and by that God that Thou Worshippest; and by the Seal of thy creation; and by the most mighty and powerful name of GOD, IEHOVAH TETRAGRAMMATON who cast thee out of heaven with all other infernal spirits; and by all the most powerful and great names of GOD who created Heaven, and Earth, and Hell, and all things in them contained; and by their power and virtue; and by the name PRIMEUMATON who commandeth the whole host of Heaven; that thou mayest cause, enforce, and compel the Spirit N. to come unto me here before this Circle in a fair and comely shape, without harm unto me or unto any other creature, to answer truly and faithfully unto all my requests; so that I may accomplish my will and desire in knowing or obtaining any matter or thing which by office thou knowest is proper for him to perform or accomplish, through the power of GOD, EL, Who created and doth dispose of all things both celestial, aërial, terrestrial, and infernal.

AFTER thou shalt have invocated the King in this manner twice or thrice over, then conjure the spirit thou wouldst call forth by the aforesaid conjurations, rehearsing them several times together, and he will come without doubt, if not at the first or second time of rehearsing. But if he do not come, add the “Spirits’ Chain” unto the end of the aforesaid conjurations, and he will be forced to come, even if he be bound in chains, for the chains must break off from him, and he will be at liberty:

## THE GENERAL CURSE, CALLED THE SPIRITS’ CHAIN, AGAINST ALL SPIRITS THAT REBEL

O THOU wicked and disobedient Spirit N., because thou hast rebelled, and hast not obeyed nor regarded my words which I have rehearsed; they being all glorious and incomprehensible names of the true GOD, the maker and creator of thee and of me, and of all the world; I DO by the power of these names the which no creature is able to resist, curse thee into the depth of the Bottomless Abyss, there to remain unto the Day of Doom in chains, and in fire and brimstone unquenchable, unless thou forthwith appear here before this Circle, in this triangle to do my will. And, therefore, come thou quickly and peaceably, in and by these names of GOD, ADONAI, ZABAOTH, ADONAI, AMIORAN; come thou! come thou! for it is the King of Kings, even ADONAI, who commandeth thee.

WHEN thou shalt have rehearsed thus far, but still be cometh not, then write thou his seal on parchment and put thou it into a strong black box;[79] with brimstone, assafœtida, and such like things that bear a stinking smell; and then bind the box up round with an iron wire, and bang it upon the point of thy sword, and hold it over the fire of charcoal; and say as followeth unto the fire first, it being placed toward that quarter whence the Spirit is to come:

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[79] This box should evidently be in metal or in something which does not take fire easily.

## THE CONJURATION OF THE FIRE

I CONJURE thee, O fire, by him who made thee and all other creatures for good in the world, that thou torment, burn, and consume this Spirit N., for everlasting. I condemn thee, thou Spirit N., because thou art disobedient and obeyest not my commandment, nor keepest the precepts of the LORD THY GOD, neither wilt thou obey me nor mine invocations, having thereby called thee forth, I, who am the servant of the MOST HIGH AND IMPERIAL LORD GOD OF HOSTS, IEHOVAH, I who am dignified and fortified by His celestial power and permission, and yet thou comest not to answer these my propositions here made unto thee. For the which thine averseness and contempt thou art guilty of great disobedience and rebellion, and therefore shall I excommunicate thee, and destroy thy name and seal, the which I have enclosed in this box; and shall burn thee in the immortal fire and bury thee in immortal oblivion; unless thou immediately come and appear visibly and affably, friendly and courteously here unto me before this Circle, in this triangle, in a form comely and fair, and in no wise terrible, hurtful, or frightful to me or any other creature whatsoever upon the face of earth. And thou shalt make rational answers unto my requests, and perform all my desires in all things, that I shall make unto thee.

AND if he come not even yet, thou shalt say as followeth:

## THE GREATER CURSE.[80]

NOW, O thou Spirit N., since thou art still pernicious and disobedient, and wilt not appear unto me to answer unto such things as I would have desired of thee, or would have been satisfied in; I do in the name, and by the power and dignity of the Omnipresent and Immortal Lord God of Hosts IEHOVAH TETRAGRAMMATON, the only creator of Heaven, and Earth, and Hell, and all that is therein, who is the marvellous Disposer of all things both visible and invisible, curse thee, and deprive thee of all thine office, joy, and place; and I do bind thee in the depths of the Bottomless Abyss there to remain until the Day of Judgment, I say into the Lake of Fire and Brimstone which is prepared for all rebellious, disobedient, obstinate, and pernicious spirits. Let all the company of Heaven curse thee! Let the sun, moon, and all the stars curse thee! Let the LIGHT and all the hosts of Heaven curse thee into the fire unquenchable, and into the torments unspeakable. And as thy name and seal contained in this box chained and bound up, shall be choked in sulphurous stinking substances, and burned in this material fire; so in the name IEHOVAH and by the power and dignity of these three names, TETRAGRAMMATON, ANAPHAXETON, and PRIMEUMATON, I do cast thee, O thou wicked and disobedient Spirit N., into the Lake of Fire which is prepared for the damnèd and accursèd spirits, and there to remain unto the day of doom, and never more to be remembered before the face of GOD, who shall come to judge the quick, and the dead, and the world, by fire.

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[80] In some codices this is called "the Curse" only; but in one or two the "Spirits' Chain" is called "the Lesser Curse," and this is the "Greater Curse."

THEN the exorcist must put the box into the fire, and by-and-by the Spirit will come, but as soon as he is come, quench the fire that the box is in, and make a sweet perfume, and give him welcome and a kind entertainment, showing unto him the Pentacle that is at the bottom of your vesture covered with a linen cloth, saying:

## THE ADDRESS UNTO THE SPIRIT UPON HIS COMING

BEHOLD thy confusion if thou refusest to be obedient! Behold the Pentacle of Solomon which I have brought here before thy presence! Behold the person of the exorcist in the midst of the exorcism; him who is armèd by GOD and without fear; him who potently invocateth thee and calleth thee forth unto appearance; even him, thy master, who is called OCTINOMOS. Wherefore make rational answer unto my demands, and prepare to be obedient unto thy master in the name of the Lord:

> BATHAL OR VATHAT RUSHING UPON ABRAC! ABEOR COMING UPON ABERER![81]

THEN he or they will be obedient, and bid thee ask what thou wilt, for he or they be subjected by God to fulfil our desires and commands. And when he or they shall have appeared and showed himself or themselves humble and meek, then shalt thou rehearse:

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[81] In the Latin, "*Bathal vel Vathat super Abrac ruens! Absor veniens super Aberer!*" {Hence these are not names of G the V [God the Vast One] as it would be "*ruentis*," *venientis*."}

## THE WELCOME UNTO THE SPIRIT

WELCOME Spirit N., O most noble king[82] (or kings)! I say thou art welcome unto me, because I have called thee through Him who has created Heaven, and Earth, and Hell, and all that is in them contained, and because also thou hast obeyed. By that same power by the which I have called thee forth, I bind thee, that thou remain affably and visibly here before this Circle (or before this Circle and in this triangle) so constant and so long as I shall have occasion for thy presence; and not to depart without my license until thou hast duly and faithfully performed my will without any falsity.

THEN standing in the midst of the Circle, thou shall stretch forth thine hand in a gesture of command and say:

"BY THE PENTACLE OF SOLOMON HAVE I CALLED THEE! GIVE UNTO ME A TRUE ANSWER."

Then let the exorcist state his desires and requests.

And when the evocation is finished thou shalt license the Spirit to depart thus:

## THE LICENSE TO DEPART

O THOU Spirit N., because thou hast diligently answered unto my, demands, and hast been very ready and willing to come at my call, I do here license thee to depart unto thy proper place; without causing harm or danger unto man or beast. Depart, then, I say, and be thou very ready to come at my call, being duly exorcised and conjured by the sacred rites of magic. I charge thee to withdraw peaceably and quietly, and the peace of GOD be ever continued between thee and me. AMEN!

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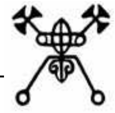
[82] Or whatever his dignity may be.

AFTER thou hast given the Spirit license to depart, thou art not to go out of the circle until he or they be gone, and until thou shalt have made prayers and rendered thanks unto God for the great blessings He hath bestowed upon thee in granting thy desires, and delivering thee from all the malice of the enemy the devil.

Also note! Thou mayest command these spirits into the Vessel of Brass in the same manner as thou dost into the triangle, by saying: “that thou dost forthwith appear before this Circle, in this Vessel of Brass, in a fair and comely shape,” etc., as hath been shown in the foregoing conjurations.

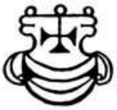
THESE be the 72 Mighty Kings and Princes which King Solomon Commanded into a Vessel of Brass, together with their Legions. Of whom BELIAL, BILETH, ASMODAY, and GAAP, were Chief. And it is to be noted that Solomon did this because of their pride, for he never declared other reason why he thus bound them. And when he had thus bound them up and sealed the Vessel, he by Divine Power did chase them all into a deep Lake or Hole in Babylon. And they of Babylon, wondering to see such a thing, they did then go wholly into the Lake, to break the Vessel open, expecting to find great store of Treasure therein. But when they had broken it open, out flew the Chief Spirits immediately, with their Legions following them; and they were all restored to their former places except BELIAL, who entered into a certain Image, and thence gave answers unto those who did offer Sacrifices unto him, and did worship the Image as their God, etc.

# SHEMHAMPHORASH



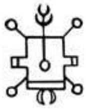
**The Seal of Bael.**

**(1.) Bael. –** The First Spirit is a King ruling in the East, called Bael. He maketh thee to go Invisible. He ruleth over 66 Legions of Infernal Spirits. He appeareth in diverse shapes, sometimes like a Cat, sometimes like a Toad, and sometimes like a Man, and sometimes all these forms at once. He speaketh hoarsely. This is his character which is used to be worn as a Lamen before him who calleth him forth, or else he will not do thee Homage.



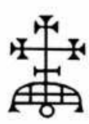
**The Seal of Agares.**

**(2.) Agares. –** The Second Spirit is a Duke called Agreas, or Agares. He is under the Power of the East, and cometh up in the form of an old fair Man, riding upon a Crocodile, carrying a Goshawk upon his fist, and yet mild in appearance. He maketh them to run that stand still, and bringeth back runaways. He teaches all Languages or Tongues presently. He hath power also to destroy Dignities both Spiritual and Temporal, and causeth Earthquakes. He was of the Order of Virtues. He hath under his government 31 Legions of Spirits. And this is his Seal or Character which thou shalt wear as a Lamen before thee.



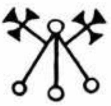
**The Seal of Vassago.**

**(3.) Vassago. –** The Third Spirit is a Mighty Prince, being of the same nature as Agares. He is called Vassago. The Spirit is of a Good Nature, and his office is to declare things Past and to Come, and to discover all things Hid or Lost. And he governeth 26 Legions of Spirits, and this is his seal.



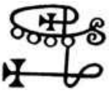
**The Seal of Samigina.**

**(4.) Samigina, or Gamigin. –** The Fourth Spirit is Samigina, a Great Marquis. He appeareth in the form of a little Horse or Ass, and then into Human shape doth he change himself at the request of the Master. He speaketh with a hoarse voice. He ruleth over 30 Legions of Inferiors. He teaches all Liberal Sciences, and giveth account of Dead Souls that died in sin. And his Seal is this, which is to be worn before the Magician when he is Invocating, etc.



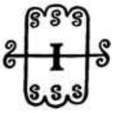
**The Seal of Marbas.**

**(5.) Marbas. –** The Fifth Spirit is Marbas. He is a Great President, and appeareth at first in the form of a Great Lion, but afterwards, at the request of the Master, he putteth on Human Shape. He answereth truly of things Hidden or Secret. He causeth Diseases and cureth them. Again, he giveth great Wisdom and Knowledge in Mechanical Arts; and can change men into other shapes. He governeth 36 Legions of Spirits. And his Seal is this, which is to be worn as aforesaid.



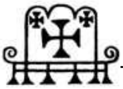
**The Seal of Valefor.**

**(6.) Valefor. –** The Sixth Spirit is Valefor. He is a mighty Duke, and appeareth in the shape of a Lion with an Ass's Head, bellowing. He is a good Familiar, but tempteth them he is a familiar of to steal. He governeth 10 Legions of Spirits. His Seal is this, which is to be worn, whether thou wilt have him for a Familiar, or not.



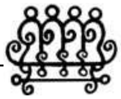
**The Seal of Amon.**

**(7.) Amon. –** The Seventh Spirit is Amon. He is a Marquis great in power, and most stern. He appeareth like a Wolf with a Serpent's tail, vomiting out of his mouth flames of fire; but at the command of the Magician he putteth on the shape of a Man with Dog's teeth beset in a head like a Raven; or else like a Man with a Raven's head. He telleth all things Past and to Come. He procureth feuds and reconcileth controversies between friends. He governeth 40 Legions of Spirits. His Seal is this which is to be worn as aforesaid, etc.



The Seal of Barbatos.

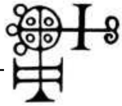
**(8.) Barbatos.** – The Eighth Spirit is Barbatos. He is a Great Duke, and appeareth when the Sun is in Sagittary, with four noble Kings and their companies of great troops. He giveth understanding of the singing of Birds, and the Voices of other creatures, such as the barking of Dogs. He breaketh the Hidden Treasures open that have been laid by the Enchantments of Magicians. He is of the Order of Virtues, of which some part he retaineth still; and he knoweth all things Past, and to Come, and conciliateth Friends and those that be in Power. He ruleth over 30 Legions of Spirits. His Seal of Obedience is this, the which wear before thee as aforesaid.



The Seal of Paimon.

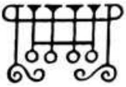
**(9.) Paimon.** – The Ninth Spirit in this Order is Paimon, a Great King, and very obedient unto LUCIFER. He appeareth in the form of a Man sitting upon a Dromedary with a Crown most glorious upon his head. There goeth before him also an Host of Spirits, like Men with Trumpets and well sounding

Cymbals, and all other sorts of Musical Instruments. He hath a great Voice, and roareth at his first coming, and his speech is such that the Magician cannot well understand unless he can compel him. This Spirit can teach all Arts and Sciences, and other secret things. He can discover unto thee what the Earth is, and what holdeth it up in the Waters; and what Mind is, and where it is; or any other thing thou mayest desire to know. He giveth Dignity, and confirmeth the same. He bindeth or maketh any man subject unto the Magician if he so desire it. He giveth good Familiars, and such as can teach all Arts. He is to be observed towards the West. He is of the Order of Dominations. He hath under him 200 Legions of Spirits, and part of them are of the Order of Angels, and the other part of Potentates. Now if thou callest this Spirit Paimon alone, thou must make him some offering; and there will attend him two Kings called Labal and Abalim, and also other Spirits who be of the Order of Potentates in his Host, and 25 Legions. And those Spirits which be subject unto them are not always with them unless the Magician do compel them. His Character is this which must be worn as a Lamen before thee, etc.



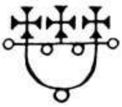
**The Seal of Buer.**

**(10.) Buer.** – The Tenth Spirit is Buer, a Great President. He appeareth in Sagittary, and that is his shape when the sun is there. He teaches Philosophy, both Moral and Natural, and the logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars. He governeth 50 Legions of Spirits, and his Character of obedience is this, which thou must wear when thou callest him forth unto appearance.



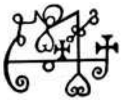
**The Seal of Gusion.**

**(11.) Gusion.** – The Eleventh Spirit in order is a great and strong Duke, called Gusion. He appearth like a Xenopilus. He telleth all things, Past, Present, and to Come, and showeth the meaning and resolution of all questions thou mayest ask. He conciliateth and reconcileth friendships, and giveth Honour and Dignity unto any. He ruleth over 40 Legions of Spirits. His Seal is this, the which wear thou as aforesaid.



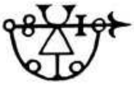
**The Seal of Sitri.**

**(12.)Sitri.** –The Twelfth Spirit is Sitri. He is a Great Prince and appearth at first with a Leopard's head and the Wings of a Gryphon, but after the command of the Master of the Exorcism he putteth on Human shape, and that very beautiful. He enflameth Men with Women's love, and Women with Men's love; and causeth them also to show themselves naked if it be desired. He governeth 60 Legions of Spirits. His Seal is this, to be worn as a Lamen before thee, etc.



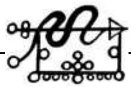
**The Seal of Beleth.**

**(13.)Beleth.** – The Thirteenth Spirit is called Beleth (or Bileth, or Bilet). He is a mighty King and terrible. He rideth on a pale horse with trumpets and other kinds of musical instruments playing before him. He is very furious at his first appearance, that is, while the Exorcist layth his courage; for to do this he must hold a Hazel Wand in his hand, striking it out towards the South and East Quarters, make a triangle, Δ, without the Circle, and then command him onto it by the Bonds and Charges of Spirits as hereafter followeth. And if he doth not enter into the triangle, Δ, at your threats, rehearse the Bonds and Charms before him, and then he will yield Obedience and come into it, and do what he is commanded by the Exorcist. Yet he must receive him courteously because he is a Great King, and do homage unto him, as the Kings and Princes do that attend upon him. And thou have always a Silver Ring on the middle finger of the left hand held against thy face, as they do yet before AMAYMON. This Great King Beleth causeth all the love that may be, both of Men and of Women, until the Master Exorcist hath had his desire fulfilled. He is of the Order of Powers, and he governeth 85 Legions of Spirits. His Noble Seal is this, which is to be worn before thee at working.



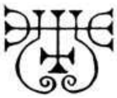
**The Seal of Leraje.**

**(14.) Leraje, or Leraikka.** – The Fourteenth Spirit is called Leraje (or Leraie). He is a Marquis Great in Power, showing himself in the likeness of an Archer clad in Green, and carrying a Bow and Quiver. He causeth all great Battles and Contests; and maketh wounds to putrefy that are made with Arrows by Archers. This belongeth unto Sagittary. He governeth 30 Legions of Spirits, and this is his Seal, etc.



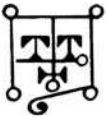
**The Seal of Eligos.**

**(15.) Eligos.** – The Fifteenth Spirit in Order is Eligos, a Great Duke, and appeareth in the form of a goodly Knight, carrying a Lance, an Ensign, and a Serpent. He discovereth hidden things, and knoweth things to come; and of Wars, and how the Soldiers will or shall meet. He causeth the Love of Lords and Great Persons. He governeth 60 Legions of Spirits. His Seal is this, etc.



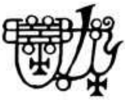
**The Seal of Zepar.**

**(16.) Zepar.** – The Sixteenth Spirit is Zepar. He is a Great Duke, and appeareth in Red Apparel and Armour, like a Soldier. His office is to cause Women to love Men, and to bring them together in love. He also maketh them barren. He governeth 26 Legions of Inferior Spirits, and his Seal is this, which he obeyeth when he seeth it.



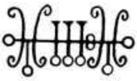
**The Seal of Botis.**

**(17.) Botis. –** The Seventeenth Spirit is Botis, a Great President, and an Earl. He appeareth at the first show in the form of an ugly Viper, then at the command of the Magician he putteth on a Human shape with Great Teeth, and two Horns, carrying a bright and sharp Sword in his hand. He telleth all things Past, and to Come, and reconcileth Friends and Foes. He ruleth over 60 Legions of Spirits, and this is his Seal, etc.



**The Seal of Bathin.**

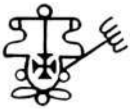
**(18.) Bathin. –** The Eighteenth Spirit is Bathin. He is a Mighty and Strong Duke, and appeareth like a Strong Man with the tail of a Serpent, sitting upon a Pale-Coloured Horse. He knoweth the Virtues of Herbs and Precious Stones, and can transport men suddenly from one country to another. He ruleth over 30 Legions of Spirits. His Seal is this which is to be worn as aforesaid.



**The Seal of Sallos.**

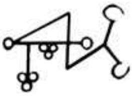
**(19.) Sallos. –** The Nineteenth Spirit is Sallos (or Saleos).

He is a Great and Mighty Duke, and appeareth in the form of a gallant Soldier riding on a Crocodile, with a Ducal Crown on his head, but peaceably. He causeth the Love of Women to Men, and of Men to Women; and governeth 30 Legions of Spirits. His Seal is this, etc.



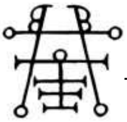
**The Seal of Purson.**

**(20.)** **Purson.** – The Twentieth Spirit is Purson, a Great King. His appearing is comely, like a Man with a Lion's face, carrying a cruel Viper in his hand, and riding upon a Bear. Going before him are many Trumpets sounding. He knoweth all things hidden, and can discover Treasure, and tell all things Past, Present, and to Come. He can take a Body either Human or Aërial, and answereth truly of all Earthly things both Secret and Divine, and of the Creation of the World. He bringeth forth good Familiars, and under his Government there be 22 Legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones. His Mark, Seal, or Character is this, unto the which he oweth obedience, and which thou shall wear in time of action, etc.



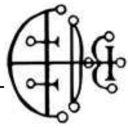
**The Seal of Marax.**

**(21.)** **Marax.** – The Twenty-first Spirit is Marax. He is a Great Earl and President. He appeareth like a great Bull with a Man's face. His office is to make Men very knowing in Astronomy, and all other Liberal Sciences; also he can give good Familiars, and wise, knowing the virtues of Herbs and Stones which be precious. He governeth 30 Legions of Spirits, and his Seal is this, which must be made and worn as aforesaid, etc.



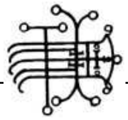
**The Seal of Ipos.**

**(22.) Ipos.** – The Twenty-second Spirit is Ipos. He is an Earl, and a Mighty Prince, and apppeareth in the form of an Angel with a Lion's Head, and a Goose's Foot, and Hare's Tail. He knoweth all things Past, Present, and to Come. He maketh men witty and bold. He governeth 36 Legions of Spirits. His Seal is this, which thou shalt wear, etc.



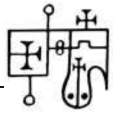
**The Seal of Aim.**

**(23.) Aim.** – The Twenty-third Spirit is Aim. He is a Great Strong Duke. He appeareth in the form of a very handsome Man in body, but with three Heads; the first, like a Serpent, the second like a Man having two Stars on his Forehead, the third like a Calf. He rideth on a Viper, carrying a Firebrand in his Hand, wherewith he setteth cities, castles, and great Places, on fire. He maketh thee witty in all manner of ways, and giveth true answers unto private matters. He governeth 26 Legions of Inferior Spirits; and his Seal is this, which wear thou as aforesaid, etc.



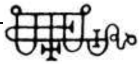
## The Seal of Naberius.

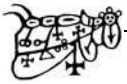
**(24.) Naberius. –** The Twenty-fourth Spirit is Naberius. He is a most valiant Marquis, and showth in the form of a Black Crane, fluttering about the Circle, and when he speaketh it is with a hoarse voice. He maketh men cunning in all Arts and Sciences, but especially in the Art of Rhetoric. He restoreth lost Dignities and Honours. He governeth 19 Legions of Spirits. His Seal is this, which is to be worn, etc.



## The Seal of Glasya-Labolas.

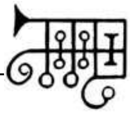
**(25.) Glasya-Labolas. –** The Twenty-fifth Spirit is Glasya-Labolas. He is a Mighty President and Earl, and showeth himself in the form of a Dog with Wings like a Gryphon. He teacheth all Arts and Sciences in an instant, and is an Author of Bloodshed and Manslaughter. He teacheth all things Past, and to Come. If desired he causeth the love both of Friends and of Foes. He can make a Man to go Invisible. And he hath under his command 36 Legions of Spirits. His Seal is this, to be etc.





## The Seals of Bune.

**(26.) Bune, or Bimé.** – The Twenty-sixth Spirit is Buné (or Bim). He is a Strong, Great and Mighty Duke. He appeareth in the form of a Dragon with three heads, one like a Dog, one like a Gryphon, and one like a Man. He speaketh with a high and comely Voice. He changeth the Place of the Dead, and causeth the Spirits which be under him to gather together upon your Sepulchres. He giveth Riches unto a Man, and maketh him Wise and Eloquent. He giveth true Answers unto Demands. And he governeth 30 Legions of Spirits. His Seal is this, unto the which he oweth Obedience. He hath another Seal (which is the first of these,[83] but the last is the best).[84]



## The Seal of Ronové.

**(27.) Ronové.** – The Twenty-seventh Spirit is Ronové. He appeareth in the Form of a Monster. He teacheth the Art of Rhetoric very well and giveth Good Servants, Knowledge of Tongues, and Favours with Friends or Foes. He is a Marquis and Great Earl; and there be under his command 19 Legions of Spirits. His Seal is this, etc.

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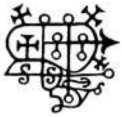
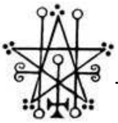
[83] Figure to the left.

[84] Figure to the right.



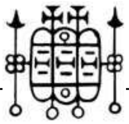
### The Seal of Berith.

**(28.) Berith.** – The Twenty-eighth Spirit in Order, as Solomon bound them, is named Berith. He is a Mighty, Great, and Terrible Duke. He hath two other Names given unto him by men of later times, viz.: BEALE, or BEAL, and BOFRY or BOLFRY. He appeareth in the Form of a Solider with Red Clothing, riding upon a Red Horse, and having a Crown of Gold upon his head. He giveth true answers, Past, Present, and to Come. Thou must maketh use of a Ring in calling him forth, as is before spoken of regarding Beleth. He can turn all metals into Gold. He can give Dignities, and can confirm them unto Man. He speaketh with very clear and subtle Voice. He is a Great Liar, and not to be trusted unto. He governeth 26 Legions of Spirits. His Seal is this, etc.



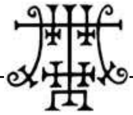
### The Seal of Astaroth.

**(29.) Astaroth.** – The Twenty-ninth Spirit is Astaroth. He is a Mighty, Strong Duke, and appeareth in the Form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his Noisome Breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He giveth true answers of things Past, Present, and to Come, and can discover all Secrets. He will declare wittingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all Liberal Sciences. He ruleth 40 Legions of Spirits. His Seal is this, which wear thou as a Lamen before thee, or else he will not appear nor yet obey thee, etc.



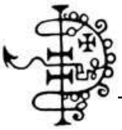
**The Seal of Forneus.**

**(30.) Forneus.** – The Thirtieth Spirit is Forneus. He is a Mighty and Great Marquis, and appeareth in the Form of a Great Sea-Monster. He teacheth, and maketh men wonderfully knowing in the Art of Rhetoric. He causeth men to have a Good Name, and to have the knowledge and understanding of Tongues. He maketh one to be beloved of his Foes as well as of his Friends. He governeth 29 Legions of Spirits, partly of the Order of Thrones, and partly of that of Angels. His Seal is this, which wear thou, etc.



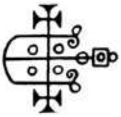
**The Seal of Foras.**

**(31.) Foras.** – The Thirty-first Spirit is Foras. He is a Mighty President, and appeareth in the Form of a Strong Man in Human Shape. He can give the understanding to Men how they may know the Virtues of all Herbs and Precious Stones. He teacheth the Arts of Logic and Ethics in all their parts. If desired he maketh men invisible, and to live long, and to be eloquent. He can discover Treasures and recover things Lost. He ruleth over 29 Legions of Spirits, and his Seal is this, which wear thou, etc.



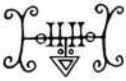
**The Seal of Asmoday.**

**(32.) Asmoday.** – The Thirty-second Spirit is Asmoday, or Asmodai. He is a Great King, Strong, and Powerful. He appeareth with Three Heads, whereof the first is like a Bull, the second like a Man, and the third like a Ram; he hath also the tail of a Serpent, and from his mouth issue Flames of Fire. His Feet are webbed like those of a Goose. He sitteth upon an Infernal Dragon, and beareth in his hand a Lance with a Banner. He is first and choicest under the Power of AMAYMON, he goeth before all other. When the Exorcist hath a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his Cap or Headdress off; for if it be on, AMAYMON will deceive him and call all his actions to be bewrayed. But as soon as the Exorcist seeth Asmoday in the shape aforesaid, he shall call him by his Name, saying: "Art thou Asmoday?" and he will not deny it, and by-and-by he will bow down unto the ground. He giveth the Ring of Virtues; he teacheth the Arts of Arithmetic, Astronomy, Geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one Invincible. He showeth the place where Treasures lie, and guardeth it. He, amongst the Legions of AMAYMON governeth 72 Legions of Spirits Inferior. His Seal is this which thou must wear as a Lamen upon thy breast, etc.



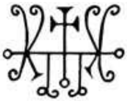
**The Seal of Gäap.**

**(33.) Gäap. –** The Thirty-third Spirit is Gäap. He is A Great President and a Mighty Prince. He appeareth when the Sun is in some of the Southern Signs, in a Human Shape, going before Four Great and Mighty Kings, as if were a Guide to conduct them along on their way. His Office is to make men Insensible or Ignorant; as also in Philosophy to make them Knowing, and in all the Liberal Sciences. He can cause Love or Hatred, also he can teach thee to consecrate those things that belong to the Dominion of Amaymon his King. He can deliver Familiars out of the Custody of other Magicians, and answereth truly and perfectly of things Past, Present, and to Come. He can carry and re-carry men very speedily from one Kingdom to another, at the Will and Pleasure of the Exorcist. He ruleth over 66 Legions of Spirits, and he was of the Order of Potentates. His Seal is this to be made and to be worn as aforesaid, etc.



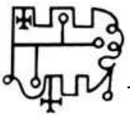
**The Seal of Furfur.**

**(34.) Furfur. –** The Thirty-fourth Spirit is Furfur. He is a Great and Mighty Earl, appearing in the Form of an Hart with a Fiery Tail. He never speaketh truth unless he be compelled, or brought up within a triangle, Δ. Being therein, he will take upon himself the Form of an Angel. Being bidden, he speaketh with a hoarse voice. Also he will wittingly urge Love between Man and Woman. He can raise Lightnings and Thunders, Blasts, and Great Tempestuous Storms. And he giveth True Answers both of Things Secret and Divine, if commanded. He ruleth over 26 Legions of Spirits. And his Seal is this, etc.



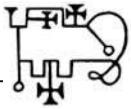
**The Seal of Marchosias.**

**(35.) Marchosias.** – The Thirty-fifth Spirit is Marchosias. He is a Great and Mighty Marquis, appearing at first in the Form of a Wolf having Gryphon's Wings, and a Serpent's Tail, and Vomiting Fire out of his mouth. But after a time, at the command of the Exorcist he putteth on the Shape of a Man. And he is a strong fighter. He was of the Order of Dominations. He governeth 30 Legions of Spirits. He told his Chief, who was Solomon, that after 1,200 years he had hopes to return unto the Seventh Throne. And his Seal is this, to be made and worn as a Lamen, etc.



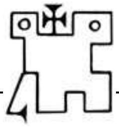
**The Seal of Stolas.**

**(36.) Stolas, or Stolos.** – The Thirty-sixth Spirit is Stolas, or Stolos. He is a Great and Powerful Prince, appearing in the Shape of a Mighty Raven at first before the Exorcist; but after he taketh the image of a Man. He teacheth the Art of Astronomy, and the Virtues of Herbs and Precious Stones. He governeth 26 Legions of Spirits; and his Seal is this, which is, etc.



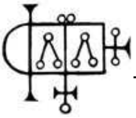
**The Seal of Phenex.**

**(37.) Phenex.** – The Thirty-seventh Spirit is Phenex (or Pheynix). He is a Great Marquis, and appeareth like the Bird Phoenix, having the Voice of a Child. He singeth many sweet notes before the Exorcist, which he must not regard, but by-and-by he must bid him put on Human Shape. Then he will speak marvellously of all wonderful Sciences if required. He is a Poet, good and excellent. And he will be willing to perform thy requests. He hath hopes also to return to the Seventh Throne after 1,200 years more, as he said unto Solomon. He governeth 20 Legions of Spirits. And his Seal is this, which wear thou, etc.



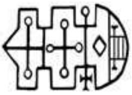
**The Seal of Halphas.**

**(38.) Halphas, or Malthus.** – The Thirty-eighth Spirit is Halphas, or Malthus (or Malthas). He is a Great Earl, and appeareth in the Form of a Stock-Dove. He speaketh with a hoarse Voice. His Office is to build up Towers, and to furnish them with Ammunition and Weapons, and to send Men-of-War to places appointed. He ruleth over 26 Legions of Spirits, and his Seal is this, etc.



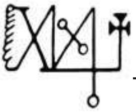
The Seal of Malphas.

**(39.) Malphas.** – The Thirty-ninth Spirit is Malphas. He appeareth at first like a Crow, but after he will put on Human Shape at the request of the Exorcist, and speak with a hoarse Voice. He is a Mighty President and Powerful. He can build Houses and High Towers, and can bring to thy Knowledge Enemies' Desires and Thoughts, and that which they have done. He giveth Good Familiars. If thou maketh a Sacrifice unto him he will receive it kindly and willingly, but he will deceive him that doth it. He governeth 40 Legions of Spirits, and his Seal is this, etc.



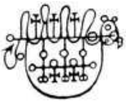
The Seal of Räum.

**(40.) Räum.** – The Fortieth Spirit is Räum. He is a Great Earl; and appeareth at first in the Form of a Crow, but after the Commmand of the Exorcist he putteth on Human Shape. His office is to steal Treasures out of King's Houses and to carry it whither he is commanded, and to destroy Cities and Dignities of Men, and to tell all things, Past, and what Is, and what Will Be; and to cause Love between Friends and Foes. He was of the Order of Thrones. He governeth 30 Legions of Spirits, and his Seal is this, which wear thou as aforesaid.



### The Seal of Focalor.

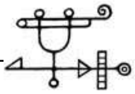
**(41.) Focalor.** – The Forty-first Spirit is Focalor, or Forcalor, or Furcalor. He is a Mighty Duke and Strong. He appeareth in the Form of a Man with Gryphon's Wings. His office is to slay Men, and to drown them in the Waters, and to overthrow Ships of war, for he hath Power over both Winds and Seas; but he will not hurt any man or thing if he be commanded to the contrary by the Exorcist. He also hath hopes to return to the Seventh Throne after 1,000 years. He governeth 30 Legions of Spirits, and his Seal is this, etc.



### The Seal of Vepar.

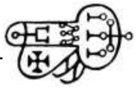
**(42.) Vepar.** – The Forty-second Spirit is Vepar, or Vephar. He is a Duke Great and Strong and appeareth like a Mermaid. His office is to govern the Waters, and to guide Ships laden with Arms, Armour, and Ammunition, etc., thereon. And at the request of the Exorcist he can cause the seas to be right stormy and to appear full of ships. Also he maketh men to die in Three Days by Putrefying Wounds or

Sores, and causing Worms to breed in them. He governeth 29 Legions of Spirits, and his Seal is this, etc.



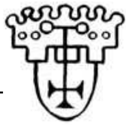
**The Seal of Sabnock.**

**(43.)Sabnock. –** The Forty-third Spirit, as King Solomon commanded them into the Vessel of Brass, is called Sabnock, or Savnok. He is a Marquis, Mighty, Great and Strong, appearing in the Form of an Armed Solider with a Lion's Head, riding on a pale-coloured horse. His office is to build high Towers, Castles and Cities, and to furnish them with Armour, etc. Also he can afflict Men for many days with Wounds and with Sores rotten and full with Worms. He giveth Good Familiars at the request of the Exorcist. He commandeth 50 Legions of Spirits, and his Seal is this, etc.



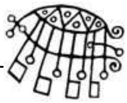
**The Seal of Shax.**

**(44.) Shax. –** The forty-fourth Spirit is Shax, or Shaz (or Shass). He is a Great Marquis and appeareth in the Form of a Stock-Dove, speaking with a voice hoarse, but yet subtle. His Office is to take away the Sight, Hearing, and Understanding of any Man or Woman at the command of the Exorcist; and to steal money out of the houses of Kings, and to carry it again in 1,200 years. If commanded he will fetch Horses at the request of the Exorcist, or any other thing. But he must first be commanded into a Triangle, Δ, or else he will deceive him, and tell him many Lies. He can discover all things that are Hidden, and not kept by Wicked Spirits. He giveth good Familiars, sometimes. He governeth 30 Legions of Spirits, and his Seal is this, etc.



**The Seal of Viné.**

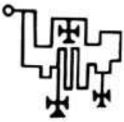
**(45.) Viné. –** The Forty-fifth Spirit is Viné, or Vinea. He is a Great King, and an Earl; and appeareth in the Form of a Lion, riding upon a Black Horse, and bearing a Viper in his hand. His Office is to discover Things Hidden, Witches, Wizards, and Things Present, Past, and to Come. He, at the command of the Exorcist will build Towers, overthrow Great Stone Walls, and make the Waters rough with Storms. He governeth 30 Legions of Spirits. And his Seal is this, which wear thou, as aforesaid, etc.



**The Seal of Bifrons.**

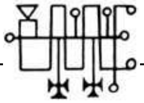
**(46.) Bifrons. –** The Forty-sixth Spirit is called Bifrons, or Bifröus, or Bifrovs. He is an Earl, and appeareth in the Form of a Monster; but after a while, at the Command of the Exorcist, he putteth on the shape of a Man. His Office is to make one knowing in Astrology, Geometry, and other Arts and Sciences. He teacheth the Virtues of Precious

Stones and Woods. He changeth Dead Bodies, and putteth them in another place; also he lighteth seeming Candles upon the Graves of the Dead. He hath under his Command 60 Legions of Spirits. His Seal is this, which he will own and submit unto, etc.



The Seal of Uvall.

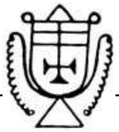
**(47.) Uvall, Vual, or Voval.** – The Forty-seventh Spirit is Uvall, or Vual, or Voval. He is a Duke, Great, Mighty, and Strong; and appeareth in the Form of a Mighty Dromedary at the first, but after a while at the Command of the Exorcist he putteth on Human Shape, and speaketh the Egyptian Tongue, but not perfectly. His Office is to procure the Love of Woman, and to tell Things Past, Present, and to Come. He also procureth Friendship between Friends and Foes. He was of the Order of Potestates or Powers. He governeth 37 Legions of Spirits, and his Seal is this, to be made and worn before thee, etc.



The Seal of Haagenti.

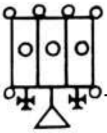
**(48.) Haagenti.** – The Forty-eighth Spirit is Haagenti. He is a President, appearing in the Form of a Mighty Bull with Gryphon's Wings. This is at first, but after, at the Command of the Exorcist he putteth on Human Shape.

His Office is to make Men wise, and to instruct them in divers things; also to Transmute all Metals into Gold; and to change Wine into Water, and Water into Wine. He governeth 33 Legions of Spirits, and his Seal is this, etc.



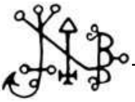
**The Seal of Crocell.**

**(49.) Crocell.** – The forty-ninth Spirit is Crocell, or Crokel. He appeareth in the Form of an Angel. He is a Duke Great and Strong, speaking something Mystically of Hidden Things. He teacheth the Art of Geometry and the Liberal Sciences. He, at the Command of the Exorcist, will produce Great Noises like the Rushings of many Waters, although there be none. He warmeth Waters, and discovereth Baths. He was of the Order of Potestates, or Powers, before his fall, as he declared unto the King Solomon. He governeth 48 Legions of Spirits. His Seal is this, the which wear thou as aforesaid.



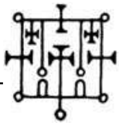
**The Seal of Furcas.**

**(50.) Furcas.** – The Fiftieth Spirit is Furcas. He is a Knight, and appeareth in the Form of a Cruel Old Man with a long Beard and a hoary Head, riding upon a pale-coloured Horse, with a Sharp Weapon in his hand. His Office is to teach the Arts of Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, and Pyromancy, in all their parts, and perfectly. He hath under his Power 20 Legions of Spirits. His Seal, or Mark, is thus made, etc.



**The Seal of Balam.**

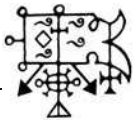
**(51.)Balam.** – The Fifty-first Spirit is Balam, Balaam, or Balan. He is a Terrible, Great, and Powerful King. He appeareth with three Heads: the first is like that of a Bull; the second is like that of a Man; the third is like that of a Ram. He hath the Tail of a Serpent, and Flaming Eyes. He rideth upon a furious Bear, and carrieth a Goshawk upon his Fist. He speaketh with a hoarse Voice, giving True Answers of Things Past, Present, and to Come. He maketh men to go Invisible, and also to be Witty. He governeth 40 Legions of Spirits. His Seal is this, etc.



**The Seal of Alloces.**

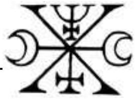
**(52.) Alloces.** – The Fifty-second Spirit is Alloces, or Alocas. He a Duke, Great, Mighty, and Strong, appearing in the Form of a Solider riding upon a Great Horse. His Face is like that of a Lion, very Red, and having Flaming Eyes. His Speech is hoarse and very big. His Office is to teach the Art of Astronomy, and all the Liberal Sciences. He bringeth unto thee Good Familiars; also he ruleth over 36 Legions of

Spirits. His Seal is this, which, etc.



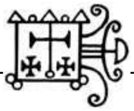
**The Seal of Camio.**

**(53.) Camio or Caïm.** – The Fifty-third Spirit is Camio, or Caïm. He is a Great President, and appeareth in the Form of the Bird called a Thrush at first, but afterwards he putteth on the Shape of a Man carrying in his Hand a Sharp Sword. He seemeth to answer in Burning Ashes, or in Coals of Fire. He is a Good Disputer. His Office is to give unto Men the Understanding of all Birds, Lowing of Bullocks, Barking of Dogs, and all other Creatures; and also of the Voice of the Waters. He giveth True Answers of Things to Come. He was of the Order of Angels, but now ruleth over 30 Legions of Spirits Infernal. His Seal is this which wear thou, etc.



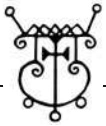
**The Seal of Murmur.**

**(54.) Murmur, or Murmus.** – The Fifty-fourth Spirit is called Murmur, or Murmus, or Murmux. He is a Great Duke, and an Earl; and appeareth in the Form of a Warrior riding upon a Gryphon, with a Ducal Crown upon his Head. There do go before him those his Ministers with great Trumpets sounding. His Office is to teach Philosophy perfectly, and to constrain Souls Deceased to come before the Exorcist to answer those questions which he may wish to put to them, if desired. He was partly of the Order of Thrones, and partly of that of Angels. He now ruleth 30 Legions of Spirits. And his Seal is this, etc.



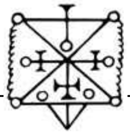
**The Seal of Orobas.**

**(55.) Orobas. –** The Fifty-fifth Spirit is Orobas. He is a Great and Mighty Prince, appearing at first like a Horse; but after the command of the Exorcist he putteth on the Image of a Man. His Office is to discover all things Past, Present, and to Come; also to give Dignities, and Prelacies, and the Favour of Friends and of Foes. He giveth True Answers of Divinity, and of the Creation of the World. He is very faithful unto the Exorcist, and will not suffer him to be tempted of any Spirit. He governeth 20 Legions of Spirits. His Seal is this, etc.



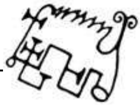
**The Seal of Gremory.**

**(56.) Gremory, or Gamori. –** The Fifty-sixth Spirit is Gremory, or Gamori. He is a Duke Strong and Powerful, and appeareth in the Form of a Beautiful Woman, with a Duchess's Crown tied about her waist, and riding on a Great Camel. His Office is to tell of all Things Past, Present, and to Come; and of Treasures Hid, and what they lie in; and to procure the Love of Women both Young and Old. He governeth 26 Legions of Spirits, and his Seal is this, etc.



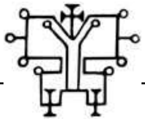
**The Seal of Osé.**

**(57.) Osé, or Voso. –** The Fifty-seventh Spirit is Oso, Osé, or Voso. He is a Great President, and appeareth like a Leopard at the first, but after a little time he putteth on the Shape of a Man. His Office is to make one cunning in the Liberal Sciences, and to give True Answers of Divine and Secret Things; also to change a Man into any Shape that the Exorcist pleaseth, so that he that is so changed will not think any other thing than that he is in verity that Creature or Thing he is changed into. He governeth 30 Legions of Spirits, and this is his Seal, etc.



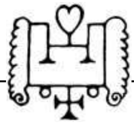
**The Seal of Amy.**

**(58.) Amy, or Avnas –** The Fifty-eighth Spirit is Amy, or Avnas. He is a Great President, and appeareth at first in the Form of a Flaming Fire; but after a while he putteth on the Shape of a Man. His office is to make one Wonderful Knowing in Astrology and all the Liberal Sciences. He giveth Good Familiars, and can bewray Treasure that is kept by Spirits. He governeth 36 Legions of Spirits, and his Seal is this, etc.



**The Seal of Oriax.**

**(59.) Oriax, or Orias. –** The Fifty-ninth Spirit is Orias, or Oriax. He is a Great Marquis, and appeareth in the Form of a Lion,[85] riding upon a Horse Mighty and Strong, with a Serpent's Tail; and he holdeth in his Right Hand two Great Serpents hissing. His Office is to teach the Virtues of the Stars, and to know the Mansions of the Planets, and how to understand their Virtues. He also transformeth Men, and he giveth Dignities, Prelacies, and Confirmation thereof; also Favour with Friends and with Foes. He doth govern 30 Legions of Spirits; and his Sea is this, etc.



**The Seal of Vapula.**

**(60.) Vapula, or Naphula. –** The Sixtieth Spirit is Vapula, or Naphula. He is a Duke Great, Mighty, and Strong; appearing in the Form of a Lion with Gryphon's Wings. His Office is to make Men Knowing in all Handicrafts and Professions, also in Philosophy, and other Sciences. He governeth 36 Legions of Spirits, and his Seal or Character is thus made, and thou shalt wear it as aforesaid, etc.

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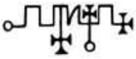
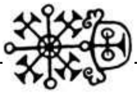
[85] Or "with the Face of a Lion."



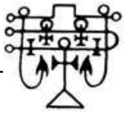
## The Seal of Zagan.

**(61.) Zagan.** – The Sixty-first Spirit is Zagan. He is a Great King and President, appearing at first in the Form of a Bull with Gryphon's Wings; but after a while he putteth on Human Shape. He maketh Men Witty. He can turn Wine into Water, and Blood into Wine, also Water into Wine. He can turn all Metals into Coin of the Dominion that Metal is of. He can even make Fools Wise. He governeth 33 Legions of Spirits, and his Seal is this, etc.



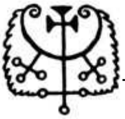
## The Seal of Volac.

**(62.) Volac, or Valak, or Valu, or Ualac.** – The Sixty-second Spirit is Volac, Valak, or Valu. He is a President Mighty and Great, and appeareth like a Child with Angel's Wings, riding on a Two-headed Dragon. His Office is to give True Answers of Hidden Treasures, and to tell where Serpents may be seen. The which he will bring unto the Exorciser without any Force or Strength being by him employed. He governeth 38 Legions of Spirits, and his Seal is thus.



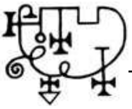
**The Seal of Andras.**

**(63.) Andras. –** The Sixty-third Spirit is Andras. He is a Great Marquis, appearing in the Form of an Angel with a Head like a Black Night Raven, riding upon a strong Black Wolf, and having a Sharp and Bright Sword flourished aloft in his hand. His Office is to sow Discords. If the Exorcist have not a care, he will slay both him and his fellows. He governeth 30 Legions of Spirits, this is his Seal, etc.



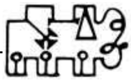
**The Seal of Haures.**

**(64.) Haures, or Hauras, or Havres, or Flauros. –** The Sixty-fourth Spirit is Haures, or Hauras, or Havres, or Flauros. He is a Great Duke, and appeareth at first like a Leopard, Mighty, Terrible, and Strong, but after a while, at the Command of the Exorcist, he putteth on Human Shape with Eyes Flaming and Fiery, and a most Terrible Countenance. He giveth True Answers of all things, Present, Past, and to Come. But if he be not commanded into a Triangle, he will Lie in all these Things, and deceive and beguile the Exorcist in these things, or in such and such business. He will, lastly, talk of the Creation of the World, and of Divinity, and of how he and other Spirits fell. He destroyeth and burneth up those who be the Enemies of the Exorcist should he so desire it; also he will not suffer him to be tempted by any other Spirit or otherwise. He governeth 36 Legions of Spirits and his Seal is this, to be worn as a Lamen, etc.



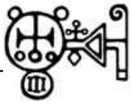
**The Seal of Andrealphus.**

**(65.) Andrealphus.** – The Sixty-fifth Spirit is Andrealphus. He is a Mighty Marquis, appearing at first in the form of a Peacock, with great Noises. But after a time he putteth on Human Shape. He can teach Geometry perfectly. He maketh Men very subtle therein; and in all Things pertaining unto Mensuration or Astronomy. He can transform a Man into the Likeness of a Bird. He governeth 30 Legions of Infernal Spirits, and his Seal is this, etc.



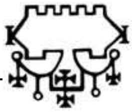
**The Seal of Cimejes.**

**(66.) Cimejes, or Cimeies, or Kimaris.** – The Sixty-sixth Spirit is Cimejes, or Cimeies, or Kimaris. He is a Marquis, Mighty, Great, Strong and Powerful, appearing like a Valiant Warrior riding upon a goodly Black Horse. He ruleth over all Spirits in the parts of Africa. His Office is to teach perfectly Grammar, Logic, Rhetoric, and to discover things Lost or Hidden, and Treasures. He governeth 20 Legions of Infernals; and his Seal is this, etc.



## The Seal of Amdusias.

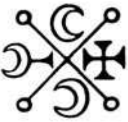
**(67.) Amdusias. –** The Sixty-seventh Spirit is Amdusias, or Amdukias. He is a Duke Great and Strong, appearing at first like a Unicorn, but at the request of the Exorcist he standeth before him in Human Shape, causing Trumpets, and all manner of Musical Instruments to be heard, but not soon or immediately. Also he can cause Trees to bend and incline according to the Exorcist's Will. He giveth Excellent Familiars. He governeth 29 Legions of Spirits. And his Seal is this, etc.



## The Seal of Belial.

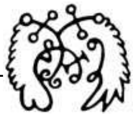
**(68.) Belial. –** The Sixty-eighth Spirit is Belial. He is a Mighty and Powerful King, and was created next after LUCIFER. He appeareth in the Form of Two Beautiful Angels sitting in a Chariot of Fire. He speaketh with a Comely Voice, and declareth that he fell first from among the worthier sort, that were before Michael, and other Heavenly Angels. His Office is to distribute Presentations and Senatorships, etc.; and to cause favour of Friends and Foes. He giveth excellent Familiars, and governeth 80 Legions of Spirits. Note well that this King Belial must have Offerings, Sacrifices and Gifts presented unto him by the Exorcist, or else he will not give True Answers unto his

Demands. But then he tarrieth not one hour in the Truth, unless he be constrained by Divine Power. And his Seal is this, which is to be worn as aforesaid, etc.



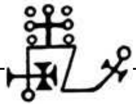
**The Seal of Decarabia.**

**(69.) Decarabia. –** The Sixty-ninth Spirit is Decarabia. He appeareth in the Form of a Star in a Pentacle, at first; but after, at the command of the Exorcist, he putteth on the image of a Man. His Office is to discover the Virtues of Birds and Precious Stones, and to make the Similitude of all kinds of Birds to fly before the Exorcist, singing and drinking as natural Birds do. He governeth 30 Legions of Spirits, being himself a Great Marquis. And this is his Seal, which is to be worn, etc.



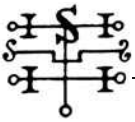
**The Seal of Seere.**

**(70.) Seere, Sear, or Seir. –** The Seventieth Spirit is Seere, Sear, or Seir. He is a Mighty Prince, and Powerful, under AMAYMON, King of the East. He appeareth in the Form of a Beautiful Man, riding upon a Winged Horse. His Office is to go and come; and to bring abundance of things to pass on a sudden, and to carry or recarry anything whither thou wouldest have it go, or whence thou wouldest have it from. He can pass over the whole Earth in the twinkling of an Eye. He giveth a True relation of all sorts of Theft, and of Treasures hid, and of many other things. He is of an indifferent Good Nature, and is willing to do anything which the Exorcist desireth. He governeth 26 Legions of Spirits. And this is his Seal is to be worn, etc.



**The Seal of Dantalion.**

**(71.) Dantalion. –** The Seventy-first Spirit is Dantalion. He is a Duke Great and Mighty, appearing in the Form of a Man with many Countenances, all Men's and Women's Faces; and he hath a Book in his right hand. His Office is to teach all Arts and Sciences unto any; and to declare the Secret Counsel of any one; for he knoweth the Thoughts of all Men and Women, and can change them at his Will. He can cause Love, and show the Similitude of any person, and show the same by a Vision, let them be in what part of the World they Will. He governeth 36 Legions of Spirits; and this is his Seal, which wear thou, etc.



**The Seal of Andromalius.**

**(72.) Andromalius. –** The Seventy-second Spirit in Order is named Andromalius. He is an Earl, Great and Mighty, appearing in the Form of a Man holding a Great Serpent in his Hand. His Office is to bring back both a

Thief, and the Goods which be stolen; and to discover all Wickedness, and Underhand Dealing; and to punish all Thieves and other Wicked People and also to discover Treasures that be Hid. He ruleth over 36 Legions of Spirits. His Seal is this, the which wear thou as aforesaid, etc.

## OBSERVATIONS

FIRST, thou shalt know and observe the Moon's Age for thy working. The best days be when the Moon Luna is 2, 4, 6, 8, 10, 12, or 14 days old, as Solomon saith; and no other days be profitable. The Seals of the 72 Kings are to be made in Metals. The Chief Kings' in Sol (Gold); Marquises' in Luna (Silver); Dukes' in Venus (Copper); Prelacies' in Jupiter (Tin); Knights' in Saturn (Lead) Presidents' in Mercury (Mercury); Earls' in Venus (Copper), and Luna (Silver), alike equal, etc.

THESE 72 Kings be under the Power of AMAYMON, CORSON, ZIMIMAY or ZIMINAIR, and GÖAP, who are the Four Great Kings ruling in the Four Quarters, or Cardinal Points,[86] viz.: East, West, North, and South, and are not to be called forth except it be upon Great Occasions; but are to be Invocated and Commanded to send such or such a Spirit that is under their Power and Rule, as is shown in the following Invocations or Conjurations. And the Chief Kings may be bound from 9 till 12 o'clock at Noon, and from 3 till Sunset; Marquises may be bound from 3 in the afternoon till 9 at Night, and from 9 at Night till Sunrise; Dukes may be bound from Sunrise till Noonday in Clear Weather; Prelates may be bound any hour of the Day; Knights may from Dawning of Day till Sunrise, or from 4 o'clock till Sunset; Presidents may be bound any time, excepting Twilight, at Night, unless the King whom they are under be Invocated; and Counties or Earls any hour of the Day, so it be in Woods, or in any other places whither men resort not, or where no noise is, etc.

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[86] These four Great Kings are usually called Oriens, or Uriens, Paymon or Paymonia, Ariton or Egyn, and Amaymon or Amaimon. By the Rabbins they are frequently entitled: Samael, Azazel, Azäel, and Mahazael.

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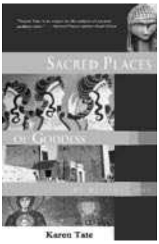

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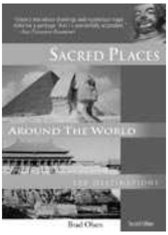

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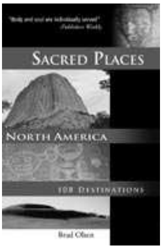

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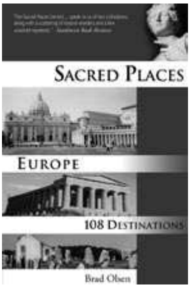

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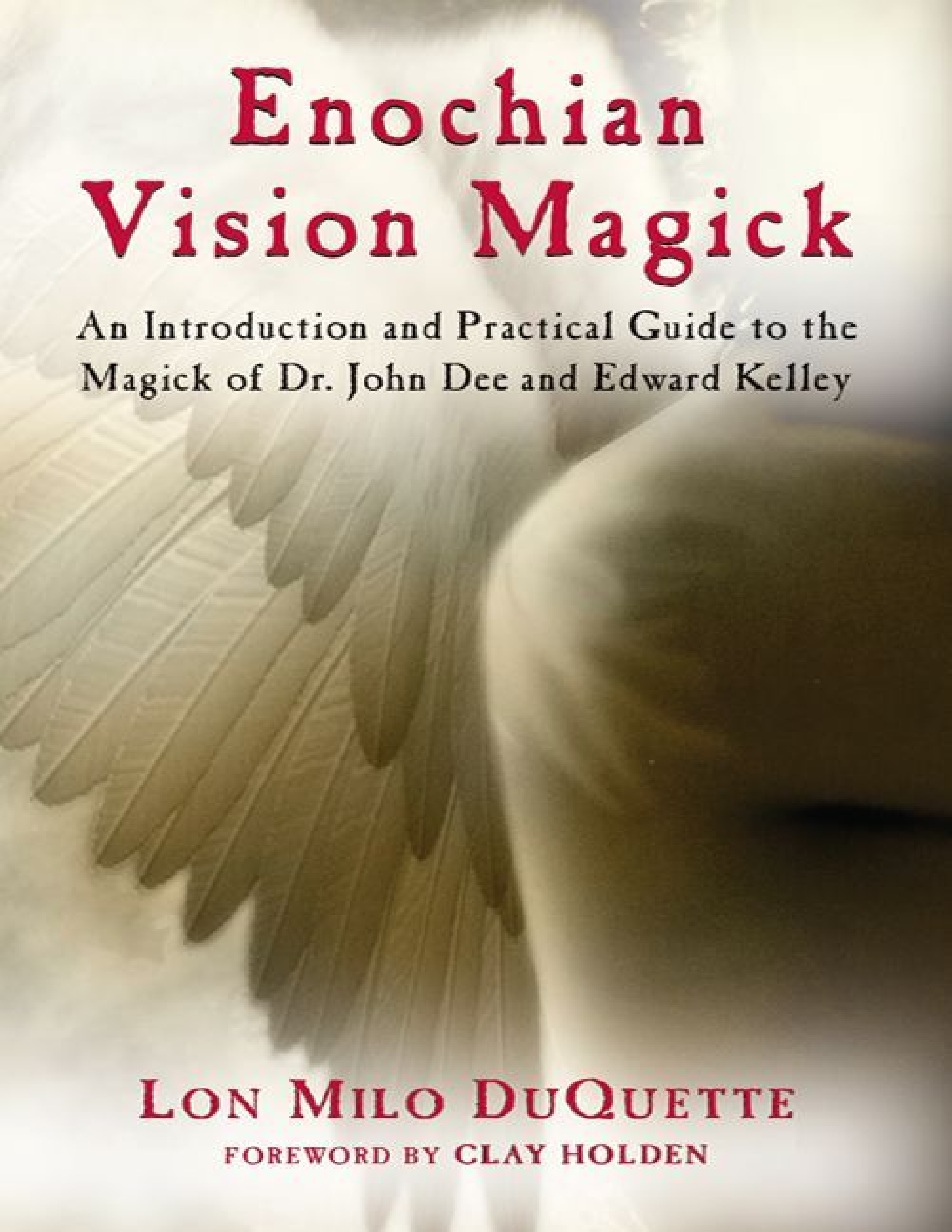

# Enochian Vision Magick

## An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley

LON MILO DUQUETTE

FOREWORD BY CLAY HOLDEN

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FOREWORD BY CLAY HOLDEN

WEISERBOOKS
San Francisco, CA / Newburyport, MA

THE AUTHOR DEDICATES THIS WORK TO THE MEMORY OF DAVID P. WILSON, THE MOST TALENTED SCRYER I HAVE EVER MET.

*Thy Name be mighty, O God, which canst open the veil whereby Thy All-Powerful Will may be opened unto men. Power, Glory, and Honour be unto Thee, For Thou art the same God of all things, and art life eternal.*

—PRAYER OF NALVAGE, APRIL 10, 1584

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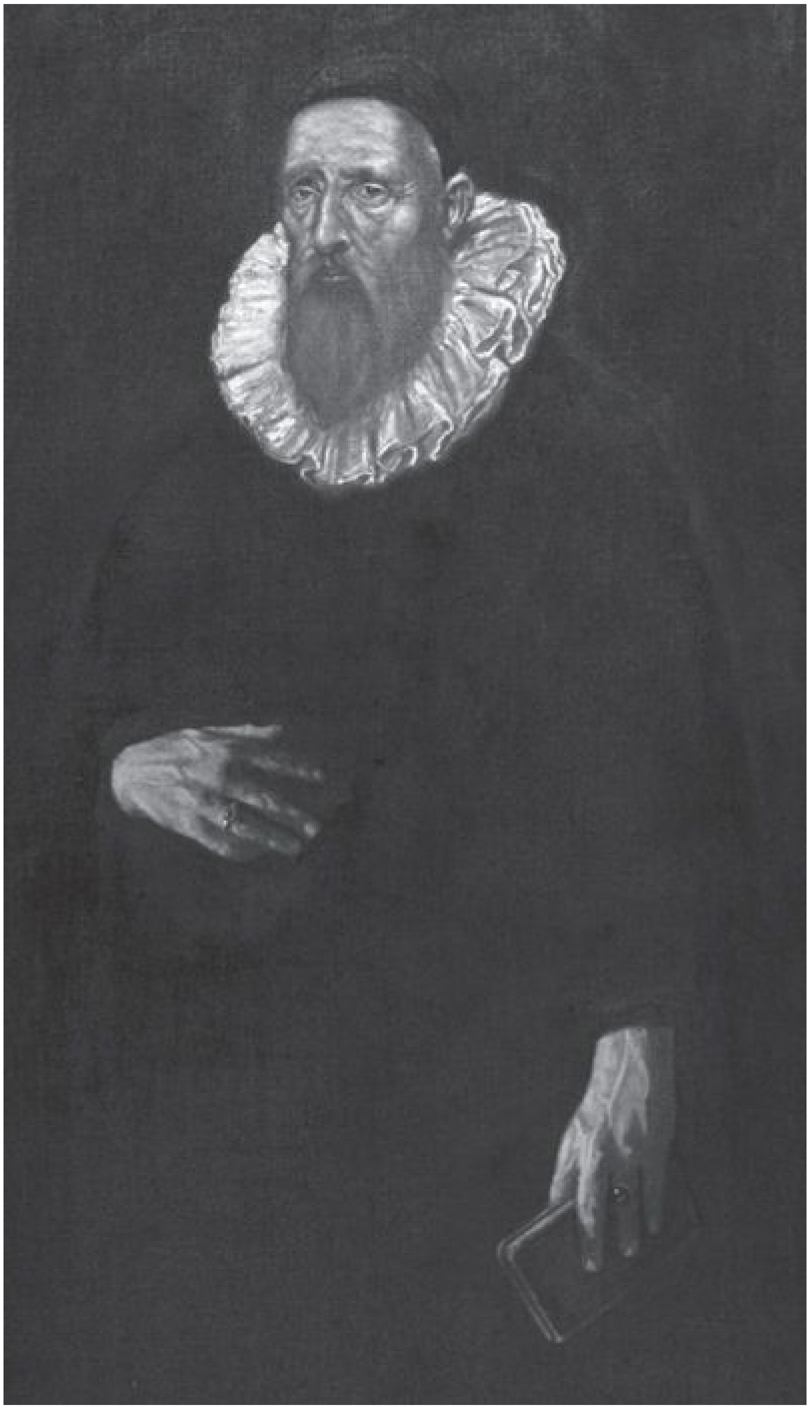

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I also draw the reader's attention to Brother Holden's original image of John Dee's Monas Hieroglyphica that adorns the cover page of each of the five books that make up *Enochian Vision Magick*. This image is in itself a most profound and historic element in the entire book for it represents a solution of a geometric puzzle going back to ancient Greek mathematical texts—that is, the production of a regular heptagon in a circle using only a compass and ruler. Please pay special attention to Clay's foreword to discover more.

Finally I offer very special thanks to Jan Johnson, Brenda Knight, and Amber Guetebier of Weiser Books who patiently (and graciously) forgave several deadline breaches.

# Foreword

This is the book I would have given my eyeteeth for twenty-five years ago. It is the first work to systematically lay out the whole corpus of Dee and Kelley's magickal system, and the only one to provide a useful path through the dense and multilayered labyrinth of what has come down to us as "Enochian Magick," based almost entirely on their original manuscripts.

When Lon asked me to consider writing a foreword to his book, I think he knew that I had not been deeply involved in Enochian research for a number of years, but asked me to at least consider looking at what he was writing. It took only about fifteen minutes of reading to reignite my enthusiasm for the material which at one time was an all-consuming passion, and to realize that what he was in the process of writing would become a landmark text on the subject. Now that the book is finished, I am even more deeply honored to be able to write a few words of introduction to his remarkable work.

What particularly impresses me with Lon's book is not only the sheer volume of material covered or the clarity with which it is presented, but its immense readability and the fact that he has struck an elegant balance between classical scholarship, practical magickal instruction, and anecdotal events.

One never loses the sense that there is a real person at work here, questioning, organizing, and reporting his conclusions together with his experiences along the path. The self-important tone of many so-called "Enochian Magick" texts is entirely absent, replaced by clear and wellorganized content.

When I first encountered Enochian magick, the only available published materials were Regardie's *Golden Dawn* and Crowley's *Gems from the Equinox*, fascinating but largely incomprehensible to me. Next was the first of several largely incoherent books on Enochian Magick by Gerald Shueler, which elaborated on the Golden Dawn material and added much of his own invention, most of it of dubious value. In hindsight, they seem more suitable for Dungeons and Dragons than serious magickal work (though to be fair, as David Jones once pointed out to me, D&D is probably an excellent introductory discipline for magickal ritual work).

Then came Geoffrey James's *The Enochian Evocation of John Dee*, a completely different matter altogether. Still more of a synopsis of a system than a workable guidebook (based largely on Sloane MS. 3191, Dee's precis of the materials received between 1582 and 1587), it gathered together the bulk of Dee and Kelley's work, and gave a sense of where it all came from. Still incredibly useful many years later, when coupled with an examination of the original scrying sessions that produced the material, it still does not serve as a proper guidebook through the system. The heart is there, but the how and why are largely absent.

When looking at what the Golden Dawn and Crowley and their successors put together as "Enochian Magick," it seems clear that they were missing huge chunks of this "how and why," along with many critical pieces to understanding what they were dealing with, and their attempts to graft basically everything else in their magickal system onto it produce a cumbersome thing that Dee and Kelley would not recognize as what they pulled through.

I have likened their resulting patchwork as similar to what happens when one attempts to open a Word document or a highly formatted database file in a text editor: one can read and even extract a good bit of raw data, but the formatting and links to other programs are entirely unreadable and bear little resemblance to the original document.

Without an understanding of Dee and Kelley's early material, mostly presented in Sloane MS. 3188, what comes later on, while workable on its own, will be largely incomprehensible. And while in many ways it can be convincingly argued that the later system, centered on the four Elemental Tablets, and the Tablet of Union are independent of the earlier material, Dee's diaries demonstrate that he went back and added marginal notes to even the earliest diaries to refer to events and communications that transpire several years later, as well as referencing the earlier communications in the later entries.

Fortunately for the reader, Lon's book gives full treatment, background, and application of both the early and the later materials, and provides in spades both the how and why that are missing from so many other books that purport to be guides to the system.

For me, not until David Jones's Center for Enochian Studies, based out of Thelema Lodge OTO in Oakland, began their annotated transcriptions of the first of Dee's spirit diaries, did I get a real sense for the background story of Enochian magick. All of a sudden, it was like reading a Philip K. Dick novel, with the tables and diagrams coming to life, populated by spirits, angels, and demons of all sorts, each with his or her own personality. And notably, John Dee and Edward Kelley for the first time became real people, questioning and struggling to understand and document what was being communicated to them.

I was finally able to borrow microfilms of the spirit diaries from the always truly generous and helpful Bill Heidrick, and I spent countless days printing them out on microfilm reader printers. When I finally had a set of Sloane MS. 3188 (*Quinti Libri Mysteriorum*) printed out and bound in front of me, the real magick began to take place for me. It was as if one discovered that Jules Verne's Captain Nemo was a real person, and could read his own words and step back 400-plus years into the past, to share his thoughts and experiences. To this day, it is the closest thing to real time travel I have ever felt.

Dee's handwriting presented some difficulty at first, as did his use of many antiquated terms, abbreviations, and frequent recourse to Latin. To my aid came Elias Ashmole's “fair-copy” of the diaries (Sloane MS. 3677), transcribed many decades later, in a beautiful hand which was much easier to read than Dee's. It also has the benefit of being more complete in some cases than Dee's original, as the manuscript was in considerably better shape in the 1600s than it is today, and Ashmole made notes indicating where materials were missing.

Given the difficulty in reading the original texts, it occurred to me to begin transcribing the diaries into electronic texts, laid out exactly as Dee had in the original manuscripts, and this was the birth of the John Dee Publication Project. The idea, which I tested in reading circles at Thelema Lodge, was that once one could get past the difficulties of Dee's sixteenth-century italic and secretarial handwriting, the actual English was not so different from that of Shakespeare, and that the modern reader would more easily be able to approach the work. Producing small batches of texts, with my transcription facing pages of the actual manuscript, it proved a fairly simple matter for people to actually read and understand the material.

While the world has changed immensely over the past two decades, and it is now possible to download electronic copies of all of Dee and Kelley's spirit diaries off the Net, it is still valuable to have the reconstructed electronic texts. And while I have never completed the transcriptions of the *Quinti Libri Mysteriorum*, it both taught me many valuable computer skills that ultimately changed my life and demonstrated that the text could be reproduced as written in an easily readable form. I am pleased that it still provides many readers with a place to begin in reading the spirit diaries.

It was suggested to me early on by David Jones that rather than attempting to comprehend the whole system, I should concentrate on a particular section and work to understand the mechanism of that piece of the system. In my case, that piece of the puzzle was the Sigillum Dei Aemeth.

While Lon in this book suggests that, rather than trying to reproduce Dee and Kelley's work, one ought to use the system they transmitted, I found it of inestimable value to read through the text of *Mysteriorum Liber Secundus*, where the layout and working of the Sigillum is systematically laid out, and fill in each of the squares in a blank Sigillum as I went through it. By so doing, this impressive talisman became a truly living being for me, and it was possible also to rectify certain errors which exist in Dee's diagram of the Sigillum.

Case in point: at the bottom of the Sigillum Dei Aemeth, both in Dee's original illustration at the end of *Mysteriorum Liber Secundus* and in virtually every version published since, one finds the character “y” with a “14” under it. The text however clearly gives this number as “15.” Replacing this number, and applying the method of backwards and forwards rotation around the outer circle, one utilizes the remaining unused squares, and two additional names are produced, neither of which is mentioned in the text. This exercise is left to the reader.

It further demonstrated that Dr. Dee, in fact, *lies* in certain places in the record, indicating that there is material hidden even there that he did not want to be visible to an unthinking reader.

One of my favorite quotes from the beginning of *Mysteriorum Liber Secundus* is Dee's interchange with the archangel Michael:

> Mi. [...] Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into man's soule never to disclose these Mysteries
>
> D. Yf no man, by no means, shall perceyve any thing hereof, by me, I wold think that I shold not do well.
>
> Mi. Nothing is cut from the churche of God. We in his Saincts are blessed for ever.
>
> We separate the, from fyled and wycked persons: We move the to God.
>
> D. I vow, as you require: God be my help, and Gwyde, now and ever, amen.
>
> MIC. This is a Mystery, skarse worthy for us, ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?
>
> D. I am: God be my strength.

Keeping this in mind, one may begin to understand why Dee occasionally misdirects the reader in his diaries. As with Aleister Crowley's works several hundred years later, if one is paying attention to what one is reading, the erroneous data should just about jump out from the page, and provide a pointer to the actual information.

Investigating such parts of the magickal furniture can provide further unknown or undocumented information, such as the following:

If one adds and subtracts the numbers at the top and bottom of the letters around the outer ring of the Sigillum (having corrected the “y/15”), one arrives at a total number of 440. Adding the “1” in the concentric circles that is given at the end of the instructions on the outer ring (accompanied by the statement “Omnia unum est”), the total comes to 441, the gematric value of the Hebrew “Aemeth,” or Truth. Without the correction of the “y/15” square, the total remains 440, the gematric value for “Meth,” or Dead. Thus, the Sigillum may be considered as a Golem, and the published version an inactive and unworkable “dead” talisman.

There is also an additional Table to be generated from the instructions given for the characters around the outer ring, as they are described in the text:

> D. Note: All the Cumpanies of these 40, stode, five togither, and five togither, and so in eight Cumpanyes; each, of five

Thus one can lay out the characters in eight rows of five, and in so doing, can produce symmetrical character sigils similar to the ones found on the Elemental Tablets for the angels of the outer ring.

In attempting to find a simple way to generate a regular heptagram in a circle for the purposes of reproducing the Sigillum on paper, I further discovered an interesting connection between the spirit diaries and Dee's earlier Monas Hieroglyphica.

While one cannot in fact produce a regular heptagon in a circle using only a compass and ruler (a geometric puzzle going back to ancient Greek mathematical texts), one can approximate it. There are several classical solutions, each of them rather close, but also involving complex methodology. Laying out the Monas Hieroglyphica in its 4 ×9 grid, as given in Dee's book, using a compass from the mid-point to trace a circle, and rotating the Monas so its "horns" touch on the circle from the top of the grid, one finishes with a *very* close approximation of a heptagon, in fact, as close or closer than any known classical solution.

Finally, it is perhaps fitting to suggest that one can read and consider Dee and Kelley's spirit diaries in a number of different ways, some of them mutually exclusive, but all of them perhaps of interest and value.

First, they can be considered as authentic records of spirit communication. Over the years I have worked closely with practicing Enochian magicians, including at least one incredibly talented scryer, who can both see and hear through the crystal ball, a very rare combination. Most scryers can do one or the other, but not both. In Edward Kelley, Dee found a rare man, however difficult he may have been to work with, and clearly knew it. Dee could only rarely see or hear anything himself, but with his amazing mathematical and classically trained mind, was perhaps the only man in the world capable of understanding and organizing the instructions that were presented to him. He was also skeptic enough to question and reject transmitted material that appeared to come from lying spirits, as Kelley periodically pulled through "illuding divils" that specialized in disinformation. The internal consistency of the bulk of the spirit diaries, as well as the coherent interrelationship of its many parts, speaks convincingly to its being a genuine record of actual events over a period of years.

Second, one can consider the material as an exercise in cryptographic method, intended as a means of communicating secret information back from the continent to Dee's colleagues and superiors in Elizabeth's court. Clearly, as one reads through *Liber Mysteriorum Quartus*, and to a certain extent Secundus, one can see similarities to the methodology of Trithemius's *Steganographia*, a work with which Dee was quite familiar, and which has now been demonstrated to be entirely a cryptographic treatise.

The arrays of "dignified" and "undignified" spirits can be seen as referring to encryption methods involving "nulls," and Dee and Kelley's discussion of "transposition of letters" in *Quinti Libri Mysteriorum* Appendix is at the very least suggestive again of the same. Then there are the tables in *Liber Loagaeth*, at the end of which (Sloane MS. 3189) Dee has appended eight tables from "Aldaraia Sive Soyga," the mathematical methods of which have been demonstrated by Jim Reeds. They appear even on the surface to be cryptographic tables, though no one to date has made a systematic study of their content, nor provided any translation or decryption or methodology. They remain the most hermetically sealed of all Dee and Kelley's documents.

In a similar way, one may usefully compare this "cryptography" theme with the Kabbalistic method of transposition of letters along with numeric values as a strictly spiritual exercise (e.g., the "Sepher Yetzirah"), and arrive at the conclusion that the Enochian system might be considered "sacred cryptography" in the same sense as the classical Kabbalistic method, unrelated to the mundane world of secret transmission of political secrets.

Lastly, and perhaps most amusingly, I have entertained the idea that Dee was the author of the first science fiction novel over a period of years, and indeed the first to give thought to the idea of "cyberspace," an interdimensional world where communication takes place through a portal, giving thought to the twentieth-century works of H. P. Lovecraft, Philip K. Dick, and William O. Gibson.

In this view, while Edward Kelley is still a historic personage (he appears in Dee's private diaries as well as being clearly documented both in England and in Prague, usually in conjunction purely as an alchemist), the "Edward Talbot" and "Edward Kelley" presented in the Spirit Diaries, his frequent turns from devout scryer to blaspheming conjurer and back again, along with all the mischievous and light-hearted spirits who are trotted on and off the stage, can be seen as an immense work of fiction. Whether written purely for Dee's amusement or as a secret means of documenting a different sort of spiritual transmission remains hidden today.

Of course, as anyone who has spent any time actually working with the system(s) presented in the Spirit Diaries can attest, when you put them to work *as if* true, stuff happens. Once invoked (or evoked), the spirits do in fact seem to appear and go to work, whether one believes in them or not.

Which leads to the one piece of advice I would give to anyone starting out in working Enochian Magick: Be very clear of what you ask for, as you are certain to get as much of it as you can handle, and once started, it is much more difficult to get it to stop.

In closing, I would like to quote a passage from W. Wynn Westcott's translation of the "Chaldean Oracles" (quoting Proclus), which I have always found incredibly useful to keep in mind when working Enochian Magick, or indeed, any ritual work:

> As the Oracle therefore saith: God is never so turned away from man, and never so much sendeth him new paths, as when he maketh ascent to divine

> speculations or works in a confused or disordered manner, and as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progress is imperfect, the impulses are vain, and the paths are dark.

Lon's wonderful book provides the reader—for the first time—with a clearly lit and well-ordered guide through the maze of Dee and Kelley's Enochian system. The hallowed lips and well-washed feet are up to the reader.

Keep an open mind, a pure heart, and a clean temple, and you will surely hear their angels and spirits speaking to you.

Clay Holden
The John Dee Publication Project
*www.john-dee.org*

# A Note Regarding Original Source Material and Footnote References

The original Enochian magick material is a labyrinth of manuscripts. In preparing this book, I was fortunate to have at my disposal electronic files containing the photographic images of original material currently housed at the British Library, London. The manuscripts are numbered and designated by the name of past owners. The ones I used for the present work are designated: Sloane 3188, 3189, 3191; and Cotton Appendix XLVI parts I and II.

Within these numbered manuscripts are various "books," or "Libers" bearing separate titles. Some of these Libers were copied by Kelley or others and reproduced in subsequent manuscripts (sometimes renamed) and have found their way to London's British Library and the Bodleian and Ashmolean libraries at Oxford University. For my purposes the material from the British Library's Sloane 3188, 3189, 3191; and Cotton Appendix XLVI parts I and II proved to be quite sufficient. Digital scans of the Enochian manuscripts can be accessed electronically at: http://www.themagickalreview.org/enochian/mss/.

Enochian scholar Geoffrey James prepared a concise summary breakdown of Dee and Kelley manuscripts for the bibliography of his excellent book, *Enochian Magick of Dr. John Dee.*[1] He has graciously allowed me to reproduce his entries for the material that relates directly or indirectly to *Enochian Vision Magick*. The reader who wishes to explore the source material in greater detail (or who simply wishes to track the book's footnotes and references) should find this list very helpful.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books', which are:—

*Mysteriorum Liber Primus* covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

*Mysteriorum Liber Secondus* covering March 6, 1582 to March 21, 1582, and containing the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. This title page is missing, but can be inferred from textual references in SLOANE MS. 3677.

*Mysteriorum Liber Tertius* covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

*Quartus Liber Liber Mysteriorum* covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly[2] as the scryer.

*Liber Mysteriorum Quintus* covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into SLOANE MS. 3189.

*Quinti Libri Mysteriorum Appendix* covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the Great Table.

SLOANE MS. 3189.

*Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate ‘books,’ each dealing with a different aspect of Dee's angelic magickal system. The books are:—

*49 Claves Angelicæ Anno 1584 Cracoviæ (Liber 18)* which contains Dee's transcription of the Angelical Keys (often called the Enochian Keys or Enochian Calls.)

*Liber Scientiæ Auxillii et Victoriæ Terrestris* which contains a complex system of magic based upon the Great Table (often called The Table of Watchtowers). It is entirely in Latin, and related to the Call of the Thirty Aires.

*De Heptarchia Mystica* which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

COTTON APPENDIX XLVI, PARTS 1&2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or SLOANE MS. 5007. It contains thirteen ‘books,’ which are:—

*Liber Mysteriorum (et Sancti) parallelus Novalisque* covering May 28, 1583 to July 4, 1583, and containing the tail end of the Heptarchic system and the only recorded incident of Kelly speaking Greek.

*Liber Pergrinatonis Prime Videlicet A Mortlaco Angeliæ Ad Craconiam Poloniæ* covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlake to Cracow, Poland and various political speculations.

*Mensis Mysticus Saobaticus Pars primus ejusdem* covering April 10, 1584 to April 30, 1584, and containing the dictations of the first calls (backwards).

*Libri Mystici Apertorii Cravoviensis Sabbatici* covering May 7, 1584 to May 22, 1584, and containing the remainder of the calls (except for the call of the Thirty aires, in the Angelical tongue, and the spirits of the Thirty aires.

*Libri Septimi Cracoviensis Mystici Sabbatici* covering May 23, to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table or Watchtowers*, and the first third of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

*Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum* covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

*Mysteriorum Pragensium Liber Primus Cæsarusque* covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

*Mysteriorum Pragensium Confirmatio* covering December 20, to March 20, 1585, and containing mostly political speculation.

*Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica* covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

*Unica Action, quæ Pucciana vocetor* covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

*Liber Resurrectionis Pragæ, Pactum sev Fædus Sabbatismi* covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

*Actio Tertia Trebonæ Generalis* covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watchtowers* and the infamous wife-swapping episode.

*Jesus, Omnipoten sempiterne & une Deus* covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magickal experiment.

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Some of this material has been published in more modern times in books that are still readily available. Foremost of these are *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits,*[3] and *John Dee's Five Books of Mystery.*[4]

To make things a bit easier for the reader to access more readily available source material, I will, wherever possible, try to make references with the text and in notes to passages in these modern works.

# Prologue to the Prologue: Something Secret

> *Vyasa: There's something secret about a beginning. I don't know how to start.*
>
> *Ganesha: As you claim to be the author of the poem, how about beginning with yourself?*
>
> —THE MAHABHARATA[5]

There is indeed something secret about a beginning, secret and invisible like the soul of infinite potential that broods in the heart of every living seed. My tongue is tied. I stare at the blank screen of my monitor. I don't know how to start. For the writer it is the most difficult moment—a million things to say, but where to begin? My eyes search the walls and ceiling of my little office and fall upon the mask of the Hindu god Ganesha. His bright, pleasant face reminds me of the opening scene of Jean-Claude Carriére's play, *The Mahabharata*,[6] where Vyasa, the author of the epic poem is faced with his own writer's block as he strives to begin his monumental story. Unable to read or write himself, Vyasa is blessed by the arrival of Ganesha, the beloved elephant-headed god, who offers to serve as Vyasa's scribe and take down his story from dictation. He also gives Vyasa some advice about how to start.

"How about beginning with yourself?"

And so, in pale imitation of the poet Vyasa, I will heed the wise counsel of my elephant-headed lord, the remover of obstacles. I shall begin this work of magick by telling you something about myself. Don't worry, I won't tell you much. Just enough to get us started.

I am a man. I am what they call in the East a householder—that is, I am married and have for my entire adult life endeavored with varying degrees of success to provide a loving and stable environment for my family. I am also an exceedingly lucky man, for in truth, throughout the years it has been my sainted wife and beloved son who have provided *me* with a loving and stable environment.

Fate (coupled with a conspicuous lack of ambition) has conspired to make our lifestyle one of genteel poverty (well, not always so genteel). We've never owned a house, a new car, or a credit card. On the other hand, we've always lived in moderately affluent communities and safe neighborhoods. We've always owned old cars that usually get us where we're going. Our bills consist primarily of the rent, the utilities, health insurance, and our groceries. We have no debts.

Some people say that's a miracle. I agree. Miracles are part of my job, for I am a magician. I'm not the type of magician who creates illusions to entertain audiences, but the type of who seeks to *dispel* the myriad illusions that hinder my own spiritual growth and enlightenment.

Aleister Crowley (1875–1947), the great twentieth-century magician, defined magick as the "science and art of causing change to occur in conformity with Will."[7] This is obviously a very broad definition of the term. In my opinion, however, it is the only one that is entirely accurate. You are, of course, free to interpret this definition any way you wish. Personally, I've come to the realization that the only real changes I can effect with magick are changes in myself. By changing myself, I change the world around me, hopefully for the better.

Naturally, I haven't always considered myself a magician, but for as long as I can remember I've been a seeker. Please don't project any undue piety upon this statement. I'm as wicked as anyone who seldom breaks any criminal or civil statutes can be. But even as I wallow in my dark and lazy wickedness, I find myself again and again stumbling inadvertently toward the Light.

As a magician I have also been extraordinarily lucky. Early in my career I was befriended (and many times guided) by some very wonderful, and in their own ways masterful, magicians to whom I owe an immeasurable debt: Israel Regardie, Phyllis Seckler, Helen Parsons Smith, and Grady L. McMurtry. I have also collaborated with others who have enlarged and enriched my magickal life. Foremost among these is my wife, Constance, who is the greatest natural magician I have ever known. There are many others as well: Karen James, whose profound sense of beauty and passion for the art of dramatic ritual keeps alive the mysteries of Eleusis; Douglas James, William Breeze, James Wasserman, Steven Abbott, LeRoy Lauer, David P. Wilson, Rick Potter, Dewey Warth, Nathan Sanders, Christopher S. Hyatt, Poke Runyon, Michael Strader, Sandra Brautigam, and Jonathan Taylor; and, for the last twenty-eight years, the assembled magi of my weekly magick class.

On my fortieth birthday I began to write professionally. In this vocation I have also been exceedingly fortunate. Readers who are familiar with the body of my work know that I am occasionally taken to task by knowledgeable critics who accuse me of writing for beginners and who chide me for diluting or oversimplifying complex and esoteric concepts. Against these charges I can say very little in my defense except to confess that I am indeed a simple man who, by conventional academic standards, is a lazy and undisciplined student. I have to learn anecdotally. I need to put things in a personal context. I need to appreciate and understand the general before I can be thrilled and inspired by the specifics.

Yes, I'm proud to write for beginning students of magick. But first and foremost I write to explain things to myself. I write to find out what I know. I write the books that I wish I could have studied during the first five years of my magickal studies—books that might have saved me years of frustration, blind alleys, and wheel-spinning. I also like to think that I write for more advanced students who may find themselves entangled in the elegance of magickal minutiae or else have become so entranced and self-impressed with their encyclopedic memories that they've lost sight of why they are doing magick in the first place.

I write about things with which I'm familiar and have had handson experience. One of those things is Enochian magick. I began my study of this most curious of quaint and curious subjects in late and began practicing it in earnest in autumn of 1980. Back then there was very little published information available. The only person I actually knew who had any significant hands-on experience with the system was Dr. Francis (Israel) Regardie,[8] who cautioned me in no uncertain terms that I probably shouldn't be dabbling in such things.

Nevertheless, armed with my copy of Aleister Crowley's *Gems from the Equinox*[9] and the two-volume set of Regardie's *The Golden Dawn*,[10] I naïvely plunged into what I thought was the deep end of the Enochian magick swimming pool. A year or so later a friend would present me with a huge stack of photocopied[11] documents from the British Museum. This material represented several significant portions of surviving diaries and magickal notebooks of Elizabethan magus Dr. John Dee (1527–1608 or 1609) and his clairvoyant partner Edward Kelley[12] (1555–1595).

Only then did I begin to realize how dreadfully deep the waters of Enochiana really are. By then, however, it was too late for me to get out of the pool. What little of the system I had mastered had already yielded breathtaking results. My life was becoming very magickal.

Those primitive photocopies eventually yellowed, then browned, then charcoal-blackened into illegibility, but my interest didn't fade. Neither did the interest of others in the magickal community. Today clear copies of the museum manuscripts are readily available to the serious student, and there are no less than thirty books currently in print with the word “Enochian” in the title. I confess a few of those are my doing. In 1991 Dr. Christopher S. Hyatt and I wrote a commentary on Aleister Crowley's little Enochian masterpiece, *Liber Chanokh*.[13] A year latter Herman Slater of Magickal Childe Publishing asked me to pen the introduction to the new facsimile edition of the 1659 *A True & Faithful Relation of What Passed for Many Yeers Between John Dee ... and Some Spirits*. In 1995, my wife, Constance, and I created a deck of tarot cards[14] that incorporates a large number of images relating to the Enochian Elemental Tablets. In the book that accompanies the cards,[15] I elucidate on how they can be used for practical Enochian magick operations.

But writing (and reading) about Enochian magick is one thing; actually using it in a practical way to advance one's own spiritual evolution is another. With few exceptions, the thirty odd books mentioned above are very long on theory and history and very short on straight-forward suggestions on how to actually sit down and perform Enochian magick, or reasons why one would want to do such a thing in the first place. I hope to remedy this, at least in small measure, by writing this book. I feel qualified to do this not because I have any illusions that I am the world's most knowledgeable scholar on the subject (I assure you I am not). I offer simply the credentials of nearly thirty years of applied experience with several aspects of Enochian magick. I have come to some very fundamental conclusions that I believe might be of significant and practical value to both the speculative student and the operative practitioner of this elegant and complex magickal system.

Before I plunge us directly into those waters, however, I need to briefly address the question of why a relatively sane and rational twenty-first-century adult would wish to seriously embark upon the path of magick. I will do this with a device that will most assuredly irritate my publisher—a second prologue. And once again, to please my Lord Ganesha,[16] I will begin by talking about myself.

# Prologue: Why Magick?

> *Magick is as mysterious as mathematics, as empirical as poetry, as uncertain as golf, and as dependent on the personal equations as Love.*
>
> —ALEISTER CROWLEY[17]

I'm a magician. I practice the art of ceremonial magick. I adore and *invoke* the essence of highest Deity and hold congress with divine angels. I also *evoke* and command spirits and demons.[18] Ceremonial magick is the path I have chosen to give expression to the spiritual yearnings I believe are inherent in every human being. It is my Tao, my Way, my religion, my philosophy, my psychology. But ceremonial magick isn't my life. I already have a life, thank you. But I use magick to help make my life magick.

I have closets and chests full of bizarre and colorful robes and crowns and wands and daggers and chalices and swords and lances and thuribles and banners and veils and rings and incense and candles and oils and tablets and talismans and mirrors and crystals. I have books—strange books (some very old and rare), books that would scare the daylights out of most of my neighbors. I use these magickal tools; I study these books in order to perform the rites of ceremonial magick. These things are not my life. But I use them to make my life magick.

On the surface one might think it reasonable and fair to ask, “Why are you a magician, Lon? Why do you believe in this stuff? Why do you do these crazy things?”

It might surprise you to know I don't have a proper answer to these questions. It is impossible for me to adequately explain or justify why I celebrate my spiritual life through the vehicle of magick, for the same reasons it is impossible for any artist to properly explain why he or she has taken up the brush or the chisel or the violin or ballet slippers. If reasonableness were the sole criterion for the existence of art, there would be no music, no dance, no magick.

Make no mistake about it, magick is an art form, and every true magician is an artist. Just like the musician and dancer, the magician must practice, create, and perform. Just like the painter or sculptor, he or she must be armed with proper tools, skills, knowledge, and, most of all, inspiration. But what about people who've never learned to play a musical instrument, never learned to dance or paint or sculpt, yet who find themselves spiritually touched by listening to music, watching ballet, and visiting galleries? Are they not artists too?

In a very important way, I believe they are. As quantum physicists tell us, both the observer and that which is observed are changed by the act of observation itself. By appreciating the artist's handiwork, we are fundamentally affecting the reality and life of that creation. More importantly, when we expose ourselves to the artist's creation, we enjoy the passive luxury of allowing our consciousness to be altered, elevated, and enriched in unique and personal ways the artist might have never imagined.

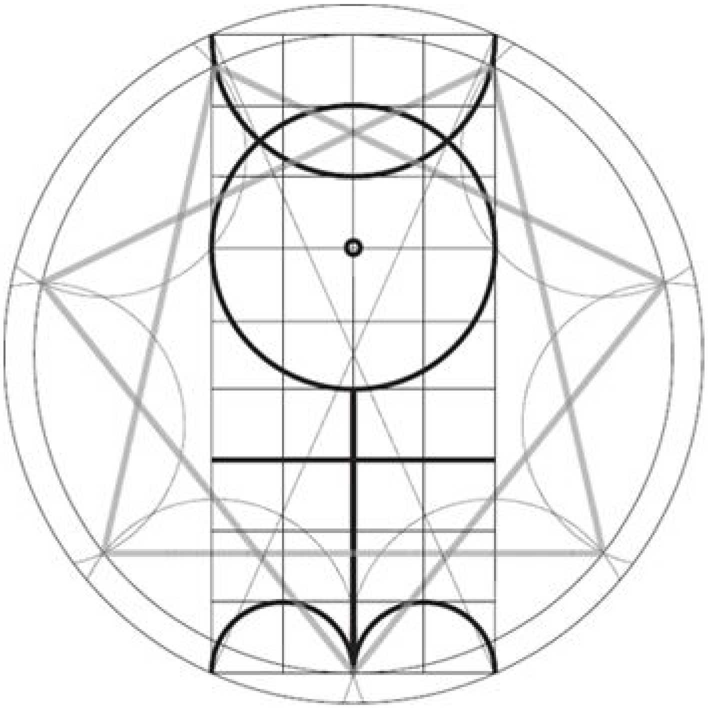
The art of ceremonial magick, however, is a little different. There is no painted canvas to display, no audience to applaud. Regardless of how altruistic the magician's motives may be, magick is spiritual *performance art* that must ultimately be executed and appreciated by the magician alone. He or she is at once the teacher, the student, the medium, the conductor, the performer, the venue, the audience, and the critic. The magician touches the broader audience of humanity only by affecting changes in the *magician*, and success can be weighed only in the silent Holy of Holies of his or her own soul.

So, here and now and for the duration of this book, I shall lay aside the question of "why magick?" If my magickal efforts seem to propel me closer to self-realization, if my work brings me a measure of health or happiness or wisdom or a sense of fulfillment, good. But none of these things, nor indeed any *thing*, can be the goal of my art. Instead of asking, "why magick?" I suggest all who would fancy themselves magicians seek answers to the following questions, questions I struggle to answer every day of my life:

Am I really an artist? Am I drawn to this strange and irrational art form because of my mad passion to enrich my art and fulfill my creative life purpose? Or am I doing all this to *avoid* fulfilling my destiny? Am I running away from myself? When I don my magickal robes and enter the temple, do I do so as a radiant artist-magician, armed and ready to storm the gates of heaven and hell to do battle for the triumph of my soul, poised to take the next step in my spiritual evolution? Or am I merely a foolish man in an exotic costume, a mystic poseur in serious need of a life?

## BOOK I

# Don't Try to Duplicate the Magick Dee and Kelley Did to Receive the System—Just Use the System They Received!



## CHAPTER ONE

# In the Middle of the Night

> *Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart.*
>
> —JOHN DEE[19]

It's 3:43 a.m. I've been up for about a half an hour bathing, dressing, and preparing myself to operate. Constance is asleep in the bedroom, and I'm trying to be as quiet as I can. In just a few minutes I will turn off the computer here in my office, take up my almond wand, and go into the darkened living room. There I will quietly perform a Lesser Banishing Ritual of the Pentagram, light two tapered candles, and sit down before the Holy Table.

Once comfortably seated I will close my eyes and pray:

> Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart. Amen.

I will then open my eyes, take the golden Ring, and quietly recite the Prayer of the Ring:

> Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

I will put on the Ring and then take up the golden Lamen that is attached to a black ribbon. Before putting it around my neck I will again pray:

> Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

I will then take up my almond wand, reach across the Holy Table, tap the upper right-hand corner, and begin to chant. As I do so, I will move the tip of the wand from right to left along the far edge of the table and chant:

> Pa Med Fam Med Drux Fam Fam Ur Ged Graph Drux Med Graph Graph Med Med Or Med Gal Ged Ged Drux.

Then, moving the tip of the wand down the left edge of the table, I will continue to chant:

> Pa Drux Un Tal Fam Don Ur Graph Don Or Gisg Gon Med Un Ged Med Graph Van Ur Don Don Un.

Then, moving from left to right along the bottom edge:

> Pa Drux Ur Ur Don Ur Drux Un Med Graph Graph Med Med Graph Ceph Ged Ged Ur Mals Mals Fam Un.

Then up the right-hand edge to finish where I started:

> Pa Gon Med Un Graph Fam Mals Tal Ur Pa Pa Drux Un Un Van Un Med Un Gon Drux Drux Ur.

I will repeat this entire procedure six more times, each time increasing the intensity of my focus on the words and movements. When I've completed the seventh round of chanting, I will hold the wand over the center of the table and chant seven rounds of the following:

> Med Gon Gisg, Don Ur Van, Ur Don Ur, Med Med Graph. Med Don Ur Med, Gon Ur Don Med, Gisg Van Ur Graph.

Then I will trace a circle over the center of the table and say:

> Seven, rest in Seven: and the Seven, live by Seven: The Seven, govern the Seven: And by Seven all Government is.
>
> Galas Gethog Thaoth Horl*w*n Innon Aaoth Galethog,
>
> Zaphkiel Zedekiel Cumael Raphael Haniel Michael Gabriel,
>
> E(l) Me Ese Iana Akele Azdobon Stimcul,
>
> I Ih Ilr Dmal Heeoa Beigia Stimcul,
>
> S Ab Ath Izad Ekiei Madimi Esemeli,
>
> E An Ave Liba Rocle Hagonel Ilemes,
>
> Sabathiel Zadkiel Madimiel Semeliel Nogahel Corabiel Lavanael.

Finally, I will place the tip of my wand upon the center of my forehead and whisper:

> luah lang sach urch
>
> Iad moz zir—iad bab zna—iad sor gru—iad ser osf.

The chanting will take about eighteen minutes. By then I will have chanted myself into an altered state of consciousness. In fact, I'll be high as a kite and struggling to avoid drifting into a directionless rapture. I will no longer be the overweight knot of worries and vices that haunts the daylight world of bills and phone calls and deadlines—vampires of time. I will be a magician, a key player in the business of creation, a spiritual being occupying my own indispensable rung on a hierarchical ladder of spiritual beings: gods, archangels and angels, spirits, and demons—spiritual entities who personify in metaphoric Technicolor every natural force, every monad of energy, every atom of matter, every concept and principle, potentiality, and tendency in the visible and invisible cosmos.

My living room will disappear, and in its place will tower the Temple of the Universe, holy ground demarcated by a consecrated carpet of red silk, upon which rests the Holy Table, the center of the universe, the Holy of Holies where heaven touches earth.

The table is completely veiled by a red silk cloth, with its gold tassels that hang from each corner. The cloth conceals an elaborately painted and engraved tabletop, the perimeter of which is carved with eighty-four squares containing letters from a sacred angelic alphabet—letters whose names I chanted in the angelic tongue during my seven rounds of chanting. A large carved hexagram spans the entire inner surface of the tabletop. And in the center of the hexagram broods a large rectangle made up of twelve squares, each containing an oversized angelic letter—the same letters whose names I chanted during the second round of chanting—artfully carved into the surface of the table. Seven talismans, Ensigns of Creation, are arrayed around the central rectangle. They are made of purified tin and are peculiarly lettered in the angelic script.

The centerpiece of the Holy Table is the *Sigillum Dei Aemeth*, a wax disk approximately nine inches in diameter and one and one-half inches thick, bearing the carved image of a complex diagram consisting of an interlocked heptagram, two heptagons, a pentagram, and an array of numbers and letters, which, when decoded, spell the names of seven sets of seven divine beings: *Seven who rest in seven, seven who live by seven, the seven who govern the seven, and seven by whom all government is*. Four smaller waxed versions of this Sigillum (wrapped in red silk bags) rest under the legs of the Holy Table, insulating it from distracting geocurrents.

The chanting completed, I will unveil a circular black mirror made of highly polished obsidian. I have it placed in a stand directly upon the covered Sigillum Dei Aemeth, and I will carefully angle it so I see my dimly lit face reflected in its pool of deep blackness. After only a few moments the reflection of my face will disappear, and I will see with magick eyes and hear with magick ears.

Now, the vision magick begins.

In the middle of the night I will call upon the angels.

I will call upon the angels, and they will answer.

## CHAPTER TWO

# The Magick of Dr. John Dee

> *If Merlin is an inner resonator who generated the literature which gathered about his name, then Dr. John Dee must be considered almost his outer manifestation in the real world.*
>
> *He is probably the single most influential aspect of the magician ever to have lived and a worthy successor to the Arthurian mage.*
>
> —JOHN AND CAITLIN MATTHEWS[20]

The little ceremony I described in chapter one cannot be found in any other book of magick. I composed it in the spring of 2006 for the benefit of the members of my weekly magick class. It is designed as a ritual of preparation—a ceremonial "drug," as it were, to safely induce an altered state of consciousness, a trance in which specific techniques of magick may be practiced and visions can occur.

The components of the ritual are not, however, a modern invention. The magical implements and furniture were fabricated as faithfully as possible from descriptions found in sixteenth-century manuscripts and items currently housed at the Bodleian Library of Oxford University, the British Library, and the King's Library wing of the British Museum.

The prayers and the chants were drawn from those same ancient texts. In a group magical working, the prayers are recited in unison and the chants intoned Tibetan style, in a deep monotone chorus of two or four groups of voices. The hypnotic effect on the participants is tangible and powerful. (I have yet to discover what it does to our eavesdropping neighbors.)

The ancient manuscripts I refer to are the diaries and magical records of Dr. John Dee[21] and his partner Edward Kelley, and these texts represent the source material for the system of magick known and practiced today as *Enochian magick*.

It is not my intention, nor is it within the scope of the present work, to present a proper biography of Dee. That has been handled nicely in Peter French's brilliant biography[22] and other texts that I've itemized in the bibliography. I cannot, however, escape the necessity of providing a brief outline of his life and work, because it will have a direct bearing on our understanding of Enochian vision magick and why I think my little ritual of preparation is so important for those who wish to pursue this path.

Son of a gentleman server to Henry VIII, John Dee was a true Renaissance magus and one of the most extraordinary individuals of his time. Historian John Aubrey called him “one of the ornaments of his Age.”[23] That is saying a lot, for his age was peopled with some of the brightest lights in the history of western civilization: Queen Elizabeth I, Charles V, Francis Bacon, Ben Johnson, Edmund Spenser, Giordano Bruno, Christopher Marlowe, and William Shakespeare.

Dee's unique genius blossomed at Cambridge University, and his fame as a published mathematician propelled him as a young man to academic rock-star status throughout Europe. It also brought him to the attention of the rulers of his world, including the future Queen Elizabeth.

He was the master of scores of disciplines. He was a physician, an engineer, a theologian, an astronomer, and cartographer. He invented the nautical instruments and developed the advanced navigational charts that helped make Britannia ruler of the waves. He even coined the term *Britannia*. A master astrologer, he was allowed to choose the date of Elizabeth's coronation, and throughout her reign he remained her friend and counselor.

Because he was fluent in many languages and lectured often on the continent, Elizabeth enlisted his services as a spy. Dee enjoyed this role very much. As a matter of fact, I believe he remained in this position until the day she died. He was fascinated with cryptography and loved word and letter puzzles. Dee was secretly known as “the queen's eyes,” and he signed his dispatches to her with the stylized image of a hand shading two eyes.

Yes, John Dee, on “her majesty's secret service,” was the first agent 007.[24] Dee possessed the largest private library in England and was constantly enlarging it. He was perhaps the most educated man of his day. Part of his education included esoteric philosophy, Qabalah, alchemy, and magick—not illogical pursuits for a Renaissance magus. Magick, in particular, was a science to be explored and exploited. Dee wanted to talk to angels (as did the biblical patriarch Enoch) not only to discover the wisdom of the past and the secrets of the universe, but also, more immediately, to discover the secrets of Elizabeth's enemies and brandish the power to magically manipulate the spiritual forces that control them. Dee wanted to be a magical spy.

His approach to magick (at least at first) was pretty standard procedure for the day. After bathing and dressing in clean clothes (extra-ordinary measures for the times—unless, of course, it was May, when many people of the day took their annual bath), he would enter a room set aside for the purpose. There he would drop to his knees before a consecrated table/altar and for a half hour or so pray fervently to God and His good angels, alternately reciting a litany of self-abasing confessions of his unworthiness to enter into the divine presence and boasting of his God-given right to do that very thing. With his consciousness duly exalted by prayer, he would then gaze into a crystal or a black mirror (a process known as scrying[25]) and wait to receive a vision.

In theory that's how it was supposed to work. However, even though Dee was skilled at composing long and eloquent prayers, he was not very good at scrying. In 1581 he started to advertise for someone who was. He had a small measure of success with a handful of rented seers until March of 1582, when he made the acquaintance of one Edward Talbot. Talbot (who would soon confess that his name was actually Kelley) was an unemployed alchemist's assistant and convicted forger. Kelley's questionable character notwithstanding, his skills as a scryer immediately impressed Dee, who hired him on the spot at a salary of fifty pounds a year, a handsome figure for the day.

The partnership of Dr. John Dee and Edward Kelley would last until 1587. Their angelic-magick workings for the most part concluded in 1584. During their time together they engaged in hundreds of scrying sessions of varying lengths, in which Kelley gazed into a crystal ball or a black obsidian mirror and reported everything he saw and heard during a variety of angelic communications. Dee, sitting at a nearby table with pen and ink, led the questioning and recorded everything in anal-retentive detail.

Not all of the sessions yielded profound revelations. Indeed, many appear to be attempts by the communicating intelligences to simply keep the conversation going. There were numerous instances when information received in earlier sessions was amended (sometimes radically) in subsequent sessions. There were even times when the magicians were informed that they had been deceived in earlier communications by evil spirits. Nevertheless, the consistency of the bulk of the material is staggeringly impressive, and the double-/triple-blind nature in which it was delivered, especially the angelic language, calls, and magical tablets, boggles the imagination.

The Dee and Kelley years can be viewed as having occurred in three major phases, resulting in what appears on the surface to be three separate and unique magical systems. I will discuss these in more detail shortly. Here at the beginning it is enough to simply point out it is the third and last phase of their angelic workings (the three-month period between April 10 and July 13, 1584) that yielded the material for the system of vision magick that can be properly called Enochian.

The Enochian period was highly productive and bore much promise. In fewer than a hundred days Dee and Kelley received an angelic language, tablets containing the names of elemental and celestial beings, and calls in the angelic tongue that promised to unlock the secrets of heaven and earth. With sad, almost Faustian irony, however, once the Enochian material was in their hands, Dee and Kelley did not proceed to actually operate the system in subsequent workings.

They would go on to other magical adventures, attempting to impress (with little success) the crown heads of Europe with their supernatural counsel. Finally, after nearly five years of working together, years of exhausting magical sessions, and years of traipsing their families around Europe (not to mention a notorious wife-swapping incident), familiarity finally bred contempt, and the two magicians parted company without ever getting into the driver's seat of Enochian magick and turning the key.

Dee's complicated life would draw him back to the English court and the distracting world of political intrigue and survival. In 1588, as the Spanish armada set sail to annihilate England's much smaller fleet (an event Dee predicted years earlier), Elizabeth called again upon her Merlin. Dee shocked her courtiers by urging the queen to not engage the Spanish armada and keep her ships at bay, prophesizing that a mighty storm would scatter and destroy the Spaniards. Elizabeth wisely heeded Dee's words. The storm manifested right on cue, and in the chaos that followed, the Spanish armada went down to defeat. In many circles Dee was credited with magically raising the tempest that saved England. The story of this event became instant legend. William Shakespeare, writing only twenty-three years later, would use Dee as the model for Prospero, the storm-raising magician in his play, *The Tempest*.

Kelley's post-Enochian years would not earn him such renown. His ambitions kept him on the continent, where he peddled the promise of alchemical treasures to the crown heads of Europe. He was knighted by Emperor Rudolph II of Bohemia but was shortly thereafter imprisoned by his royal patron for failing to manufacture alchemical gold. With fairy-tale panache, Sir Edward Kelley plunged to an untimely death in November of 1595 while attempting to escape from the turret of Emperor Rudolph's prison tower.

Dee's end was not so colorful. Elizabeth appointed him warden of Christ's College in Manchester, but it was not a happy tenure. His wife (and, it is believed, several of his children) died there during the plague in 1605. Dee returned to his home at Mortlake, where his daughter Katherine cared for him until his death in late 1608 or early 1609.

How so many of Dee's manuscripts survived to see the light of the twenty-first century is a magical wonder story in and of itself. Several of the most important documents Dee had hidden in the false bottom of a cedar chest (can we get much more romantic?), where they lay undiscovered for over fifty years after his death. Through a curious chain of events (that tragically saw a portion of the manuscripts baked as pie wrappings), the surviving material came to the attention of the illustrious antiquary, politician, astrologer, chemist, and Freemason, Alias Ashmole (1617–1692), one of the few people in the world capable of recognizing the importance of the discovery. Thanks to Ashmole, the material was catalogued and finally housed safely in his own museum at Oxford, the British Museum, and the British Library, where, over three hundred years after its reception, it captured the attention of S. L. MacGregor Mathers, Wynn Wescott, and the adepts of the Hermetic Order of the Golden Dawn, then Aleister Crowley—and now you.

CHAPTER THREE

# Dee and Kelley vs. the Golden Dawn and Aleister Crowley

> *Now hath it pleased God to deliver this Doctrine again out of darknesse: and to fulfill his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch. Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee.*
>
> —THE ANGEL AVE, MONDAY, JUNE 25, 1584[26]

Modern Enochian magick (as first developed in the late nineteenth century by S. L. MacGregor Mathers and the adepts of the Hermetic Order of the Golden Dawn and later adapted and augmented by Aleister Crowley and others) is a remarkable and tidy self-referential system of visionary magick. It is based upon a small portion of sixteenth-century manuscripts of Dr. John Dee and Edward Kelley, and the mystique of its colorful origins make it initially alluring to magical dilettantes and dabblers. However, the complexity of the system, as outlined by Golden Dawn/Crowley texts, continues to effectively guard the mysteries of this marvelous magical art form from all but the most serious, courageous, tenacious, foolish, or naïve.[27]

For most of us who cut our Enochian-magick teeth during the latter half of the twentieth century, the Golden Dawn (GD) and Crowley books were at the time the only source material readily available to us. By following the intricate procedures outlined in these texts, we proceeded with our visionary quests along the two avenues of experimentation offered us by the GD/Crowley model: one branch of the system dealing with the elemental (manifest) universe, the other dealing with the aethyric (celestial). I'll discuss these branches in more detail in book IV.

Both of these magical environments are populated by spiritual beings whose names are drawn from five grids of lettered squares received by Dee and Kelley during a series of angelic communications during the third (or Enochian) period of their magical operations. Both the elemental and the celestial magical environments (and their spirit inhabitants) are accessed by intoning one or more of nineteen calls, which are chanted in an angelic language that was given to the Elizabethan magicians under breathtaking and extraordinary circumstances during the last months of their angelic magick workings. Theoretically, these calls induce very specific trances, whereby the magician can pinpoint particular spiritual entities or environments he or she wishes to contact or visit. As you can imagine, this is a very attractive prospect to the magical explorer.

The visionary labor of many post-modern Enochian explorers was well repaid, for we soon discovered that despite our very limited access to the original texts (not to mention our inexperience and ineptitude) this kind of magick actually worked. With surprisingly few exceptions, when we followed the GD/Crowley procedures and techniques, even the most insensitive and skeptical among us received visions we deemed appropriate to the particular regions we were exploring.

The technique used to receive visions such as these is called scrying. The Golden Dawn and Crowley often referred to the practice as "traveling in the spirit vision." Scrying is, quite simply, the ability to put oneself in touch with one's own psychic senses. In magical operations the scrying session is usually preceded by a formal ceremony designed to put the magician in an altered state of consciousness. It is, for all intents and purposes, a shamanistic experience. The thoughts, mental images, and impressions that flood the magician's mind during this altered state are subsequently recorded in the magician's journal and analyzed.

Naturally, some of us proved more talented than others. Art lovers and movie fans make particularly good candidates for Enochian vision magick, for they see with the romantic's eye and already possess a vast memory bank of evocative landscapes, archetypal characters, and supernatural beings. They are by nature dreamers skilled at communicating through a vocabulary of images and visual metaphors. But even the least imaginative of us, in short order, learned to develop our own visionary skills that became increasingly honed by our repeated work with the system.

There is no question (in my mind, at least) that the Enochian magick procedures and techniques developed by the Golden Dawn and Crowley embody a highly effective system of magical working that, if properly applied, can become an integral component in the modern magician's program of personal self-development. This is especially true for those of us whose magical careers have led us to the Qabalah-based disciplines referred to today in specialized circles as *hermetic* or *ceremonial* magick.

To modern ceremonial magicians, Enochian magick appears at first glance to enjoy a comfortable compatibility with our world of pentagram rituals, hexagram rituals, tarot cards, trees of life, qabalistic path workings, chakra work, invocations, god-forms, and spirit evocations. This compatibility, however, has been, for the most part, contrived and jerry-rigged. For as efficacious as the GD/Crowley applications and techniques are, they bear little resemblance to anything Dee and Kelley practiced or were instructed to engage in by their angelic contacts. With all due respect to Mathers, it is clear that he and his Golden Dawn adepts chose to limit their attention to only those portions of source texts that offered material that they could fit easily into the qabalistic/hermetic schema to which they were so passionately committed.

Furthermore, it is clear that in many instances, when the original material didn't fit the schema, they found a way to make it fit.

This fact should not diminish in our respect for the wonderfully effective system the Golden Dawn and Crowley have bequeathed to us. But it has prompted many of us (who obviously have an inordinate amount of time on our hands) to examine in greater detail the surviving Dee and Kelley material that has now become more readily available to the serious student. What we discovered is an overwhelmingly large body of work—books, notebooks, and diaries—the most interesting of which span the better part of three years of intense magical operations. Most of this material appears to have nothing whatsoever to do with Enochian magick as practiced today.

As I mentioned earlier, Dee and Kelley's magical workings took place in three distinct phases that yielded three unique magical systems. For convenience, I will refer to these as (1) *Heptarchia Mystica* (or simply *Heptarchia*), (2) *Loagaeth* (which includes an angelic alphabet), and (3) *Enochian*.

One could argue quite convincingly that the revelations Dee and Kelley received during the Enochian period represent the crème de la crème of their magical workings and that it is unnecessary to waste our time on the painfully complex details of the Heptarchia and Loagaeth working periods. After all, the GD/Crowley system and techniques were developed from this *plus ultra* Enochian material, and everything seems to work just fine, thank you. In fact, for the better part of twenty years I was one of the most vocal apologists for the Enochian school whose motto is, “Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received!” Then, starting in 1999, a couple of things happened that caused me to rethink the wisdom of this attitude.

First, I became enthralled with the work of Clay Holden and the John Dee Publication Project, which brought the glories of *Quinti Libri Mysteriorum* to life on the World Wide Web. Then, in 2003, my O.T.O.[28] Brother and Enochian magick adept Christeos Pir sent me a computer disk of material from a marvelous Enochian seminar he presented in Pittston, Pennsylvania. Along with the seminar material, he sent me a collection of photographic files of surviving Dee manuscripts from the British Library and other materials that were of great interest to me. I assure you, I could not have written this book without these materials and the profound insights of this great modern magician.

Around the same time, my publisher sent me a copy of Joseph H. Peterson's book *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic*. I had years earlier examined much of this material enlarged from microfilm, but now I had the luxury of comfortably reviewing it in clearer formats (with Latin translations) on my home computer and from Peterson's marvelously well-organized book.

I must confess that even with this information stacked conveniently and legibly under my nose, I was overwhelmed by the sheer immensity of it all. I'm interested in the magical adventures of Dee and Kelley as much as the next fellow, but I also have a life. Did I need to sacrifice three years of my own life in order to eavesdrop on every detail of three years of theirs? More than ever I saw the wisdom of simply using the magical system Dee and Kelley received and of not wasting precious time trying to recreate the magick they practiced to receive the system. After all, can't I drive a car without first having to build it myself?

But we're not talking about driving cars; we're talking about the art of magick. In the final analysis, no matter what system the magician chooses, in order to make it work most effectively he or she must first become attuned to that system's particular way of viewing of the universe. This concept is so important to the understanding of what will follow in this book that I will pause to illustrate with an example.

The ceremonial magician who practices qabalistic magick acquiesces (at least for the duration of the working) to see all things in heaven and earth in terms of a hierarchy of spiritual personages expressed by the various god names, archangels, angels, spirits, intelligences, and demons of the system. In Qabalah-based magic, such spiritual beings are conveniently organized and arranged according to fourfold formulas dictated by the Hebrew letters that make up the great Name of God, *Yod Heh Vav Heh*, and by the familiar schema of the Tree of Life, with its ten sephiroth and the twenty-two paths that connect them. Before the magician is ready to operate within the laws and peculiarities of this qabalistic worldview, he or she must first become a fit component of that universe—a harmonious and integral part of this great divine machine, a vital step on this hierarchical stairway of consciousness.

Like the ballerina whose ninety minutes on stage is the product of years of practice and thousands of hours of rehearsal, the magical artist must also be first transformed into a proper instrument of his or her craft. Magicians achieve this transformation with preliminary meditations and rituals, by which we adjust our focus step-by-step until we become comfortable citizens of the specific magical world in which we intend to operate. For the western ceremonial magician, the well-worn curriculum of the Golden Dawn provides perfect examples of this step-by-step adjustment process.

First the magician becomes master of the pentagram and a full citizen of the world of the five elements of the microcosmic universe. By repeated performances of the pentagram rituals and meditations, the magician's psyche becomes balanced and accustomed to the world of the four directional winds, the four elements, and the corresponding magical weapons: the wand, cup, sword, and disk.

Once the elemental (microcosmic) universe is mastered, the magician then moves on to the next step in the attunement process by mastering rituals of the hexagram. Here the magician's point of reference is enlarged as his or her consciousness and identity is obliged to expand from the microcosmic world of the elements to the macrocosmic greater world—the world characterized by the sun orbited by the planets and surrounded by the belt of the zodiac.

This is very basic stuff, but it illustrates how rituals enable the ceremonial magician to externalize internal processes and undergo self-transformation. Would-be magicians who attempt more advanced work without being adjusted by these early attunements are ill prepared to understand or properly absorb what is happening to them within the context of the progressively higher magical environments in which they presumptuously wish to operate. It is true that some magicians may receive seemingly dramatic and noteworthy effects from such premature efforts, but seeds of promise cannot long take root in soil that is not properly prepared or that is too shallow.

Late in 2005, while gathering material for yet another workshop series on Enochian magick for my Monday night magick class, I poured over the records of Dee and Kelley's pre-Enochian workings in hopes of finding the key to their preparatory processes. What exactly did the angels *do* to Dee and Kelley during the years prior to the final Enochian revelations? Dee and Kelley received some pretty interesting things during those earlier workings, including instructions for the creation of an array of magical implements that the Golden Dawn and Crowley all but ignored:

- a Ring;[29]
- a Lamen, which was to be worn by the magician as a breastplate and which connects him or her to the Holy Table;
- the Holy Table itself, inscribed with letters from an angelic alphabet and upon which would rest the Sigillium Dei Aemeth;
- the Sigillium Dei Aemeth, an intricately carved disk made of purified beeswax (an artifact so stunning and historically intriguing that it is prominently displayed today in the King's Library wing of the British Museum);
- seven talismans (five squares and two circles), called Ensigns of Creation, which surround the Sigillium on the Holy Table.

All of these items were linked to one another and to the magicians by an overwhelmingly complex process that distilled, shuffled, and organized thousands of letters from numerous and varied alphanumeric grids. These grids had been painstakingly received in vision, one letter at a time, by Kelley and duly transcribed by Dee. The letters spelled the names of great angels, which, in turn, when manipulated, yielded the names of subordinate angels, which produced still more names.

Now, before we get too excited about dusting off and playing with all these pre-Enochian magical tools and furniture, I have to make myself clear on one very important point. These items were received during the first phase of Dee and Kelley's workings.

This period yielded a unique system of planetary magick they referred to as Heptarchia Mystica (see book II). To all appearances, heptarchic magick has little or no direct relationship to the Enochian magick system they received during their final days of practice. Also, it is demonstrably clear (in my mind at least) that Enochian magick can be performed quite effectively without using the Ring, the Lamen, the Holy Table, and so on. However, it is equally clear to me that, as Dee and Kelley were receiving and working with the items and concepts of heptarchic magick, their minds and psychic bodies were, day by day, undergoing subtle yet profound evolutionary changes.

Could the reason the practical Enochian material came so very late in the game be that Dee and Kelley had to first complete their transformation into magicians who could appreciate and handle the advanced work? After all, isn't that what magick is really about— changes in the magician? Could these changes have been brought about by the mere act of meticulously following the angels' complex directions, which filtered and distilled these magical concepts into material manifestation? If so, this would be a vital preparatory step that modern Enochian magicians are omitting entirely.

I grew intrigued with this idea. Given the fact that the GD/Crowley methods of Enochian magick already work so well right out of the box, how much better might these same techniques work if the magician were first prepared and attuned in a manner similar to the way Dee and Kelley had been prepared and attuned. A magician so equipped would be picking up, as it were, where the two Elizabethans left off in 1584.[30]

I was at first uneasy with this theory because it came dangerously near to destroying my comfortable philosophy of “Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received!” However, my inherent laziness was rewarded, and I eventually took comfort in the realization that in order to ceremonially prepare oneself to perform Enochian magick, one might not need to torturously repeat everything Dee and Kelley did to receive the Ring, the Holy Table, the Lamen, the seven Ensigns of Creation, and the Sigillum Dei Aemeth. Instead, one must simply understand and use (in a way that mirrors the preparation process) the Ring, the Holy Table, the Lamen, the seven Ensigns of Creation, and the Sigillum Dei Aemeth that they received!

This book was written to show the practicing Enochian magician how to do precisely that, and the little ritual in chapter one (and outlined in greater detail in appendix I) is the ceremony that embodies this preparation process. Like the rituals of the pentagram that prepare us for elemental magick, like the rituals of the hexagram that prepare us for planetary magick, I believe this little ceremony captures the essence of the step-by-step processes of personal alchemy that prepared and attuned Dee and Kelley.

The material is based on two series of classes that Constance and I held in our home in 2005 and 2006—visionary workings that spanned a period of just over seven months. While the class spent a considerable amount of time discussing and analyzing the magical theories that underlie these methods of preparation, most of our time was spent actually applying the techniques in a formal and ceremonial manner prior to group and individual Enochian scrying sessions.

My biggest challenge, for both the class series and writing this book, has been how best to communicate the essence of the breathtakingly intricate procedures that occupied Dee and Kelley during their years of preparation without enmeshing the reader in a time-devouring web of details. It is somewhat like trying to convey the profundity of a great cathedral without dwelling minutely on every action of every stonemason who fashioned each perfect stone. I have resolved, therefore, to stay focused on the big picture and allow the reader to wrap his or her mind around the major themes, secure in the knowledge that he or she can proceed to dissect the method of the madness—and discover further revelations—by referring to the now readily available source texts. It is very important for the reader to understand that this book was not written as a substitute for the source material but simply as a guide to the practical, self-transformational applications of this magical art. I advise those of you who may be committed to in-depth academic research of this subject *not* to view my book as an authoritative replacement for the original texts. Dee and Kelley's records are liberally peppered with irregularities, conflicting instructions, missing pieces, and typos. I've done my best to wade through these and be as consistent and accurate as possible. But when I say I'm going to stay focused on the big picture, that is exactly what I mean.

Are you ready to begin? If so, we need to first talk briefly about the mind of Dr. John Dee and explore the reasons why the secrets of heaven and earth were communicated to him in alphanumeric ciphers, tables, and squares.

## CHAPTER FOUR

# The Mind of a Cryptographer

> *Now first I understand what he, the sage, has said: "The world of spirits is not shut away; Thy sense is closed, thy heart is dead!"*
>
> —*FAUST*, ACT I, SCENE I [31]

Are angels, spirits, and demons real? Do they have an existence apart from and outside the mind? Ever since human beings could frame thoughts into words, we have asked ourselves that question. It is an eternal debate among magicians and mystics and one that likely will never be resolved to anyone's complete satisfaction. Personally, I agree with the venerable Rabbi Lamed Ben Clifford who said, "It's all in your head. You just have no idea how big your head is."[32] Certainly every outside impression we receive is ultimately processed inside our own minds. Just keeping that fact in mind we might conclude that, where objective reality is concerned, there is no outside-of-ourselves.

In either case, in the art of magick, the magician must behave (at least for the duration of the operation) as if the spirits are independent intelligences and have an objective existence in a dimension outside his or her own mind. Dee and Kelley (who believed most fervently in a tangible heaven, hell, and the characters and events of the Bible) certainly assumed that the communicating spirits and angels were real and enjoyed an independent existence. This gave the Elizabethan partners a decided psychological edge over modern magicians, who must overcome a smug mountain of logic, rationality, and spiritual cynicism in order to even begin to operate this most naïvely romantic of spiritual art forms.

For practical purposes, it does not matter whether the magician is making contact with "spirit" intelligences from a "spirit world" or merely tapping into currently unexplainable levels in his or her own mind. If the magician is properly prepared (and operating under the right circumstance), it is indeed possible for him or her to make contact with intelligences that for all intents and purposes could be characterized (objectively or metaphorically) as angels, spirits, and demons.

No two individuals are alike, and the art of preparing oneself and arranging the right circumstances for spirit contact is unique for every magician. For us to understand the elements of Enochian magick, we will need to get a basic idea of how the spirits went about reaching the minds of Dee and Kelley—especially Dee, who was, after all, the operating magician. In fact, there are instances where the communicating intelligences indicated that they viewed the two magicians as a single entity with Kelley acting as an extension of Dee's mind. On April 28, 1582, Dee asks of the archangel Michael, “You mean us two (Dee and Kelley) to be joined so, and in mind united, as if we were one man?” and Michael answered, “Thou understandest.”

As I mentioned earlier, Dee was not a particularly talented scryer. Although his diaries record several instances when he saw certain spirits and phenomena, he relied almost entirely on the visionary skills of others. This makes perfect sense to me. Dee's immense intellect was actually a magical handicap. His magnificent brain was too engaged to surrender its analytical control. His mind worked too fast, and his thoughts were too loud to hear the subtle messages from the spirits. This is not good for mystical experiences. In order for the communicating intelligences to get past Dee's constantly churning mind, they had to force him to *use* his mind to *overcome* his mind. They had to beat his brain at its own game.

And what were the favorite games of Dr. John Dee's brain? Ciphers, codes, puzzles, magick squares—these were the arts that touched Dee's sense of wonder. Had he been obsessed with music, the spirits might have communicated to him through melodies or harmonies or rhythm. Had he been a dancer, they would have communicated through elements of body movement; had he been a military man, they would have through the metaphors of battle. But he wasn't a musician or a dancer or a soldier. Dee was, at heart, a cryptographer—perhaps the best in the world—and whether he consciously realized it or not, this was how he could make contact with his subconscious mind. This is how he expected the cosmos to unveil her secrets to him. For Dr. John Dee, the secrets of the universe were codes that could be broken. Divine revelation was a matter of decipherment, and he was willing to work for it. Indeed, by working for it, he would prepare himself to receive it. *Give me the raw data, and I will decode the mind of God*.

Dee was already looking for that raw data the day Edward Kelley first knocked on his door. He was looking for it in the *Book of Soyga*.

# CHAPTER FIVE

# The Book of Soyga

> *Dee: Is my book of Soyga of any excellency?*
>
> *Uriel: That book was revealed to Adam in Paradise by God's good angels …*
>
> *Dee: …Oh, my great and long desire hath been to be able to read those tables of Soyga.*
>
> —JOHN DEE AND THE ARCHANGEL URIEL, MARCH 10, 1582[33]

Even before Dee met Kelley he was immersed in the study of a magical treatise written in Latin called *Aldaraia sive Soyga: Tractatus Astrologico magicus* or, more simply, the *Book of Soyga*.[34] We know that Dee was intrigued by the *Book of Soyga* because his diary records that it was the subject of one of the very first questions he asked of the archangel Uriel during Edward Kelley's inaugural scrying session on March 10, 1582. In later diary entries he laments that he has misplaced his *Book of Soyga*, and still-later entries indicate that he eventually found it.

The book is an anonymous, late-medieval grimoire of planetary, angelic, and demonic magick that is in many ways not too dissimilar from other magical treatises of the period. However, there are several things that distinguish *Soyga*—things that obviously made it particularly attractive to Dee. For one thing, a great deal of the text concerns itself with alphanumeric exercises and puzzles; letters with numerical, astrological, and elemental values, which are combined, recombined and reduced to form magick words (spelled forwards and backwards), all of which contain increasingly complex values and magical virtues. As we will see, this magical letter distillation process is characteristic of Enochian magick.

Perhaps most intriguing to Dee were the last eighteen leaves of *Soyga*. These pages contain thirty-six tables, each comprising a grid of 1,296 squares, arranged in 36 × 36 grids. Each of the tables' 1,296 squares is filled with a Latin letter. Together the tables could form a cube comprising 46,656 squares. Each of the thirty-six tables is identified by an astrological or elemental symbol; the first twenty-four are attributed (in pairs) to signs of the zodiac, the next seven to the planets, the next four to the elements (Fire, Water, Air, and Earth), and one simply to "Magistri."[35],[36]

For our purposes, I impress upon the reader's mind the profound importance of alphanumerics and how much information can be encoded within a grid of a magick table. I will try to demonstrate this with a very simple illustration, shown in figure 1.

|  |  |  |
|---|---|---|
| ♆ $A^{1}$ | ♅ $B^{2}$ | ♄ $C^{3}$ |
| ♃ $D^{4}$ | ♂ $E^{5}$ | ☉ $F^{6}$ |
| ♀ $G^{7}$ | ☿ $H^{8}$ | ☽ $I^{9}$ |

*Figure 1: A simple alphanumeric magick table*

This table is made up of nine squares. Each square contains one of nine letters, and these letters can be considered by themselves or in combination with the others to spell magical words. Each individual letter has many traditional meanings attached to it. To keep things simple, I've arbitrarily assigned just two correspondences (numerical and planetary) to each of the letters; these are shown in the corners of each lettered square. Theoretically, the number of correspondences each square can represent is nearly infinite.

For example, in this particular table, *c* not only represents the letter *c* but also the number three and all things threeish. What do I mean by threeish? One very big example is all things in the universe that *exist* in *time* and have *movement*, and all things that have a *beginning*, a *middle*, and an *end*. In this example *c* also represents Saturn and everything Saturnian (from wisdom and restriction to darkness, old age, and lead).

Like DNA, alphanumeric squares carry an unimaginably vast amount of information in a deceptively small package. As a resident of our 3 × 3 table, the *c* square also carries information drawn from its position relative to the other letters and their correspondences. Can you begin to see how much information is contained in that one little square alone? Imagine, then, the mass of complex data that could be tightly stored in a 36 × 36 × 36 square cube represented by the *Book of Soyga*.

I've discovered no evidence of a direct connection between the *Book of Soyga* and any of the magical workings that led ultimately to the reception of Enochian magick. Nevertheless, the fact remains that even before Dee met Kelley, the mechanics of the alphanumeric cipher system, as presented in *Soyga*, captured Dee's analytical imagination and had become part of the way he expected to receive divine information. Indeed, at every phase of Dee and Kelley's workings, alphanumeric squares and codes would play a major role.

We know Dee held the *Book of Soyga* in high regard and was particularly preoccupied with learning the secrets of the thirty-six tables. The magical process of the *Book of Soyga* (shuffling and distilling immense numbers of letters and squares into smaller and smaller bits of concentrated information) would become the modus operandi by which the spirits would ultimately communicate the secrets of Enochian magick to Dee and Kelley. It would be the method by which they received the Holy Table, the Lamen, the Ensigns of Creation, the Sigillum Dei Aemeth, the Table of Nalvage, the Elemental Tablets, and, most dramatically, the angelic language and the forty-eight calls. In a way, this process is a metaphor of the mechanics of creation itself. As Carl Sagan[37] said, “If you wish to make an apple pie from scratch, you must first create the universe.” In this case, our apple pie is the manifest universe—the world as it presently exists—the world Dee and Kelley wished to understand and magically affect.

This world is the end product of a progression of cosmic events that physicists believe began with an immeasurably dense singularity (containing all the potential information that would eventually become the universe) that burst open and set into motion the phases of creation. The immensely packed assembly of thirty-six 36 × 36 alphanumeric squares found in the *Book of Soyga* is a crude but appropriate model for such a singularity. The intricate process of combining, shuffling, and distilling information-packed squares magically mimics the astronomical processes by which atoms and elements to stars and planets were formed in the creation cycle from seemingly chaotic units of a potential universe.

The *Book of Soyga* did not play a direct role in the magical operations of Dee and Kelley, but the patterns and formulae it embodied would remain the methodology of their angelic communications until the end of their association. I believe that the two magicians, by taking part in this incremental process of creation, became personally *attuned* to the magical universe as it presently exists, and thus prepared themselves to receive and engage in Enochian magick. In the chapters that follow, I will present only the briefest snapshots of the step-by-step process that I believe was the *attunement program* that prepared Dee and Kelley to receive the Enochian magick system. Hopefully, by your participation in the process, you also will undergo (however vicariously) a similar transformational experience and become fully prepared to actually practice Enochian vision magick.

But first, let us pray.

## CHAPTER SIX

# Let Us Pray

> *No man should ever undertake any great or important undertaking without first invoking the blessing of God.*
>
> *—Master's admonition, California Free and Accepted Masons*
>
> *The whole secret may be summarized in these four words: "Inflame thyself in praying."*
>
> —ALEISTER CROWLEY[38]

One of the most fundamental and important magical tools Dee used throughout his life was prayer. So, before we begin to examine magick rings and protective breastplates and holy tables and other such wizardly items, we need to first get something straight about prayer.

It's okay to pray. Even if you think you don't believe in the same God that Dee and Kelley believed in, it's okay to pray. I realize for many twenty-first-century magicians the word *prayer* carries with it unpleasant memories of childhood church and Sunday school traumas, and bedtime fears that "if I die before I wake" somebody was going to take my soul to God knows where.

In magick, prayer has nothing to do with religion. It does, however, have everything to do with the magician's grasp of facts of life in the magical world in which he or she intends to operate. Part of that reality is the mystical fact that existence itself is an expression of consciousness, and there are levels of consciousness higher and lower than the one we are currently attuned to.

By the simple act of uttering a prayer, our apparently limited consciousness reaches out and makes contact with a higher level of consciousness, and by doing so, we insert ourselves into the divine circuitry of the cosmos. As we do, part of us (a part that we might not be aware of) wakes up, as it were, and recognizes our rightful place in this circuitry.

In my book *The Key to Solomon's Key*,[39] I illustrate this concept using the legend of King Solomon as my example. In the excerpt below, I discuss prayer in the context of spirit evocation, but the same thoughts hold true to all forms of magick, including Enochian.

> The third chapter of the book of Kings[40] tells us that at the beginning of his reign the Lord appeared to Solomon in a vision by night and said, "Ask that which I

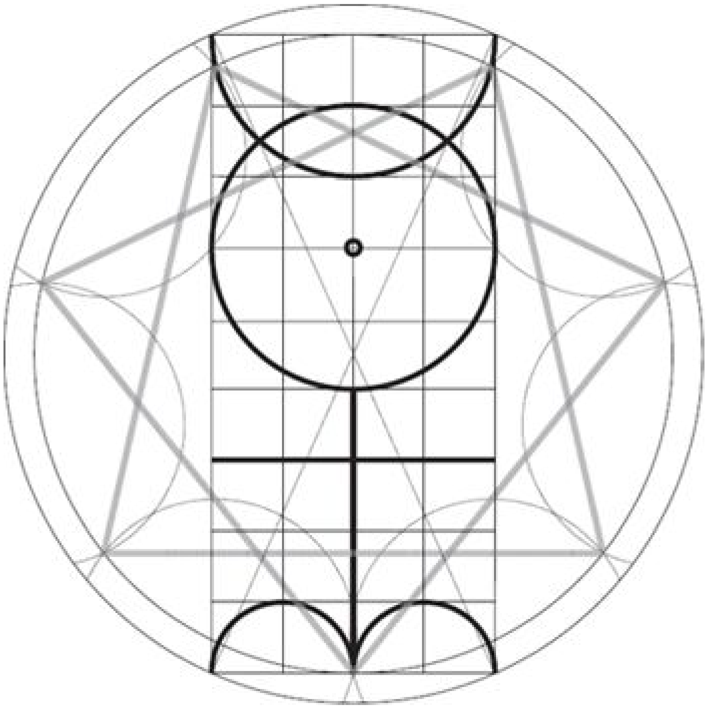
> should give you.” Solomon answered:
>
> *“Give therefore to thy servant an understanding heart to judge thy people and to discern between good and bad; for who is able to judge this thy so great a people?” And it pleased the Lord because Solomon had asked this thing. And the Lord said to Solomon, “Because you have asked this thing and have not asked for yourself riches, neither have you asked the lives of your enemies nor have you asked for yourself long life, but have asked for yourself wisdom to discern judgment; Behold, I have done according to your words; lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you.”*[41]
>
> Before undertaking the task of ruling his people and building the Temple, Solomon doesn't begin by consulting with his inferiors (his ministers, his generals, his architects, his building-supply contractors, or labor leaders). He doesn't immediately enmesh himself in the energy-draining details of micromanaging such a huge and important project. Instead he turns his attention upward to the highest level of the hierarchical scale of consciousness. He makes direct contact with Deity and, instead of behaving like a helpless youngster asking a parent for pocket money, he boldly makes himself available to serve as a conduit through which the Deity's infinite wisdom and understanding can pass.
>
> This profoundly mature and uncomplicated request is instantly granted, *as if Deity had no choice but to acquiesce*. A unique[42] spiritual hierarchy is created, with Solomon enthroned midway between heaven and hell—poised to work in cosmic harmony with the divine consciousness above him, poised to compel the infernal spirits to do the same.
>
> This is the primary secret of Solomonic magic. As long as the magician remains plugged in to *that which is above*, he or she is simultaneously plugged into (and must begin to master) *that which is below*.[43]

Dee's prayers, both in English and Latin, fill page after page of his diaries and magical records. I confess I am neither inclined nor devotionally equipped to follow his exhausting example. I do, however, recognize the efficacy of prayer as an indispensable preliminary to magical operations. And, while I do not personally believe that the biblical Solomon ever existed as such in empirical history, as a magical artist I embrace his myth and happily adopt him as a patron saint of magick.

How appropriate, then, that the first magical tool Dee and Kelley would receive from their angelic contacts was the Ring of Solomon, and that before putting on that ring, the magician must first pray.

## BOOK II

# De Heptarchia Mystica



## CHAPTER SEVEN

# The Ring

> *Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon.*
>
> —THE ARCHANGEL MICHAEL, MARCH 14, 1582

The first system of magick Dee and Kelley received from their angelic contacts was a form of planetary magick referred to as De Heptarchia Mystica. It was delivered mostly in late 1582 and amended somewhat the following year. The details of how it was painstakingly received are recorded in Dee's *Quinti Libri Mysteriorum*[44] and edited for purposes of practical working in his "De Heptarchia Mystica."[45] Unfortunately, we don't know exactly how, or even if, the magicians actually operated this particular form of magick. What we do know is that besides receiving the names and symbols for forty-nine planetary "good angels" Dee and Kelley were instructed to create a number of magical items—items that were almost entirely ignored by the Golden Dawn and Crowley. These items, I believe, can be extremely important tools for the modern Enochian magician; these are the Ring, the Holy Table, the Ensigns of Creation, the Lamen, and the Sigillum Dei Aemeth.

First we need to examine the Ring, for without the Ring the magicians were told they could "do nothing." Unlike most other things they would receive from their angelic contacts, the Ring was delivered in a relatively straightforward manner.

I will not quote long passages from Dee's records, but his description of the circumstances surrounding the reception of the magic Ring are so colorfully dramatic that I cannot resist quoting a brief passage. The date is Wednesday, March 14, 1582. Dee and Kelley were engaged in their fourth action[46] and experiencing a close encounter with the archangels Michael and Uriel. (The following excerpt retains the inconsistent spelling and punctuation of Elizabethan English. The Greek delta, Δ, is Dee, "Mi" the archangel Michael.)

> Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:
>
> Mi: The strength of God, is unspeakable. Praysed be god for ever and ever.
>
> Δ: Then Uriel did make cursy unto him.

> Mi: After this sort, must thy ring be: Note it.
>
> Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.
>
> Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
>
> Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.
>
> Then he layd the Ring down uppon the Table: and sayd, Note.
>
> Δ: It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an V, throwgh the top of the circle: and an L, in the bottome: and a barr cleane throwgh it: And had these fowre letters in it, P E L E. After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table and then he sayde, thus,
>
> Mi: So shall it do, at thy commanndement. Without this, thow shalt do nothing. Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFULL: His Name worketh wonders from generation, to generation.[47]

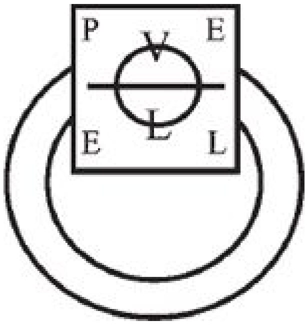


*Figure 2: The Ring*

Solomon was, and remains, the archetypal magician, and his legendary exploits as a master of spirits fill the pages of traditional Jewish, Islamic, and Ethiopian religious literature. In many of the stories, his magical ring played an important role as the source of his power to control demons. I can imagine Dee and Kelley were very impressed to be given the Ring of Solomon by none other than the archangel Michael himself.

Although the ring's design is unique, the word PELE (wonder worker) is found in two books which Dee already had in his library: *De Verbo Mirifico* by German humanist and Hebrew scholar Johann Reuchlin and Cornelius Agrippa's *Occult Philosophy*. (Agrippa apparently took the term from Reuchlin.)

Dee was told the Ring should be made of pure gold. If he indeed had one made, it has not survived the centuries. Realistically, few of us today have the skill to fashion or the resources to have a golden ring custom made.[48] Nevertheless, Michael seemed adamant, “Without this, thow shalt do nothing.” And so I've come to the conclusion if I'm to practice this particular art of magick, then before I do *anything*, I'm going to wear the Ring.

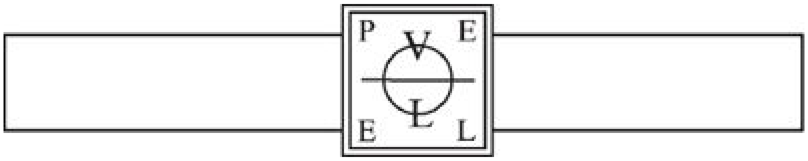


*Figure 3: Pattern for a paper Ring*

Here is the pattern for a Ring that can be made out of colored paper or poster board. I realize such material is not as impressive or romantic as pure gold. You might even think that a true magick Ring cannot be made from a scrap of paper. You might tell me you'd feel silly wearing a paper ring. If you feel this way, then I hope you won't be offended when I tell you that if you can't make a real magick Ring out of paper, then you'll not be able to make one out of gold. The same goes for the other magical items I am going to discuss in the next few chapters.

Before I practice any aspect of Enochian magick, I recite two short prayers. The first is a prayer John Dee used regularly throughout the years of his magical workings:[49]

> Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart.

The second is a prayer I fashioned from the words the archangel Michael spoke to Dee and Kelley during their March 14, 1582, action:

> Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is

> WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

After reciting these prayers and putting on the Ring, I then position myself at the Holy Table and prepare to put on the Lamen.

CHAPTER EIGHT

# The Lamen

> *Beware of wavering. Blot out suspicion of us, for we are God's creatures that have reigned, do reign, and shall reign forever. All our Mysteries shall be known unto you.*
>
> —THE ANGEL BRALGES, ONE OF THE ANGELIC PRINCES NAMED ON THE LAMEN, NOVEMBER 16, 1582, *PRINCE BRALGES, NOVEMBER 16, 1582*[50]

The Lamen and the Holy Table are inextricably linked. By wearing the Lamen over the heart, the magician becomes linked to the Holy Table. I cannot say it any plainer than that. But putting on the Lamen and sitting at the Holy Table are empty gestures unless the magician has some idea of what these items represent and how they are connected.

The designs for both the Lamen and the Holy Table were distilled from tables composed of letters of the names of planetary angels of the Heptarchia. Even though the chronology of their reception is a bit tangled, it is probably easiest to discuss the Lamen first.

Traditionally a Lamen is a breastplate that is hung from the neck by a chain or ribbon. The breastplate of the high priest of Israel is the biblical archetype for this most important piece of magical adornment. It was a square plate, a 3 × 4 grid embedded with twelve precious stones representing, among other twelveish concepts, the tribes of Israel and the signs of the zodiac. The Lamen that the angels delivered to Dee and Kelley contained no precious stones but displayed eighty-four angelic letters arranged in a most curious and exacting manner.

Two versions of the Lamen were received by Dee and Kelley. The first, delivered in 1582, was a rather odd assortment of lines, squiggles, and letters reminiscent of Solomonic or Goetic sigils. This Lamen, they were told, was to be made in gold and worn as a protective device. After receiving it, the magicians spent the rest of the year and part of 1583 receiving material relating to the forty-nine planetary good angels of the Heptarchia (see figure 5).

The seven-letter names of these angels were received (much to Dee's cryptographic delight, I'm sure) by the complex manipulation and distillation of letters from a cross-shaped table composed of seven 7 × 7 tables (343 squares in all, each containing a number and a letter). This process was dictated by the archangel Michael during a grueling three-hour session. Just to give you an idea of the shape and size of this table, I've included a rough image without the letters and numbers.

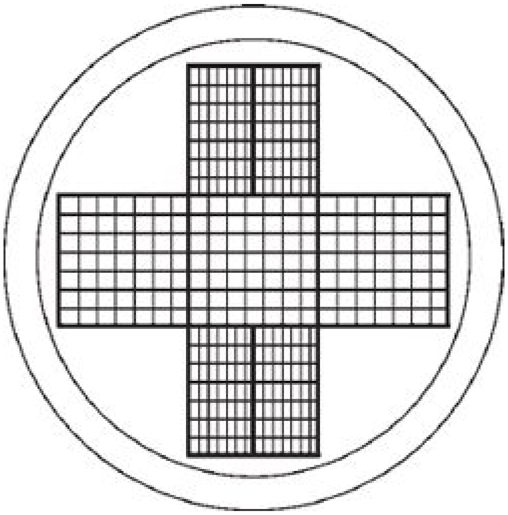
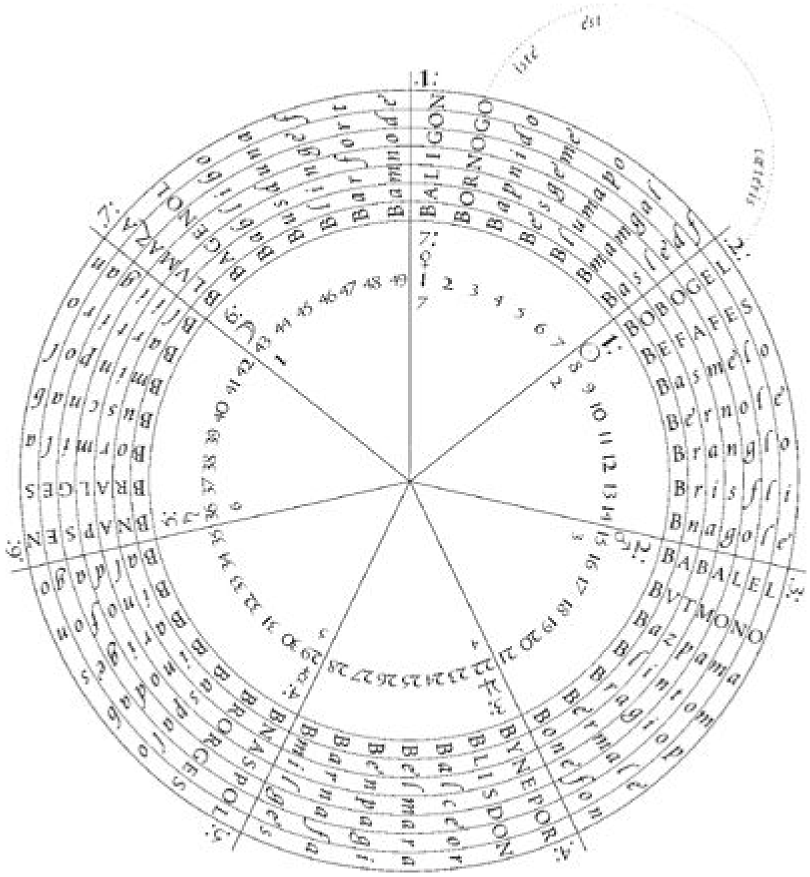


*Figure 4: Cross of 343 letters and numbers*

The magicians were then instructed how to organize and arrange these 343 letters to reveal the hierarchy of planetary good angels. Each of the seven planetary spheres was assigned a king, a prince, and five ministers. Figure 5 shows how the 343 letters form the names of the forty-nine good angels and how they are arranged according to planet (starting at the top of the wheel and working counterclockwise: Venus, Luna, Saturn, Mercury, Jupiter, Mars, Sol). Note also that only the names of the kings and princes are in all capital letters.



1:
BALIGON
BORNOGO
2:
BOBOGEL
BEFAFES
3:
BABALEL
BUTMONO
4:
BYNEPOR
BLISDON
5:
BNASPOL
BRORGES
6:
BNAPSEN
BRALGES
7:
BLUMAZA
BAGENOL

*Figure 5: The forty-nine good angels (seven kings, seven princes, thirty-five ministers)*

**Venus**

1. King BALIGON
2. Prince BORNOGO
3. Minister Bapnido
4. Minister Besgeme
5. Minister Blumapo
6. Minister Bmamgal
7. Minister Basledf

**Sol**

8. King BOBOGEL
9. Prince BEFAFES
10. Minister Basmelo
11. Minister Bernole
12. Minister Branglo
13. Minister Brisfli
14. Minister Bnagole

**Mars**

15. King BABALEL
16. Prince BVTMONO
17. Minister Bazpama
18. Minister Blintom
19. Minister Bragiop
20. Minister Bermale
21. Minister Bonefon

**Jupiter**

22. King BYNEPOR
23. Prince BLISDON
24. Minister Balceor
25. Minister Belmara
26. Minister Benpagi

27. Minister Barnafa
28. Minister Bmilges

**Mercury**

29. King BNASPOL
30. Prince BRORGES
31. Ministers Baspalo
32. Minister Binodab
33. Minister Bariges
34. Minister Binofon
35. Minister Baldago

**Saturn**

36. King BNAPSEN
37. Prince BRALGES
38. Minister Bormila
39. Minister Buscnab
40. Minister Bminpol
41. Minister Bartiro
42. Minister Bliigan

**Luna**

43. King BLVMAZA
44. Prince BAGENOL
45. Minister Bablibo
46. Minister Busduna
47. Minister Blingef
48. Minister Barfort
49. Minister Bamnode

It is obvious from the surviving material that some technique of practical magic was intended to call forth the heptarchic kings, princes, and ministers. Illustrations of flat wooden disks containing the names of the kings and other unexplained characters tantalize us with glimpses of an organized magical system. But the sad fact remains that important source material that could shed light on this has not survived the centuries.

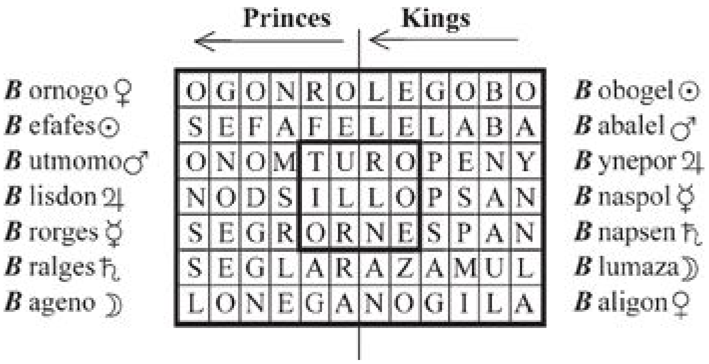
However, just as amber encapsulates and preserves the essence of a prehistoric insect (right down to the DNA), so too the Lamen and the Holy Table capture the distilled essence of the heptarchic hierarchy and system.

After receiving the names, sigils, and hierarchical structures of the forty-nine good angels, the magicians were informed that the first Lamen they received during their actions the previous year was a false one, delivered to them by an “illuding spirit.” They were given instructions how to create a new one, which was to be worn not for protection per se, but in order to “dignify” the magicians as worthy practitioners of this form of magick.

I'm going to try to illustrate (as painlessly as possible) how both the Lamen and the Holy Table were created and why I believe their use in Enochian magick is important. Now, the reader might be tempted to skim over the following material, invoking my slogan, “Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received.” But I beg you to resist that temptation. By following through (even halfheartedly) the methods by which these magical tools were constructed, you will slip, however subtly, into the divine creative stream that produced them. You will become part of the same process that programmed and prepared Dee and Kelley.

The key to the construction of the Lamen was a 12 × 7 table containing the letters of the names (minus the initial *b*[51]) of the seven planetary heptarchic kings and their princes (see figure 6).

Mimicking the cooling phases of Big Bang creation, this 12 × 7 table was condensed from the 343 lettered squares of the much larger cross-shaped table (see figure 4).


Princes
Kings

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ***B*** ornogo ♀ | O | G | O | N | R | O | L | E | G | O | B | O | ***B*** obogel ☉ |
| ***B*** efafes ☉ | S | E | F | A | F | E | L | E | L | A | B | A | ***B*** abalel ♂ |
| ***B*** utmomo ♂ | O | N | O | M | T | U | R | O | P | E | N | Y | ***B*** ynepor ♃ |
| ***B*** lisdon ♃ | N | O | D | S | I | L | L | O | P | S | A | N | ***B*** naspol ☿ |
| ***B*** rorges ☿ | S | E | G | R | O | R | N | E | S | P | A | N | ***B*** napsen ♄ |
| ***B*** ralges ♄ | S | E | G | L | A | R | A | Z | A | M | U | L | ***B*** lumaza ☽ |
| ***B*** ageno ☽ | L | O | N | E | G | A | N | O | G | I | L | A | ***B*** aligon ♀ |

*Figure 6: The 12×7 table of the Lamen*

As you can see, the names of the kings are found on the right half of the table, the names of the princes on the left half. The names in *this* table are read from right to left. You will immediately notice that the kings of one planet are not matched on the same line as the prince of the same planet (e.g., the sun ☉ king, Bobogel, is set on the same line with the Venus ♀ prince, Bornogo, instead of on the line of the sun ☉ prince, Befafes).[52] This odd juxtaposition of planetary king and prince puts a certain strain on the sensitivities of those of us who like the order of our universe nice and symmetrical. However, this is the arrangement the angels insisted upon for the 12 × 7 table from which the Lamen was to be formed. As we will soon see in the following chapter, they will rectify the imbalance in the 12 × 7 table in order to create the Holy Table. But first let's continue to see how the Lamen is built.

The basic form of the Lamen is a table of twenty-four squares (arranged from top to bottom: 2—4—6—6—4—2) enclosed within diamond square, enclosed by a square, enclosed by a larger square.

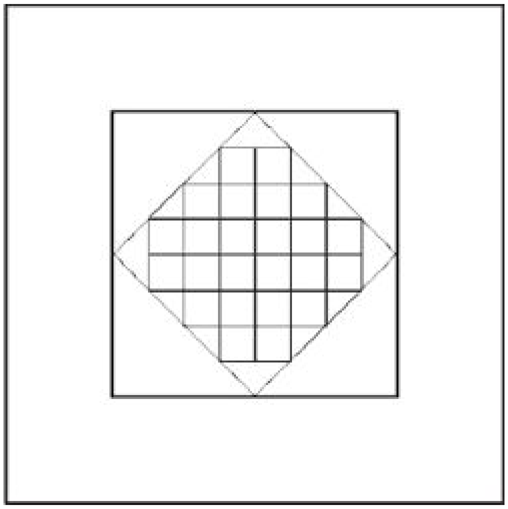
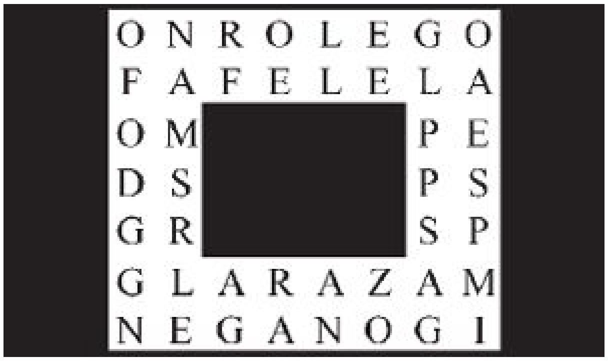


*Figure 7: Blank Lamen form*

The letters of the 12 × 7 table were applied to the Lamen by means of an exercise that first divided the table into three sections, described as flesh, heart, and skin. The letters were then transferred to the blank Lamen in three steps.

Step One: The letters of the *flesh* were added to the perimeter of the Lamen in their same relative positions to the 12 × 7 table.



| | | | | | | | |
|---|---|---|---|---|---|---|---|
| O | N | R | O | L | E | G | O |
| F | A | F | E | L | E | L | A |
| O | M | | | | | P | E |
| D | S | | | | | P | S |
| G | R | | | | | S | P |
| G | L | A | R | A | Z | A | M |
| N | E | G | A | N | O | G | I |

*Figure 8: Letters of the flesh*

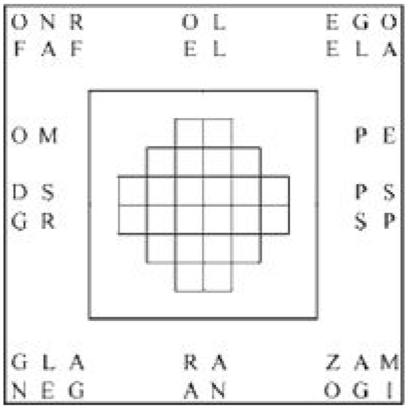
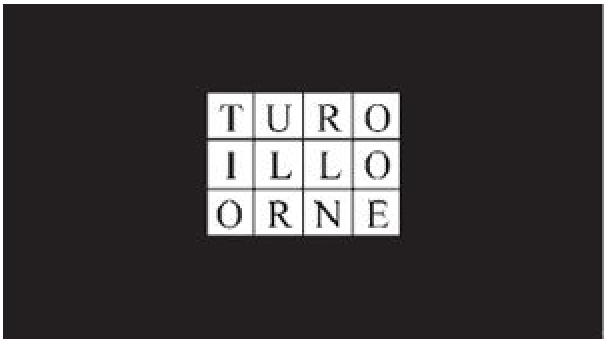

ONR
FAF
OL
EL
EGO
ELA
OM
PE
DS
GR
PS
SP
GLA
NEG
RA
AN
ZAM
OGI

Figure 9: Letters of the flesh on the Lamen

Step Two: The letters of the *heart* were added to the corners of the next inner square of the Lamen in a curiously inconsistent manner. (I've added arrows indicating how the letters are applied.)



| | | | |
|---|---|---|---|
| T | U | R | O |
| I | L | L | O |
| O | R | N | E |

Figure 10: Letters of the heart

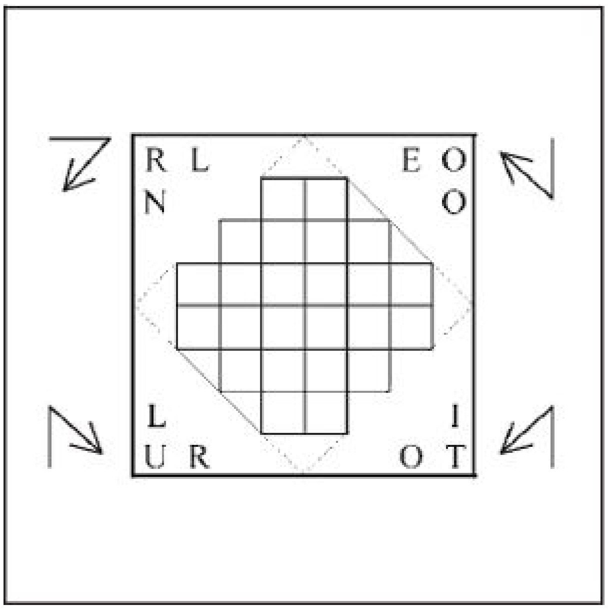
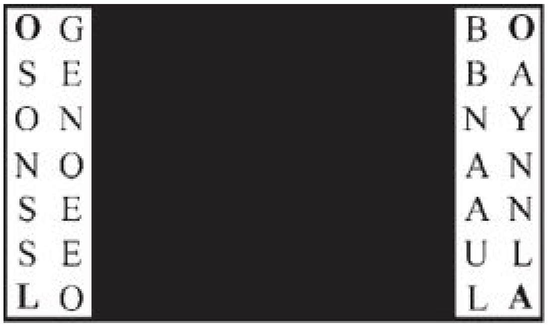

R L
N
E O
O
L
U R
I
O T

Figure 11: Letters of the heart on the Lamen

Step Three: First, the corners of the *skin* letters were added to the corners of the innermost diamond square of the Lamen in a manner consistent with their relative positions on the 12 × 7 table. Second, the remaining twenty-four letters of the 12 × 7 table were then braided into the remaining squares in the center of the Lamen.



O G B O
S E B A
O N N Y
N O A N
S E A N
S E U L
L O L A

*Figure 12: Letters of the skin*

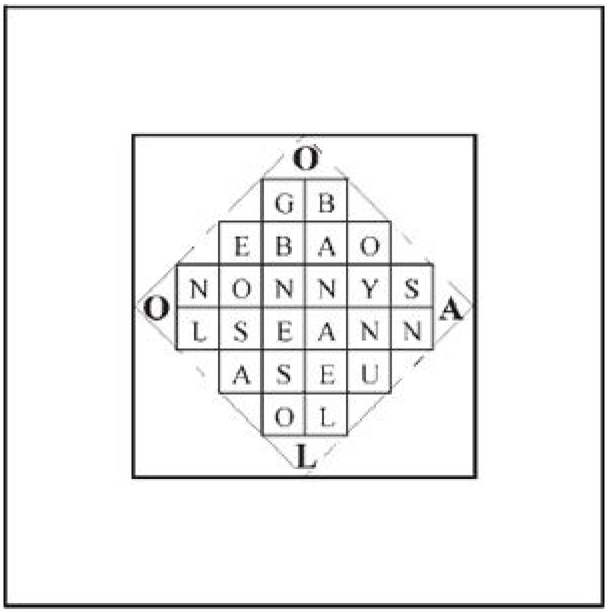


*Figure 13: Letters of the skin on the Lamen*

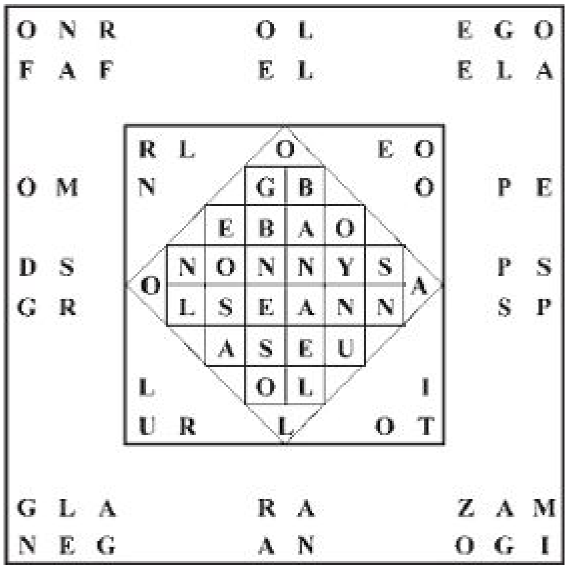

O N R
O L
E G O
F A F
E L
E L A
R L
O
E O
O M
N
G B
O
P E
E B A O
D S
N O N N Y S
P S
O
A
G R
L S E A N N
S P
A S E U
L
O L
I
U R
L
O T
G L A
R A
Z A M
N E G
A N
O G I

*Figure 14: Completed Lamen (Latin letters)*

Dee was told that the Latin letters of the finished Lamen should be translated into the angelic script. (I'll discuss the angelic alphabet a bit later.) Figure 15 shows the completed Lamen with angelic letters.

As with the Ring, gold was the material suggested for the Lamen, but it can be made from paper or poster board. The Lamen I first used was printed on both sides (Latin letters on one side, angelic script on the other) and laminated in plastic. In the area just above the top center I punched a hole through which I threaded a black ribbon.

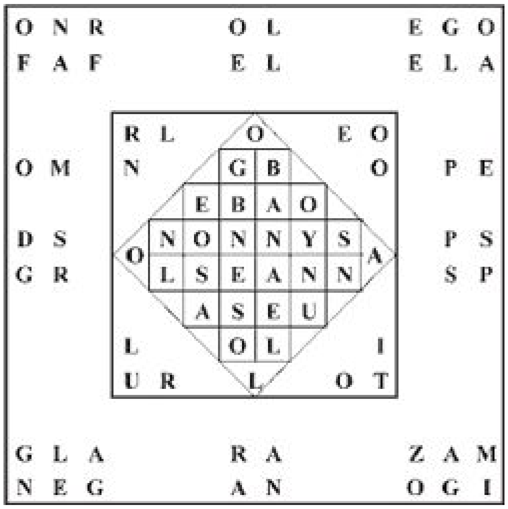

O N R
O L
E G O
F A F
E L
E L A
R L
O
E O
O M
N
G B
O
P E
E B A O
D S
N O N N Y S
P S
O
A
G R
L S E A N N
S P
A S E U
L
O L
I
U R
L
O T
G L A
R A
Z A M
N E G
A N
O G I

*Figure 15: Completed Lamen (angelic letters)*

As I put on the Lamen I utter the prayer:[53]

> Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

To understand what I mean by that prayer, we'll next need to turn our attention to the Holy Table.

CHAPTER NINE

# The Holy Table

> *Every one of those sides must have 21 Characters: But first, at every corner make a great B.*
>
> —The angel Il, April 28, 1583[54]

Magick tables were nothing new to Renaissance magicians. Unlike the protective circle and triangle spirit-trap apparatus used by Solomonic magicians, a properly consecrated magick table in a room transforms the entire chamber into holy ground. The table itself becomes the Holy of Holies, the place whereupon earth and heaven touch. Drawings of the period show the magician on his knees, his arms stretched in supplication, before a magick table sheltered by a conical tent.

Dee was already using a table of practice before Edward Kelley entered the picture, but afterwards, as the elements of the heptarchic magick developed, it became clear that the communicating spirits wanted Dee to customize his table in a most specific manner. The angels wanted the Holy Table to be an "instrument of conciliation," made of "sweet wood,"[55] and built two cubits square and two cubits high.[56] The table was to stand upon a carpet of red silk that was large enough to accommodate the scryer's chair. Once the Sigillum Dei Aemeth and the seven Ensigns of Creation were in position, the Holy Table was covered by a red silk cloth with gold tassels that hung from the corners. The scrying stone or black mirror was then placed upon the covered Sigillum.

The public's first view of the Holy Table (sometimes referred to as the Table of Covenant or Table of Practice) was published in 1659 by Meric Casaubon in his *A True & Faithful Relation ….*[57] It was Casaubon's image that was reproduced in 1912 in Aleister Crowley's magazine *The Equinox*[58] and numerous books since then.

It may come as a surprise to many (and be highly amusing to others) that Casaubon's impressively printed image of the Holy Table is perhaps the greatest flaw in his liberally flawed and ill-titled *A True & Faithful Relation*. One look at the description and drawing in Dee's *Quinti Libri Mysteriorum: Appendix*[59] reveals the eighty-four letters that form the border of the Holy Table and the twelve letters that fill the 3 × 4 center square of Casaubon's image are printed in backward order. Figures 16 and 19 illustrate the correct arrangement of the letters on the Holy Table.

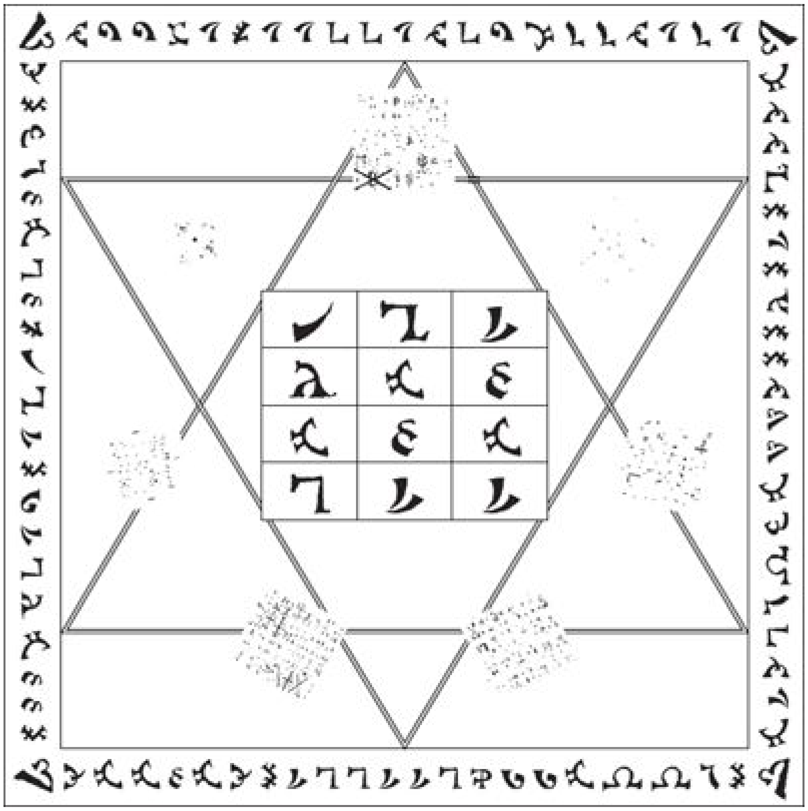


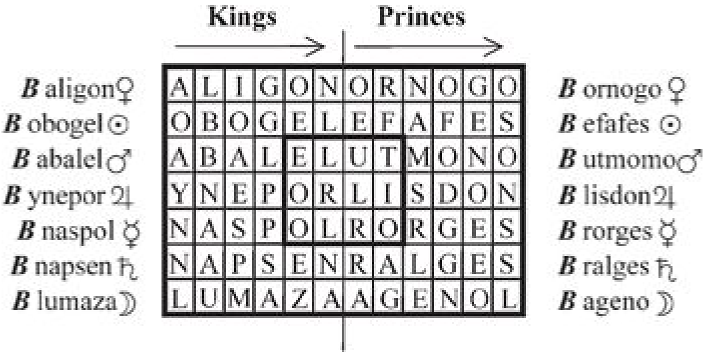
*Figure 16: The Holy Table with Ensigns of Creation*

The Holy Table and the Lamen are inextricably linked. By wearing the Lamen, the magician is linked, or conciliated, to the Holy Table. The object that forms this magical link and serves as the common denominator between the Holy Table and Lamen is the same 12 × 7 table that was used to construct the Lamen—the same table that bore the names of the seven planetary kings and the seven planetary princes of the heptarchic hierarchy.

Did I say the *same* 12 × 7 table? That's not entirely accurate.

Recall that when we were discussing the 12 × 7 table in the previous chapter, something appeared out of whack. The names of the planetary kings did not share the same lines as their planetary counterpart prince (e.g., the sun ☉ king, Bobogel, is set on the same line with the Venus ♀ prince, Bornogo, instead of his sun ☉ prince, Befafes). This planetary mismatch in the 12 × 7 table's construction did not appear to bother the angels, and indeed the "flaw" seemed to be a vital characteristic of the Lamen.

As you can see in Figure 17, the version of the 12 × 7 table that is the key to the Holy Table "corrects" this imbalance by rearranging the names of the planetary kings to match those of the princes of the same planet. Furthermore, the table is reversed, so that the kings now occupy the left side of the table and princes the right, and the direction in which the names are read is reversed to read from left to right.



| | Kings | | | | | | Princes | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ***B*** aligon♀ | A | L | I | G | O | N | O | R | N | O | G | O | ***B*** ornogo ♀ |
| ***B*** obogel ☉ | O | B | O | G | E | L | E | F | A | F | E | S | ***B*** efafes ☉ |
| ***B*** abalel♂ | A | B | A | L | E | L | U | T | M | O | N | O | ***B*** utmomo♂ |
| ***B*** ynepor ♃ | Y | N | E | P | O | R | L | I | S | D | O | N | ***B*** lisdon♃ |
| ***B*** naspol ☿ | N | A | S | P | O | L | R | O | R | G | E | S | ***B*** rorges ☿ |
| ***B*** napsen ♄ | N | A | P | S | E | N | R | A | L | G | E | S | ***B*** ralges ♄ |
| ***B*** lumaza☽ | L | U | M | A | Z | A | A | G | E | N | O | L | ***B*** ageno ☽ |

*Figure 17: The 12 × 7 table adjusted to crate the Holy Table*

In my mind, the differences between the two 12 × 7 tables demonstrate a fundamental fact of life—the fact that even though human beings are an integral part of the hierarchy of spiritual beings, we currently find ourselves "on earth," trapped in a tomb of matter and to all appearances separated from the greater realities of the spiritual "heavens."

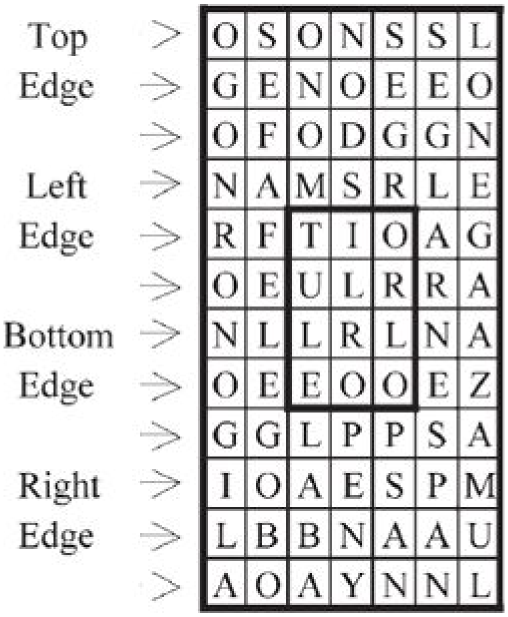
Qabalists tell us that we are created in the image of Deity—that we are, in the truest sense, a little reflection (a microcosm) of the great intelligence and creative force that creates, sustains, and destroys all things in the universe (the macrocosm). As Hermes Trismegistus said, "As above, so below."

That's all fine and good, and I go about my magical business as if it were true. But honestly, even though I'm composed of the same material that makes up the sun and moon and stars and angels and archangels and the supreme Deity, even though I am striving for selfawareness and do my best to be a divinely creative individual, still I don't feel much like the macrocosmic Deity. Compared to the macrocosm, my microcosm is way out of whack. My life is one of stress and imbalance. From where I stand, there is a very big break between Deity's above and Lon Milo DuQuette's below. I'm like the 12 × 7 table from which the Lamen is created: I've got all the condensed components of a perfectly tuned universe in me, but they are out of sync just enough to keep me from actually being the perfect reflection of the big "way things are."

I can really identify with the way the Lamen is constructed. Like it, my hierarchy of planets is mismatched and unbalanced. (Take one look at my astrological chart if you don't believe it!) Like the curious inconsistencies that characterize how the individual letters are transferred from the 12 × 7 table to the Lamen, my individual components are a litany of curious inconsistencies.

The 12 × 7 table that makes the Holy Table, on the other hand, sets this all straight. It is like the macrocosm showing the microcosm how it's done. As I sit before the Holy Table with the Lamen over my heart, I can almost feel the Holy Table's order and perfection pulling magnetically at my heart through the Lamen, connecting me by an almost tangible electric current to the Holy of Holies, pulling my heart and my attention toward the sacred spot in my living-room temple where heaven touches earth. The Holy Table is indeed an *instrument of conciliation*, an instrument of reunion.[60]

The letters of the 12 × 7 table are transferred to the Holy Table in the following manner. First, to make things a little easier to see let's turn the 12 × 7 table on its end.


Top
Edge
Left
Edge
Bottom
Edge
Right
Edge

| | | | | | | |
|---|---|---|---|---|---|---|
| O | S | O | N | S | S | L |
| G | E | N | O | E | E | O |
| O | F | O | D | G | G | N |
| N | A | M | S | R | L | E |
| R | F | T | I | O | A | G |
| O | E | U | L | R | R | A |
| N | L | L | R | L | N | A |
| O | E | E | O | O | E | Z |
| G | G | L | P | P | S | A |
| I | O | A | E | S | P | M |
| L | B | B | N | A | A | U |
| A | O | A | Y | N | N | L |

*Figure 18: The Holy Table's 12 × 7 table turned on its end*

The border of the Holy Table is first segmented into twenty-one cells per side. Per angelic instructions, the sacred letter *B* is placed in the four corners, and then the letters of the 12 × 7 table are inserted in the remaining cells as indicated by the four sets of arrows on figure 18. The 3 × 4square in the center of the Holy Table is extracted from the central heart of the 12 × 7 table, as highlighted in figure 18.

The arrows around the edges of figure 19 (see page 54) show that the letters are arranged to generate a counterclockwise whirl. In the Ritual of Preparation of chapter one, I chant seven rounds of the perimeter letters in this order using the angelic pronunciation. I also do the same for the twelve letters of the center square. By doing so, I effectively activate the Holy Table and the objects that sit upon it (including the Sigillum Dei Aemeth, the Ensigns of Creation, and the skrying mirror). The chant affects a powerful shift in consciousness unlike anything I have experienced before in magical practice.

As the manifest universe is the evolving end product of the dynamic forces that created it, so too the Holy Table manifests on earth as the perfect miniature working model of the heavenly matrix. It is a magical machine with many moving parts, all in perpetual motion.

Picture in your artist/magician's mind how, like the stars in the rotating arms of a spiral galaxy, the eighty-four *angelic letters* that form the border of the Holy Table circumscribe the other objects on the table-top with an eternal counterclockwise movement around the *outside* of the table's *hexagram* (symbol of the macrocosm).

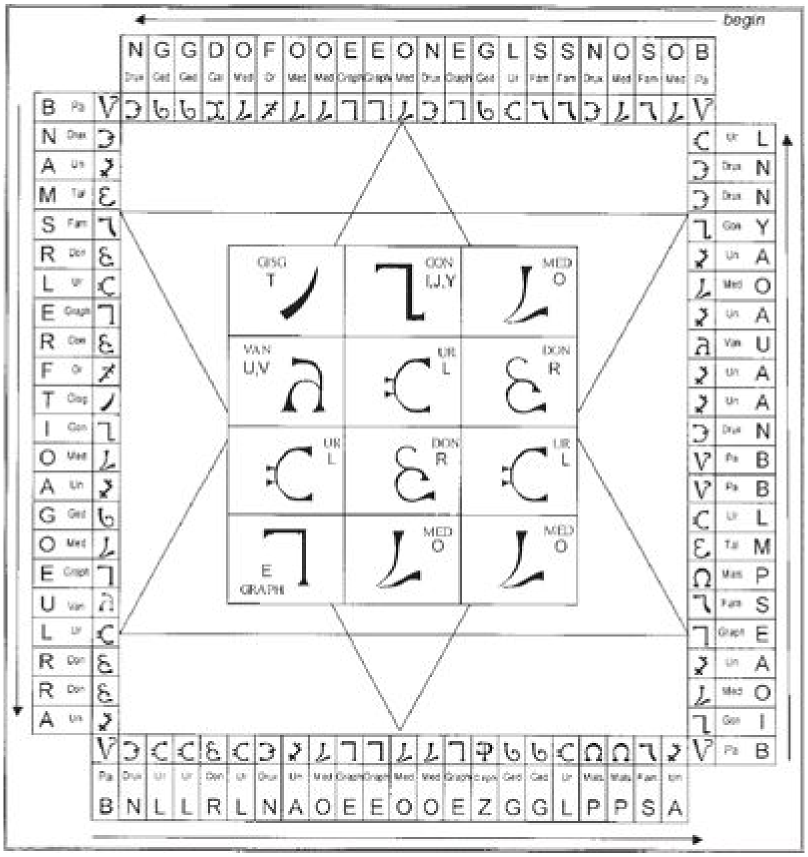

begin
N G G D O F O O E E O N E G L S S N O S O B
B N A M S R L E R F T I O A G O E U L R R A
L N N Y A O A U A A N B B L M P S E A O I B
B N L L R L N A O E E O O E Z G G L P P S A
GISG T
CON I,J,Y
MED O
VAN U,V
UR L
DON R
E GRAPH

*Figure 19: Master key to the Holy Table*

Within, the twelve *angelic letters* in the *3 × 4 square* in the center of the Holy Table's hexagram churn with the dynamics of the up-down/right-left movement suggested by its four rows of three letters networked with its three columns of four letters.

The Lamen is born of the same alphanumeric codes as the Holy Table, but its construction is flawed by a slight imbalance. So too the magician, in his or her present state, is the seemingly flawed *micro*cosmic reflection of Deity. By wearing the Lamen, the imperfect magician is linked to the perfection of the Holy Table, and while in this exalted state may become privy to the secrets of the *macro*cosmic universe.

## CHAPTER TEN

# The Sigillum Dei Aemeth

> *Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7 all Government is.*
>
> —THE ARCHANGEL MICHAEL, MARCH 20, 1582[61]

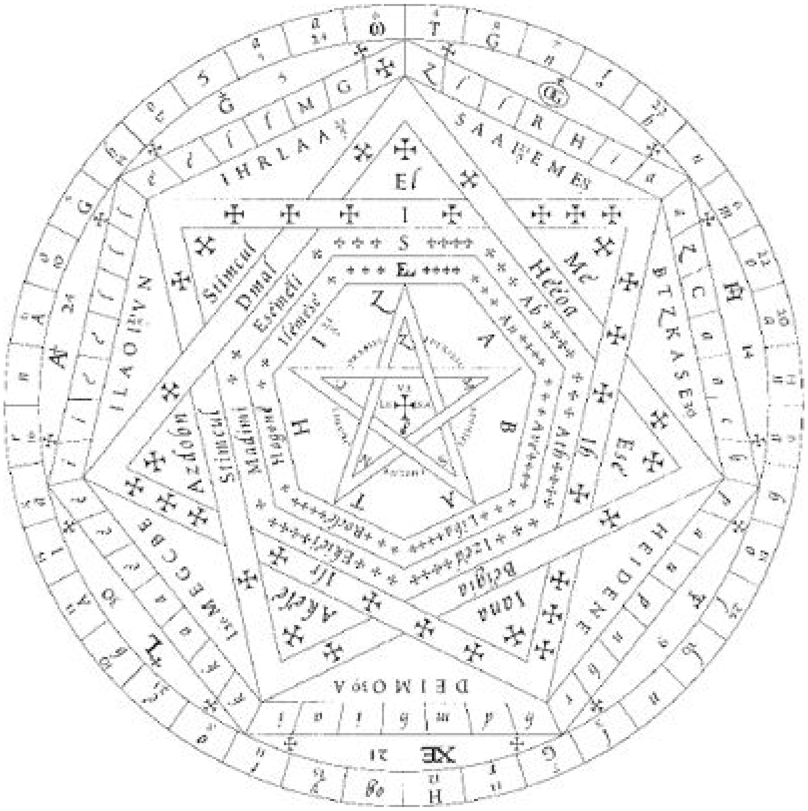


*Figure 20: The Sigillum Dei Aemeth*

The design of Dee's Sigillum Dei Aemeth ("the seal of God's truth") is perhaps the most recognizable image of Enochian magick. It is a powerful magical device, alive with the angelic forces of an ordered universe in which "Seven, rest in Seven: and the Seven, live by Seven: The Seven, govern the Seven: And by Seven all Government is."

Unlike the hierarchies of the Lamen and the Holy Table, the Sigillum's hierarchy of angels was not condensed, distilled, or otherwise generated from the seven 12 × 7 tables from which the names of the forty-nine good angels were drawn. Nevertheless, the Sigillum is the centerpiece of heptarchic magick and is the object through which all heptarchic energy (if we dare call it that) is focused.

The Sigillum itself was a disk nine inches in diameter and approximately an inch and a half thick. It was made of pure beeswax and placed in the center of the Holy Table. The scrying crystal or black mirror was placed upon it. Four smaller wax versions were placed beneath small boxes, upon which stood the four legs of the Holy Table.

Dee was first told to simply copy the design from a book he already had in his library. But Dee had at least two volumes[62] that contained designs for sigilla. He couldn't make up his mind which one to use, so he asked for further clarification. The angel then gave instructions how to construct an entirely new sigillum based on the format of the others but adding an array of heavenly personages: seven god names enclosing seven sets of angelic names.

It is clear to me that the construction of the Sigillum was a vital step in Dee and Kelley's preparation program and that construction can serve that same important purpose to the modern magician as well. I'm going to walk you through the steps of how it is constructed, because I hope readers who are serious about actually *doing magick*, rather than merely studying it, will want to build their own.

I've provided you with a blank sigillum (figure 21), and I encourage you to make multiple photocopies of it. Enlarge it, if you wish, to nine inches in diameter. Then follow the step-by-step instructions. As you do, you will not only be building this magical device on paper, but you also will be installing it inside yourself. Constructing your own Sigillum Dei Aemeth is the fastest and easiest way I know to meet and connect with the angelic forces resident in the design and make them part of *you*. It may take you several tries to get it all right, but I'm confident when you have completed your Sigillum you will think it worth the effort.

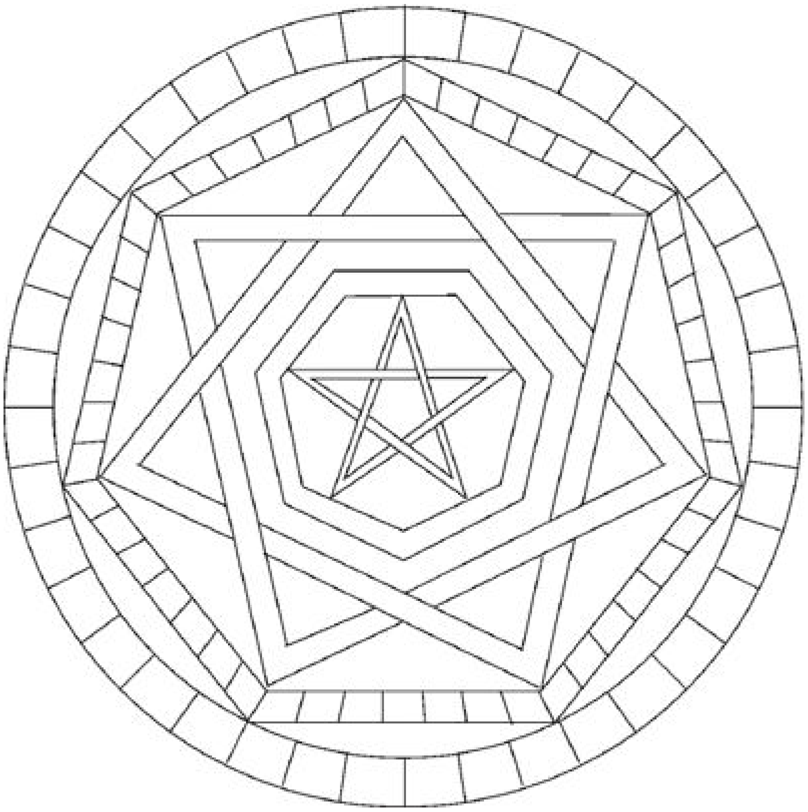


*Figure 21: Blank Sigillum Dei Aemeth form*

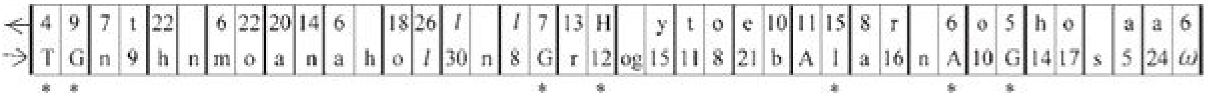
# Building the Sigillum

## Step One: The Seven God Names

The seven god names were drawn from numbers and letters that appear in the forty cells that make up the perimeter of the Sigillum. The magicians were told to divide the outer perimeter of a blank ring into four sections. Then they were to divide each of the four sections into ten (making forty cells in all). Kelley then had a dramatic and colorful vision, facilitated by the archangel Michael, with the help of Uriel and the angel Semiael. In this vision, forty angels stepped forth, one at a time, and parted their garments to reveal one of three things:

1. a number positioned above a letter,
2. a letter positioned above a number, or
3. a single letter.

Some of the letters were capitalized, but most were lowercase. As they revealed their letters and numbers, each of the forty angels also uttered a different pious declaration in Latin, such as, “O God, God, our God, blessed are you, now and forever” or “And you are true in your works.” Then the angel disappeared or was consumed in flashes of fire or other such dramatics. The magicians were then left with a string of numbers and letters, which I've arranged in a table (see figure 22).



| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| ← | 4 | 9 | 7 | t | 22 | | 6 | 22 | 20 | 14 | 6 | | 18 | 26 | *l* | | *l* | 7 | 13 | H | | y | t | o | e | 10 | 11 | 15 | 8 | r | | 6 | o | 5 | h | o | | a | a | 6 |
| → | T | G | n | 9 | h | n | m | o | a | n | a | h | o | *l* | 30 | n | 8 | G | r | 12 | og | 15 | 11 | 8 | 21 | b | A | *l* | a | 16 | n | A | 10 | G | 14 | 17 | s | 5 | 24 | ω |
| | * | * | | | | | | | | | | | | | | | | * | | * | | | | | | | | * | | | | * | | * | | | | | | |

*Figure 22: Outer perimeter bar code (the lowercase letter* l *is italicized so as to not be confused with uppercase* I*)*

First make sure your blank Sigillum is oriented so that the pentagram in the center is pointing toward the top of the page. Then refer to figure 23 and locate the topmost cell of the Sigillum's outer perimeter— the cell that contains the number 4 over the capital letter *T*. Fill in that cell with a 4 over a T. Then, referring to the table (figure 22) and moving clockwise, fill in the remaining thirty-nine cells of the outer perimeter of your blank Sigillum as you see them in figure 23.

From the letters and numbers of the perimeter the seven god names and their sigils are drawn. The starting points for the god names are the cells that contain capital letters. These are also identified in figure 22 with asterisks beneath them.

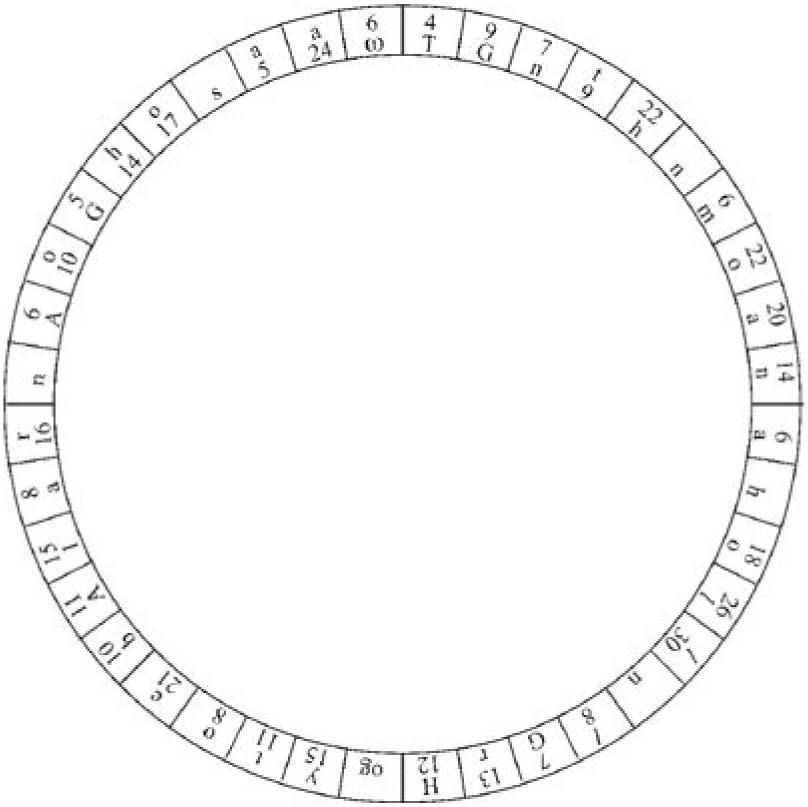

4 T
9 G
7 n
l 9
22 h
n
6 m
22 o
20 a
14 n
6 a
h
18 o
26 l
30 l
n
8 l
7 G
13 r
12 H
og
15 y
11 i
8 o
21 e
10 p
11 A
15 l
8 a
16 r
n
6 A
10 o
5 G
14 h
17 o
s
5 a
24 a
6 ω

*Figure 23: Outer perimeter letters*

From those starting points, note the *number* inside the cell and count your way to find the next letter in the god name. You count *clockwise* when the *number* in the cell is positioned above the *letter*, and you count *counterclockwise* when the *letter* is positioned above the *number*. Keep counting until you reach a cell that contains a *letter* but no number. That will be the last letter of that particular god name. It's almost like turning the dial of a combination lock, and, indeed, that's exactly what you're doing.

Confused? Don't be. It's much easier to actually do it than describe it. Just keep figure 23 in front of you as you follow the directions that follow.

Galas

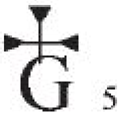


*Figure 24: Sigil of Galas*

Starting at the cell with 9/G in it (near the top of the circle), count nine cells clockwise (because the *number* is above) to 6/a. From there, count six cells clockwise to *l*/8. Count eight cells *counterclockwise* (because the *letter* is above) to 20/a. Count twenty cells clockwise to 8/a. Count eight cells clockwise to the single letter *s*. Because there is no number assigned to the *s* cell, we know that *s* is the final letter to this god name.

When all the counting is done, we have spelled the god name *Galaas*. The archangel Michael would later advise Dee and Kelley to alter the spelling (an archangel's prerogative) to *Galas*.

Michael assigned Galas a characteristic sigil and a number (see figure 24). He also instructed that the sigil and number of Galas should be placed on the Sigillum, in the area between the perimeter of cells and the outer bar of the heptagon at approximately the eleven o'clock position (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Galas* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Saturn.

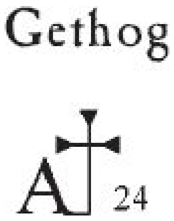


*Figure 25: Sigil of Gethog*

Starting with 7/G (near the bottom of the circle), count seven cells clockwise to e/21. Count twenty-one cells counterclockwise to t/9. Count nine cells counterclockwise to h/14. Count fourteen cells counterclockwise to the unnumbered letters *og* to finish the god name *Gethog*.

Michael assigned Gethog the sigil and number shown in figure 25 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately nine o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Gethog* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Jupiter.

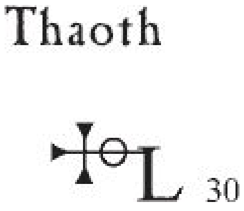


*Figure 26: Sigil of Thaoth*

Starting with 4/T (near the top of the circle), count four cells clock-wise to 22/h. Count twenty-two cells clockwise (because the *number* 22 is on top) to 11/A. Count eleven cells clockwise to a/5. Count five cells counterclockwise to o/10. Count ten cells counterclockwise to t/11. Count eleven cells counterclockwise to the cell that contains the single letter *h* to finish the god name *Th Aaoth*.

Again using his archangel's prerogative, Michael later advised Dee to slightly alter the spelling to *Thaoth*. He also assigned Thaoth the sigil and number shown in figure 26 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately seven o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Thaoth* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Mars.

### Horlωn

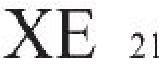


*Figure 27: Sigil of Horlωn*

Starting with H/12 (near the bottom of the circle), count twelve cells counterclockwise to 22/o. Count twenty-two cells clockwise to r/16. Count sixteen cells counterclockwise to 26/*l*. Count twenty-six cells clockwise to 6/ω.[63] Count six cells clockwise to single letter *n*, producing the god name *Horlωn*.

Michael assigned Horlωn the sigil and number shown in figure 27 and instructed that they should be placed on the Sigillum in the space between the perimeter of cells and the outer bar of the heptagon at six o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Horlωn* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Sol.

### Innon

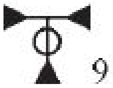


*Figure 28: Sigil for Innon*

Starting with 15/I (near the left-hand side of the circle), count fifteen cells clockwise to 7/n. Count seven cells clockwise to 14/n. Count fourteen cells clockwise to o/8. Count eight cells counterclockwise to the single letter *n*, producing the name *Innon*.

Michael assigned Innon the sigil and number shown in figure 28 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately four o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Innon* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Venus.

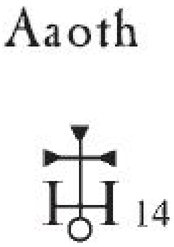


*Figure 29: Sigil for Aaoth*

With Aaoth, you have your choice of either (1) starting at 11/A (near the left-hand side of the circle) and counting eleven cells clockwise to a/5 or (2) starting with 6/A (near the left-hand side of the circle) and counting six cells clockwise to a/5.

In either case, once you get to a/5, count five cells counterclockwise to o/10. Count ten cells counterclockwise to t/11. Count eleven cells counterclockwise to finish at *h*, producing the god name *Aaoth*.

Michael assigned Aaoth the sigil and number shown in figure 29 and instructed that they should be placed on the Sigillum in the space between the perimeter of cells and the outer bar of the heptagon at approximately two o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Aaoth* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Mercury.

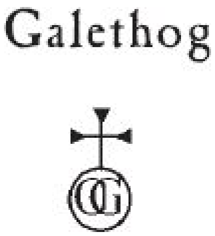


*Figure 30: Sigil of Galethog*

Starting at 5/G (near the left-hand side of the circle), count five cells clockwise to a/24. Count twenty-four cells counterclockwise to *l*/30. Count thirty cells counterclockwise to e/21. Count twenty-one cells counterclockwise to t/9. Count nine cells counterclockwise to h/14. Count fourteen cells counterclockwise to the single letters *og*, producing the name *Galethog*.

Michael assigned Galethog the sigil shown in figure 30 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately one o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Galethog* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Luna.

These seven god names—*Galas, Gethog, Thaoth, Horlωn, Innon, Aaoth*, and *Galethog*—are distilled into one supreme name. Strangely enough, the great name is also spelled *Galethog*. The code that reveals this distillation can be found on those little numbers that appear beside six of the sigils of the god names. Let's take a look at the supreme god name as it appears with the sigils.

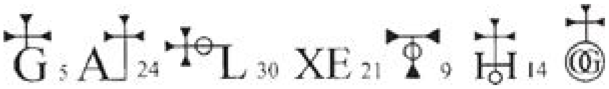

G 5
A 24
L 30
XE 21
9
H 14
OG

*Figure 31: Supreme god name of the Sigillum Dei Aemeth*

Obviously, the sigils of the divine names contain the stylized letters *G, a, l, xe, t*, and *og*. The little numbers beside the letters point out seven landmarks among the forty cells: 5/G, a/24, *l*/30, e/21, t/9. *Og* has no number attached to it, confirming that it is the end of the supreme god name.

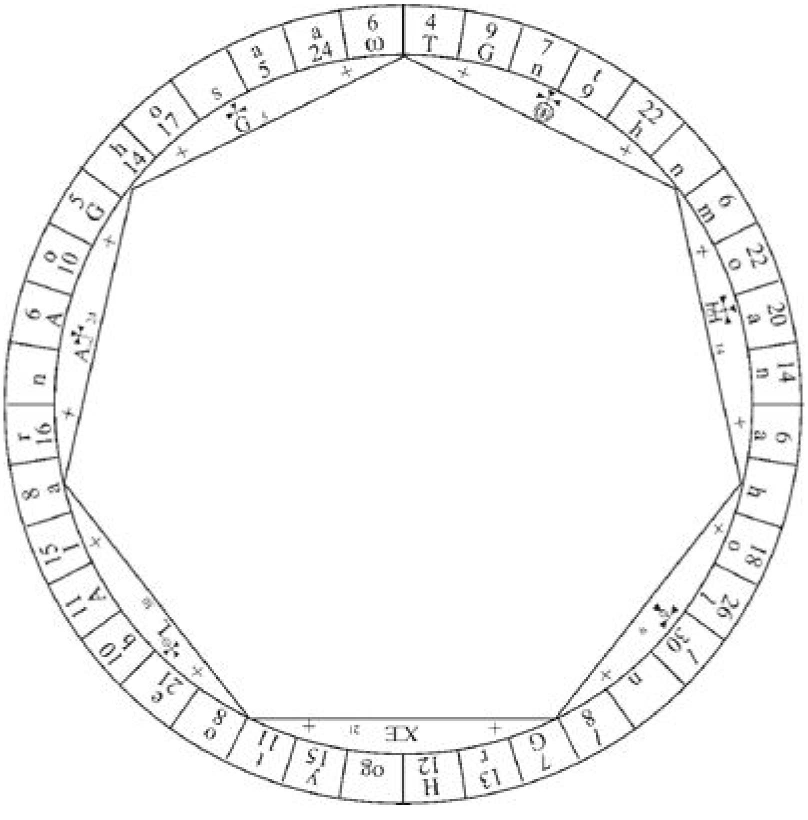
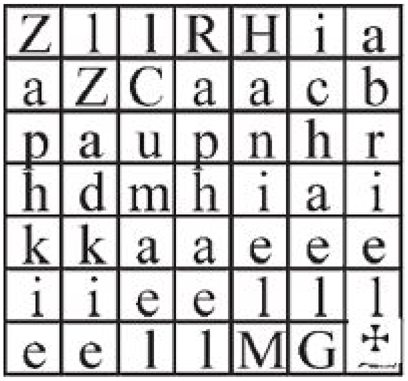

4 T
9 G
7 n
t 9
22 h
n
6 m
22 o
20 a
14 n
6 a
h
18 o
26 l
30 l
n
8 l
G 7
13 r
H 12
og
15 y
11 i
8 o
21 e
10 g
11 A
15 l
8 a
16 r
n
6 A
10 o
5 G
14 h
17 o
s
a 5
a 24
6 ω
XE

*Figure 32: The seven god names and their sigils*

## Step Two: The Seven God Names of the Outer Heptagon and of the Planetary Archangels

A heptagon (a seven-sided figure) rests just inside the perimeter of the Sigillum. Each of the seven bars that compose the heptagon is divided into seven cells and is filled with the names of the next order of angels in the hierarchy of the Sigillum. These seven names were drawn from a 7 × 7 (sevenfold) table delivered to Dee and Kelley in a series of brief and colorful visions (see figure 33).



| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | i | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | i | a | i |
| k | k | a | a | e | e | e |
| i | i | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

*Figure 33: The first sevenfold table*

The names are read horizontally and are inserted in the bars of the outer heptagon as shown in figure 34.

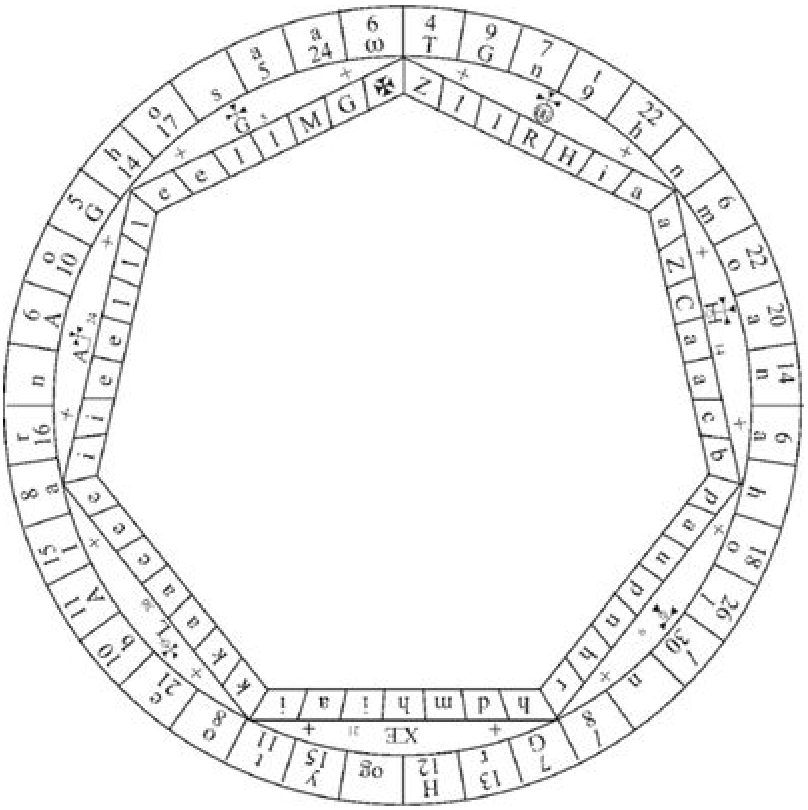
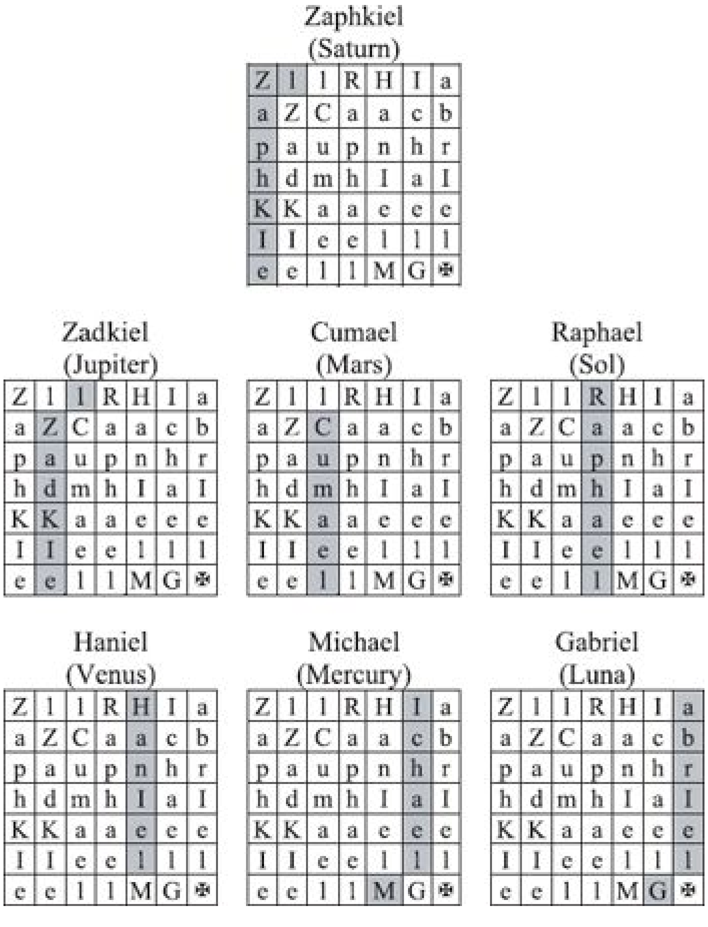


*Figure 34: God names of the outer heptagon*

When the table is read vertically, however, the names of the seven classic planetary archangels appear:

| | |
|---|---|
| Zaphkiel | (Saturn) |
| Cumael | (Mars) |
| Haniel | (Venus) |
| Gabriel | (Luna) |
| Zadkiel | (Jupiter) |
| Raphael | (Sol) |
| Michael | (Mercury) |

These archangels were assigned to these planets many years before Dee and Kelley received them and could have been found in any number of books in Dee's library. However, Dee and Kelley insisted that the table was given to them before they noticed these names were generated by the table. Whether we choose to believe their assertion or not, the fact remains that these particular angels are not unique to the Enochian system.



Zaphkiel
(Saturn)

| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | I | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | I | a | I |
| K | K | a | a | e | e | e |
| I | I | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

Zadkiel
(Jupiter)

| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | I | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | I | a | I |
| K | K | a | a | e | e | e |
| I | I | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

Cumael
(Mars)

| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | I | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | I | a | I |
| K | K | a | a | e | e | e |
| I | I | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

Raphael
(Sol)

| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | I | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | I | a | I |
| K | K | a | a | e | e | e |
| I | I | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

Haniel
(Venus)

| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | I | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | I | a | I |
| K | K | a | a | e | e | e |
| I | I | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

Michael
(Mercury)

| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | I | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | I | a | I |
| K | K | a | a | e | e | e |
| I | I | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

Gabriel
(Luna)

| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | I | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | I | a | I |
| K | K | a | a | e | e | e |
| I | I | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

*Figure 35: Planetary archangels from the first sevenfold table*

In order to read each archangel's name using the seven god names on the bars of the heptagon, we are obliged to project the letters in progressive layers rising from the surface of the Sigillum itself. I wish I could graphically illustrate this using the modern magick of animation, but you can demonstrate this for yourself. Let's turn to the first table in figure 35 and use the name of the planetary archangel of Saturn, Zaphkiel, as our example.

Start with the capital *Z* found in the first cell of the name *ZllRHia*, then move to the first cell of the name *aZCaacb* (to pick up the *a*), then move to the first cell of the name *paupnhr* (to pick up the *p*), then move to the first cell of *hdmhIaI* (to pick up the *h*), then move to the first cell of *Kkaaeee* to pick up the *K*, then move to the first cell of *eellMG* (to pick up the *e*). Finally, move to the *second* cell of the *ZllRHia* bar of the heptagon and pick up the final *l* to spell *Zaphkiel*.

I hope you can visualize what happens every time you move to another bar of the heptagon to pick up a letter in the archangel's name. As you move, you are literally shifting the dimensional structure of the Sigillum up another level—in the case of *Zaphkiel*, eight levels in all (see figure 36). (Picture the multilevel chess game played by characters on *Star Trek*.)

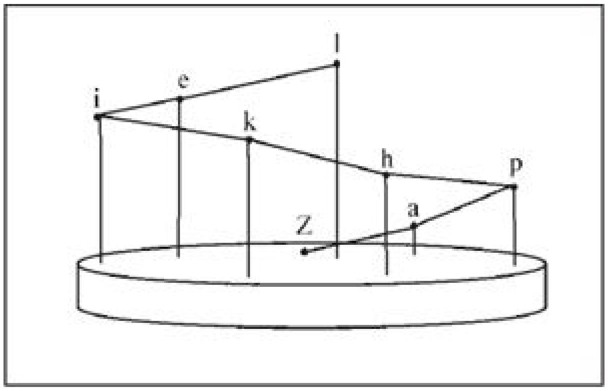


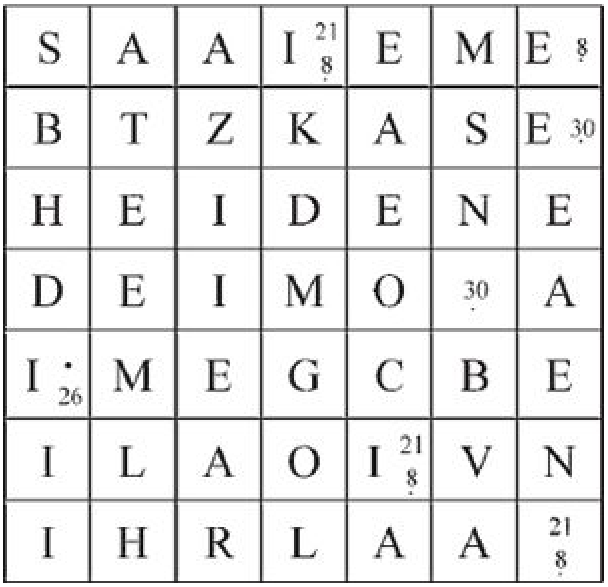
*Figure 36: The name of the planetary archangel Zaphkiel spelled in eight layers above the Sigillum*

Compound this with the fact that Zaphkiel's name is braided together in these same layers with the names of the six other archangels' names. Viewed this way, the Sigillum is no longer a flat image placed on the flat surface of the Holy Table. It is a multidimensional space hovering over the Holy Table—a magical basket formed of the netting of the entwined letters of the names of the seven planetary archangels. It is within this invisible basket that the scrying stone or black mirror is placed during the magical operation. Is it any wonder visions appear in such an environment?

But we're far from through with the wonders of the Sigillum. Fill the cells of your personal Sigillum's outer heptagon, and then let's move inward another step.

## Step Three: The Seven Names of the Planetary Angels Beneath the Bars of the Outer Heptagon

Just inside the bars of the outer heptagon are seven more divine names. These names are drawn from a second 7 × 7 (sevenfold) table given to Dee and Kelley, letter by letter, in vision. These names are read horizontally and placed beneath the bars of the outer heptagon.



| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | A | I 21<br>8 | E | M | E 8 |
| B | T | Z | K | A | S | E 30 |
| H | E | I | D | E | N | E |
| D | E | I | M | O | 30 | A |
| I 26 | M | E | G | C | B | E |
| I | L | A | O | I 21<br>8 | V | N |
| I | H | R | L | A | A | 21<br>8 |

*Figure 37: The second sevenfold table*

You will immediately notice some of the squares in this table contain tiny numbers (21 over 8, 8, 26, 30, and so on) and variously placed dots. These are added to indicate the addition of the letter *l* or letters *el* or *al* (angelic suffixes) to the letter in the square, the better to spell out the names of the various angels this table will produce.

These names of these seven great angels are added to the Sigilum as shown in figure 38.

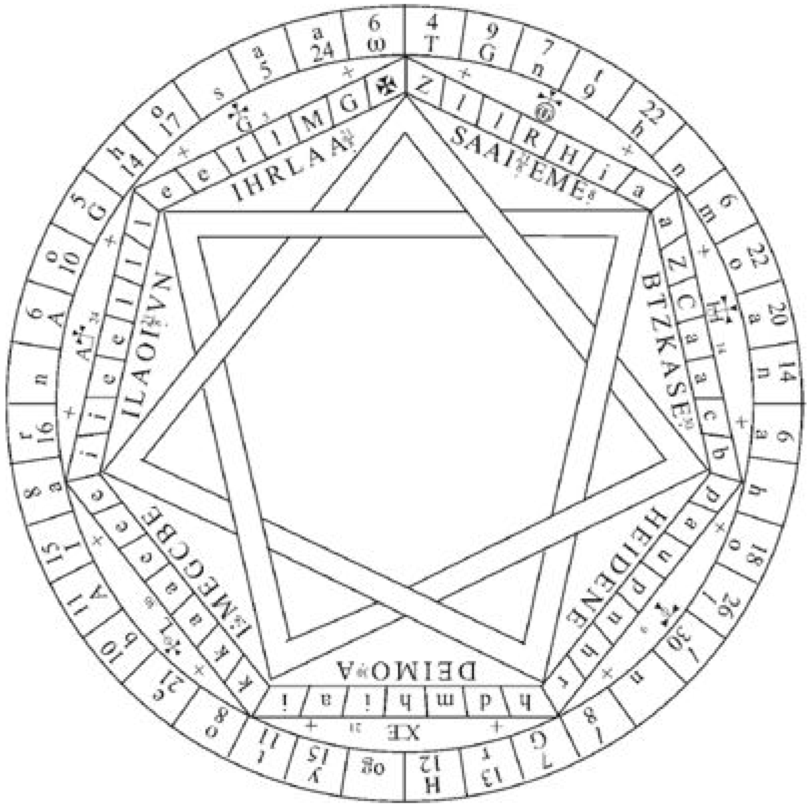
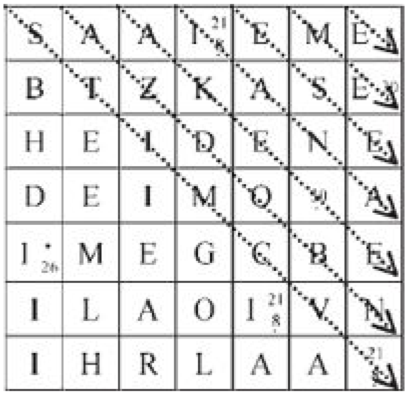


*Figure 38: Names of the seven planetary angels beneath the bars of the outer heptagon*

## Step Four: The Daughters of the Light

Five more sets of planetary angels are drawn from the second sevenfold table. The first set was revealed in vision by seven young women (called “Daughters of Light” or “Women”) clad in green silk. Each bore a little blue tablet on her forehead that identified her by name: El, Me, Ese, Iana, Akele, Azdobn, and Stimcul.

The names of the Daughters of Light are drawn from the second sevenfold table by reading the upper right section of the table in a diagonal, downward direction.



| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | A | I $^{21}_{8}$ | E | M | E |
| B | T | Z | K | A | S | E |
| H | E | I | D | E | N | E |
| D | E | I | M | O | 30 | A |
| I $_{26}$ | M | E | G | C | B | E |
| I | L | A | O | I $^{21}_{8}$ | V | N |
| I | H | R | L | A | A | $^{21}_{8}$ |

*Figure 39: Names of Daughter of Light on the second sevenfold table*

Although the angels were not identified with planets in the original material, the manner in which the vision proceeded to reveal these names suggests these seven angels carry the following planetary assignments:

| | |
|---|---|
| E(l) | Saturn |
| Ese | Mars |
| Akele | Venus |
| Stimcul | Luna |
| Me | Jupiter |
| Iana | Sol |
| Azdobn | Mercury |

The names of the Daughters of Light are placed on the Sigillum in clockwise order in the points created by the interlocking lines of the heptagram (see figure 40).

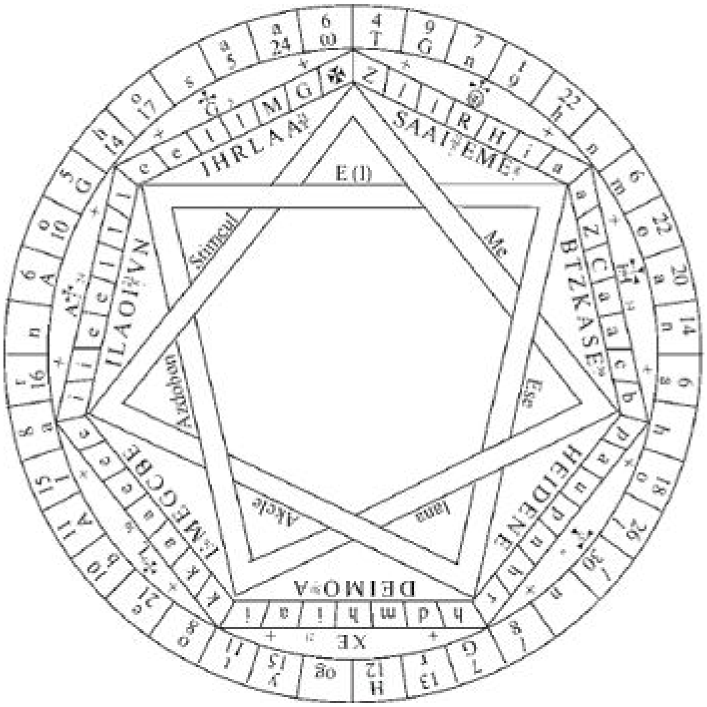
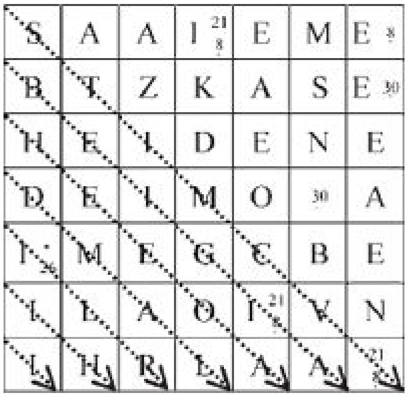


*Figure 40: The Daughters of Light on the Sigillum*

## Step Five: The Sons of the Light

Next came seven young men (called the "Sons of the Light" or "Men") dressed in white, each carrying a metal ball: the first ball was gold, the second silver, the third copper, the fourth tin, the fifth iron, the sixth quicksilver, and the seventh lead. Each had a tablet of gold on his breast that identified him by name: I, Ih, Ilr, Dmal, Heeoa, Beigia, and Stimcul.

The names of the Sons of Light are drawn from the second sevenfold table by reading the lower left section of the table in a diagonal, downward direction.



| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | A | I 21 8 | E | M | E 8 |
| B | T | Z | K | A | S | E 30 |
| H | E | I | D | E | N | E |
| D | E | I | M | O | 30 | A |
| I 26 | M | E | G | C | B | E |
| I | L | A | O | I 21 8 | V | N |
| L | H | R | L | A | A | 21 8 |

*Figure 41: Names of the Sons of Light on the second sevenfold table*

The metal of the ball carried by each of these characters suggests these seven angels carry the following planetary assignments:

| | |
|---|---|
| I | Saturn |
| Ilr | Mars |
| Heeoa | Venus |
| Stimcul | Luna |
| Ih | Jupiter |
| Dmal | Sol |
| Beigia | Mercury |

The names of the Sons of Light are placed on the Sigillum in clockwise order on the interlocking bars of the heptagram (see figure 42).

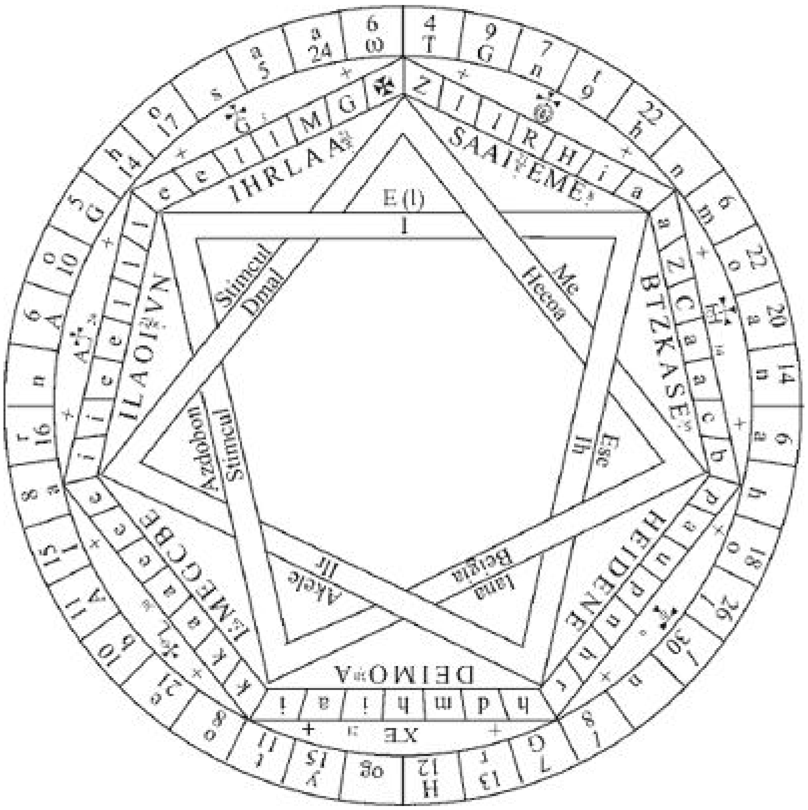
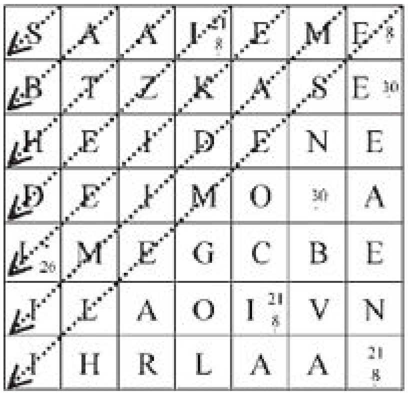

IHRLAA
SAAIEME
BTZKASE
HEIDENE
DEIMOA
IMEGCBE
ILAOIVN
E(l)
I
Me
Heeoa
Stimcul
Dmal
Azdobon
Stimcul
Ese
Ih
Iana
Beigia
Akele
Iif
XE

*Figure 42: The Sons of Light on the Sigillum*

## Step Six: The Daughters of Daughters of the Light

Next came seven "little wenches" ("Daughters of Daughters") dressed in white, having tablets, which appeared to be white ivory, on their bosoms, identifying them as S, Ab, Ath, Izad, Ekiei, Madimi, and Esemeli.

The names of the Daughters of Daughters are drawn from the second sevenfold table by reading the upper left section of the table in a diagonal, downward direction.



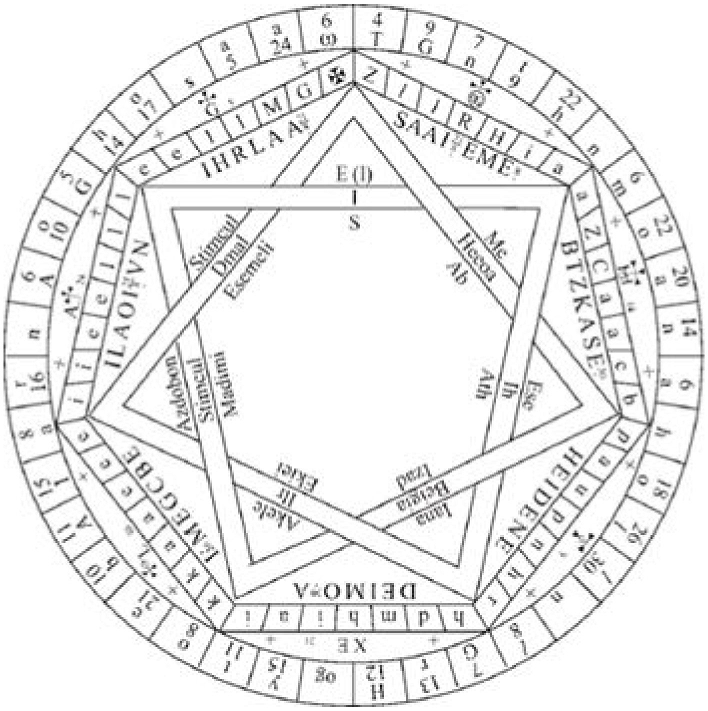
| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | A | I 21/8 | E | M | E 8 |
| B | T | Z | K | A | S | E 30 |
| H | E | I | D | E | N | E |
| D | E | I | M | O | 30 | A |
| I 26 | M | E | G | C | B | E |
| I | L | A | O | I 21/8 | V | N |
| I | H | R | L | A | A | 21/8 |

*Figure 43: Names of the Daughter of Daughter of Light on the second sevenfold table*

Although these seven angels are not identified with planets, they are generally believed to carry the following planetary assignments:

| | |
|---|---|
| S | Saturn |
| Ath | Mars |
| Ekiei | Venus |
| Esemeli | Luna |
| Ab | Jupiter |
| Izad | Sol |
| Madimi | Mercury |

The names of the Daughters of Daughters of Light are placed on the Sigillum in clockwise order beneath the bars of the heptagram (see figure 44).



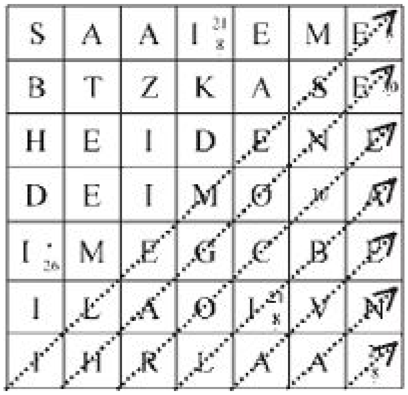
E (I)
I
S
Me
Heeoa
Ab
Ese
Ih
Ath
Izad
Beigia
Iana
Ekiei
Ilr
Akele
Madimi
Stimcul
Azdobn
Stimcul
Dmal
Esemeli
IHRLAA
SAAIEME
BTZKASE
HEIDENE
DEIMO
IMEGCBE
ILAOIVN

*Figure 44: The Daughter of Daughter of Light on the Sigillum*

## Step Seven: The Sons of Sons of the Light

Next came seven “little children … like boys” (“Sons of Sons”) dressed in robes of purple silk with long pointed sleeves and hats such as priests or scholars wear. They had triangular green tablets on their breasts identifying them as E, An, Ave, Liba, Rocle, Hagonel, and Ilemese.

The names of the Sons of Sons are drawn from the second sevenfold table by reading the lower right section of the table in an upward, diagonal.



| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | A | I $^{21}_{8}$ | E | M | E |
| B | T | Z | K | A | S | E $^{30}$ |
| H | E | I | D | E | N | E |
| D | E | I | M | O | 30 | A |
| I $_{26}$ | M | E | G | C | B | E |
| I | L | A | O | I $^{21}_{8}$ | V | N |
| I | H | R | L | A | A | $^{21}_{8}$ |

*Figure 45: Names if the Sons of Sons of Light on the second sevenfold table*

The names of the Sons of Sons of Light are placed on the Sigillum in clockwise order on the inner heptagon (see figure 46).

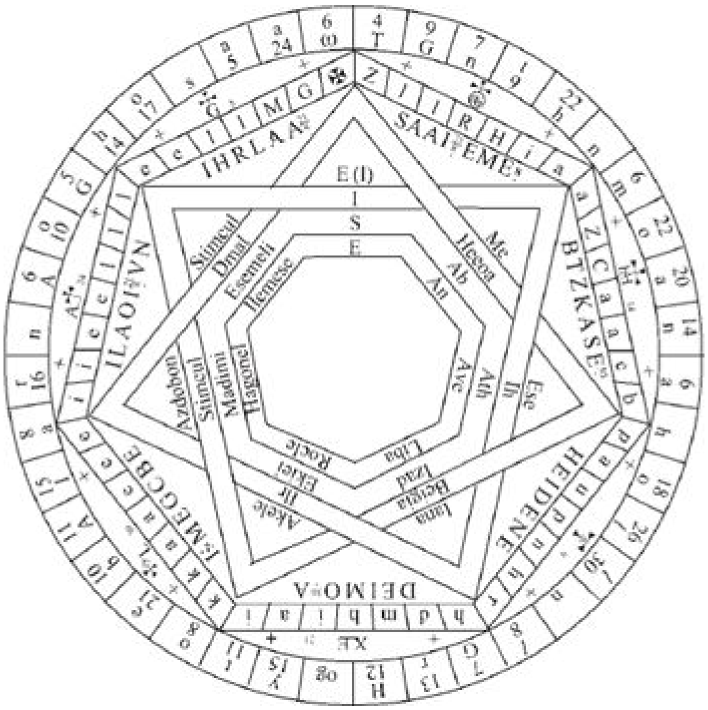

E(l)
I
S
E
SAAI EME
BTZKASE
HEIDENE
DEIMO A
I MEGCBE
ILAOI VN
IHRLAA
Stimcul
Dmal
Esemeli
Ilemese
Me
Heeoa
Ab
An
Ese
Ih
Ath
Ave
Liba
Rocle
Iana
Izad
Bcigia
Ilr
Ekiei
Akele
Azdobon
Stimcul
Madimi
Hagonel

*Figure 46: The Sons of Sons of Light on the Sigillum*

## Step Eight: The Planetary Angels of the Pentagram

Finally, Dee and Kelley were instructed in a relatively straightforward manner how to arrange the names of seven planetary angels—*Sabathiel* (Saturn), *Zedekiel* (Jupiter), *Madimiel* (Mars), *Semeliel* (Sol), *Nogahel* (Venus), *Corabiel* (Mercury), and *Lavanael* (Luna)—around a pentagram at the very center of the Sigillum. These seven names are also drawn from the second sevenfold table by reading it in a zigzag manner, illustrated in figure 47.

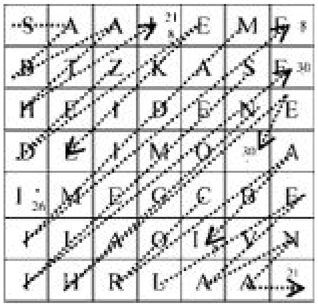


Figure 47: Names of the pentagram planetary angels on the second sevenfold table

Figure 48 shows the how the names of the pentagram planetary angels are arranged on the Sigillum.

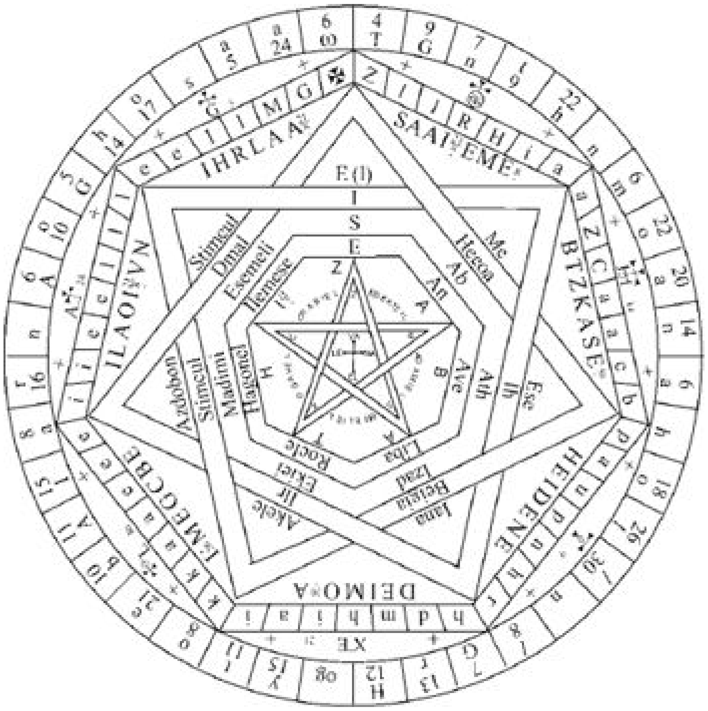


Figure 48: The pentagram planetary angels on the Sigillum

Because the original Dee and Kelley material does not confirm the planetary attributions to all the various names on the Sigillum, I will not presume to do so either. I have, however, created a chart (see figure 49) that I currently use to help me in my meditations on the subject. I offer it along with the key to reading the names of planetary archangels from the first sevenfold table.

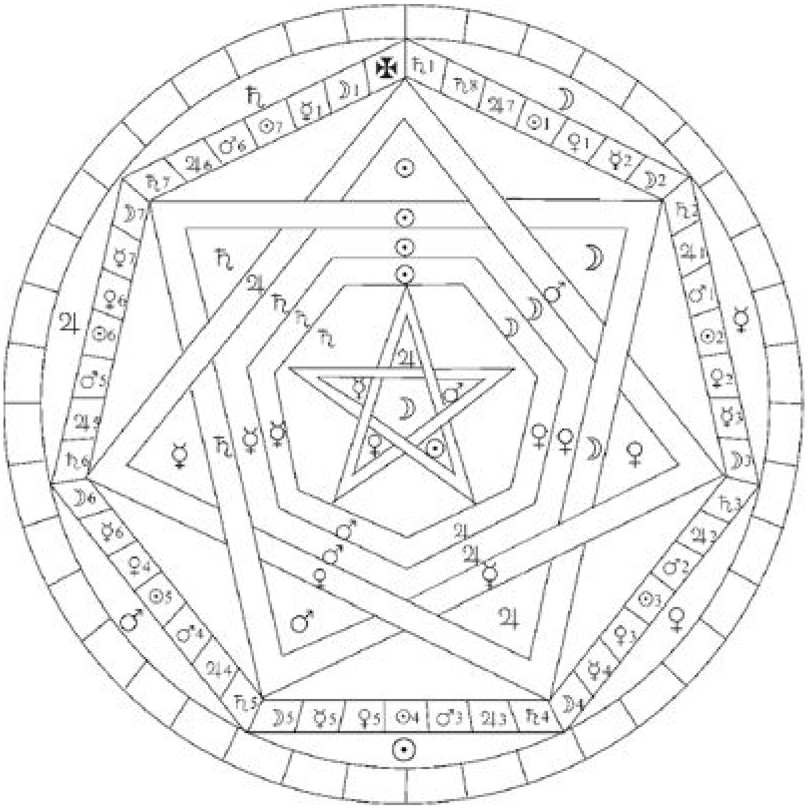


*Figure 49: Possible key to the planetary angels on the Sigillum*

| | |
|---|---|
| Zaphkiel | Saturn ♄ 1–8 |
| Zadkiel | Jupiter ♃ 1–7 |
| Cumael | Mars ♂ 1–6 |
| Raphael | Sol ☉ 1–7 |
| Haniel | Venus ♀ 1–6 |
| Michael | Mercury ☿ 1–7 |
| Gabriel | Luna ☽ 1–7 |

## Step Nine: The Crosses

Once the names of these angels were placed around the central pentagram, a number of tiny crosses were added to the Sigillum in a curiously inconsistent manner (see figuge 50).

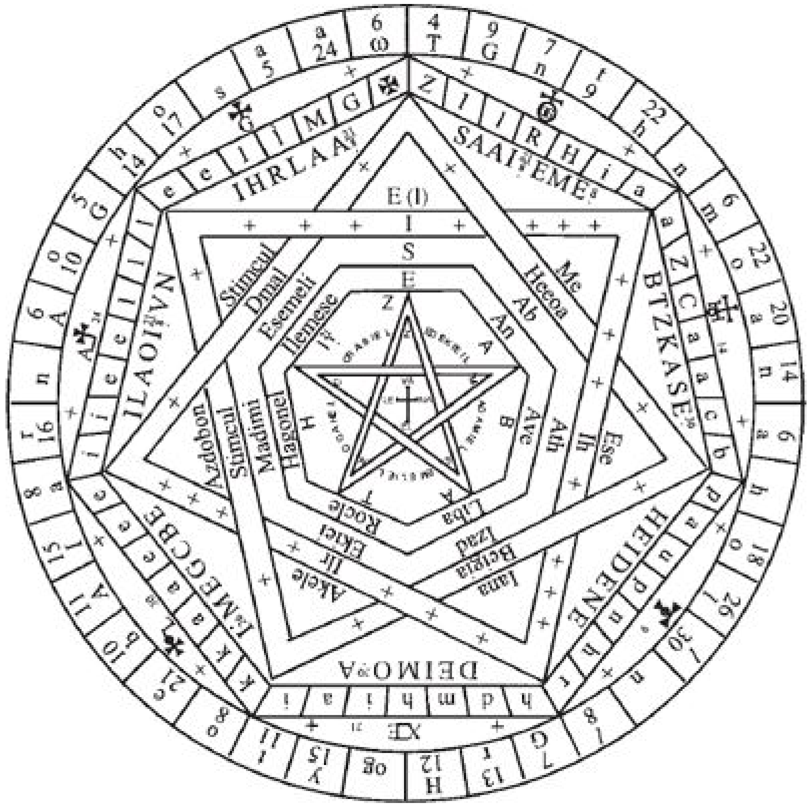


*Figure 50: The completed Sigillum*

And now your Sigillum is nearly complete. The only thing left to add is the design on the back. It is a very simple image of a cross dominating a small circle, around which are the letters of the divine word *AGLA* (an acronym for the Hebrew phrase *Ateh Gibor Le-olam Adonai*, "the Lord is mighty forever.")

Years ago, on a Christmas morning, I melted the stubs of scores of candles into a round Christmas cookie tin.[64] After the wax cooled and hardened, I removed the wax disk from the tin and set to work carving my own Sigillum. Other magicians I know have sealed their drawings of the Sigillum upon wooden disks that they purchased for pennies at a crafts store, or glued the image to foam board. Whatever the medium, I think the presence of the Sigillum is an important factor in creating the magical environment conducive to Enochian vision magick.

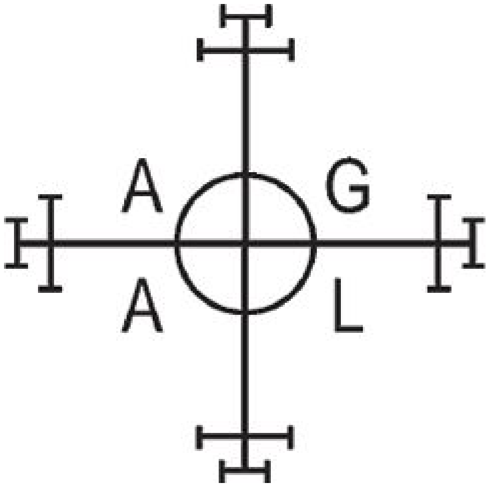


*Figure 51: The back of the Sigillum Dei Aemeth*

There is so much more the angels told Dee and Kelley about the Sigillum, including suggestions for how every letter in each of the names contains a set of angels, and on and on by sevens by sevens. I encourage you to continue your exploration of the Sigillum's mysteries. But now we must move on to the seven Ensigns of Creation, where I promise you a much shorter journey.

## CHAPTER ELEVEN

# The Ensigns of Creation

> *Of these seven tables, characters, or scotcheons. Consider the words spoken in the fifth book Anno 1583, April 2nd. How they are proper to every King and prince in their order. They are Instruments of Conciliation.*
>
> —JOHN DEE, FOOTNOTE TO *Quinti Libri Mysteriorum: Liber Tertius*

The Ensigns of Creation are seven planetary talismans designed to be positioned on the Holy Table in a circle surrounding the Sigillum Dei Aemeth or laid out in a line along the edge of the table nearest the scryer. They were to be made of purified tin or else painted directly upon the Holy Table. Like the Lamen and the Holy Table, they are "Instruments of Conciliation" connected to the Heptarchia planetary kings and princes in a manner that, I must confess, is not altogether clear to me.

Five of them are square tables containing squares filled with numbers, letters, crosses, and lines. Two ensigns are a circle surrounded by a square. The letter *B* (*Pa* in the angelic language) is by far the most used letter in the ensigns.

The ensigns originally displayed Latin letters. The communicating angel would later insist that the Latin letters be replaced with the corresponding characters of the angelic script (see chapter fourteen). Dee was reluctant to do this and even asked the angel if he really had to. The angel said he must. We don't know if he ever did.

It is clear that the ensigns were to be utilized ritualistically, such as being held in the magician's hand during prayers or invocations. But information on exactly how things were to be done is incomplete, and there are no records whatsoever of Dee and Kelley actually performing rituals of heptarchic magick.

Figure 52 shows the ensigns with their Latin letters and the planet, king, and prince each represents.

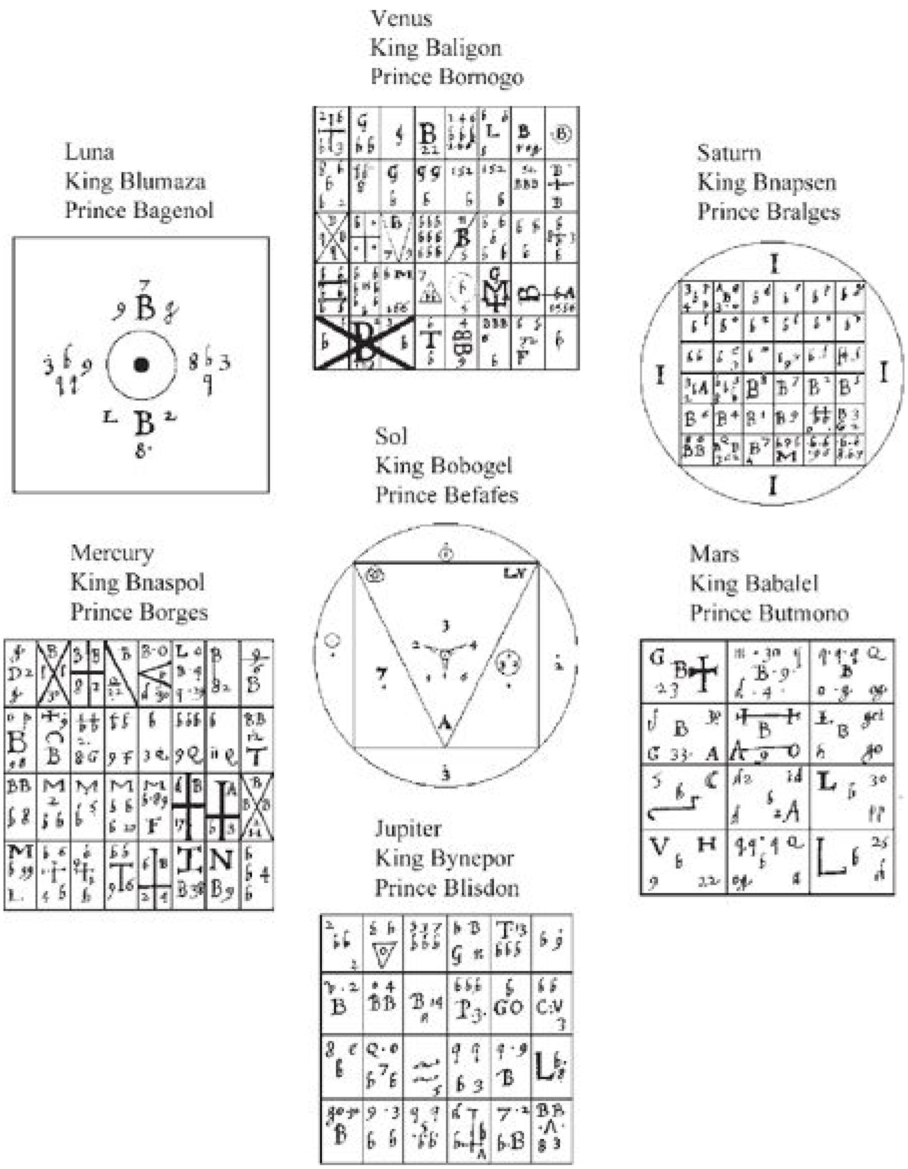
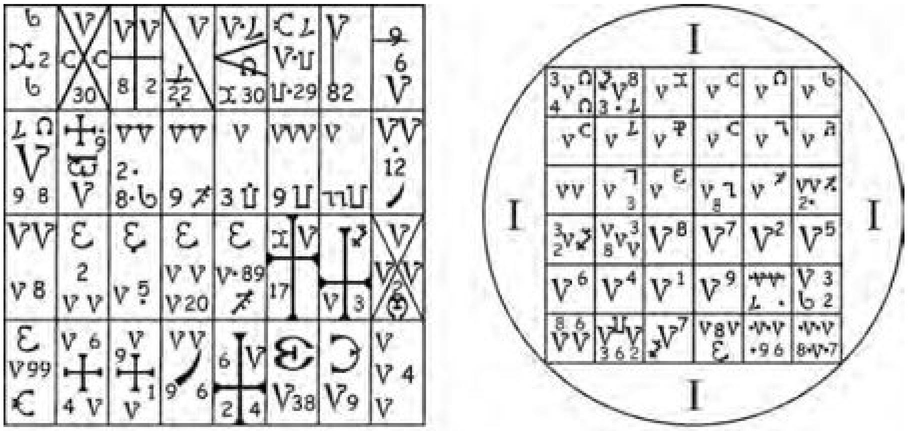

Venus
King Baligon
Prince Bornogo
Luna
King Blumaza
Prince Bagenol
Saturn
King Bnapsen
Prince Bralges
Sol
King Bobogel
Prince Befafes
Mercury
King Bnaspol
Prince Borges
Mars
King Babalel
Prince Butmono
Jupiter
King Bynepor
Prince Blisdon

*Figure 52: The seven Ensigns of Creation and their kings and princes*

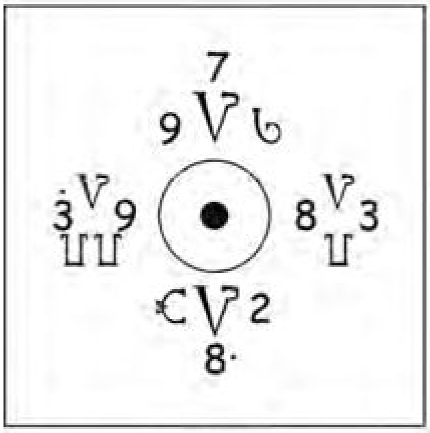
However, the ensigns remain part of the Holy Table ensemble, and their subsequent connection to the table and the magician's own Lamen make them, in my opinion, an integral component of the hierarchical current that charges the holy ground of the Enochian magick temple.

Figures 53 and 54 show the ensigns lettered in the angelic script. To my knowledge, this is the first time the ensigns have appeared in print in their correct form.[65] As with the Ring, Holy Table, Lamen, and Sigillum, the ensigns can be reproduced in paper board or whatever material is at the magician's disposal.



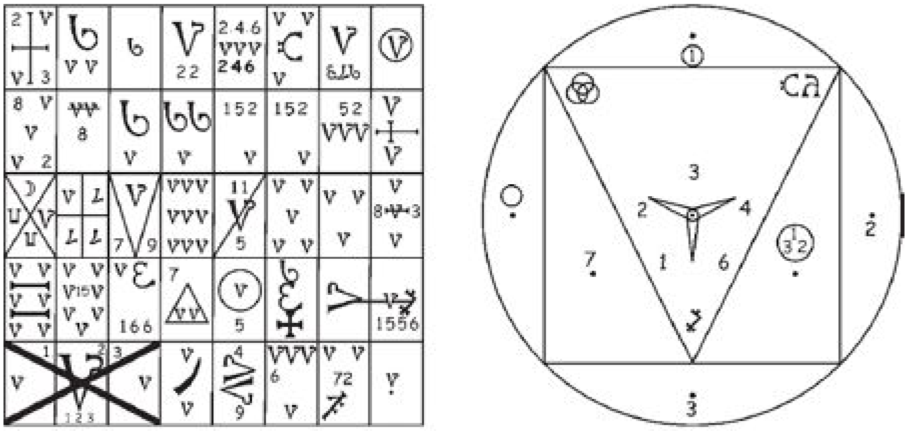
Ensign of Mercury

Ensign of Saturn

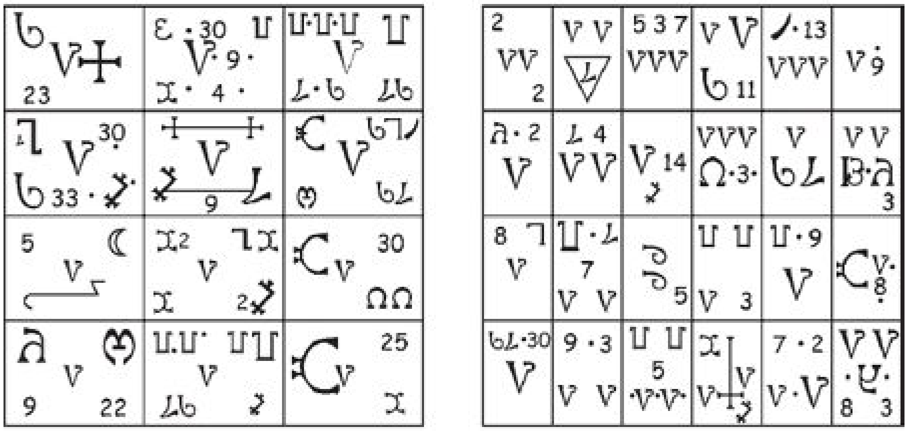


Ensign of Luna

*Figure 53: Mercury, Saturn, and Luna Ensigns of Creation in the angelic script*



*Ensign of Venus*　*Ensign of Sol*



*Ensign of Mars*　*Ensign of Jupiter*

*Figure 54: Venus, Sol, Mars, and Jupiter Ensigns of Creation in the angelic script*

Figure 55 shows the positions in which the ensigns are placed on the Holy Table around the Sigillum. Note they are positioned near the points of the Sigillum's heptagram.

The entire assembly is one big magical machine—the Sigillum resting like a sevenfold, multidimensional dynamo in the center of the Holy Table's swirling and churning angels and the circling Ensigns of Creation. The *scrying stone* or *black mirror* is placed upon the Sigillum at the very heart of this magnificent instrument like the monitor screen of a magical computer connected to the ultimate worldwide-web.

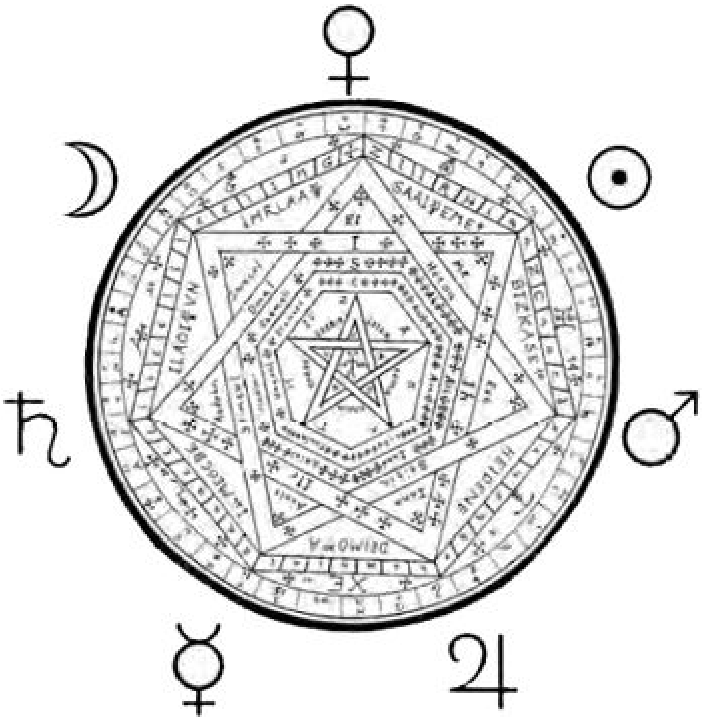


*Figure 55: Position of the ensigns around the Sigillum*

We have made only the tiniest scratch on the surface of Dee and Kelley's material of this period. There is much more information concerning De Heptarchia Mystica available to the serious student, and I encourage the reader who feels drawn to this system to make the effort. I know it is only a matter of time before some bright magician fine-tunes, perfects, and transforms the material into a workable magical system.

The focus of this book, however, is Enochian vision magick, and we must now move on to the second phase of Dee and Kelley's magical operations. Through our understanding of the Ring, the Lamen, the Holy Table, the Sigillum Dei Aemeth, and the Ensigns of Creation and of their construction, we have prepared ourselves to meet with angels on the holy ground of our temple.

## CHAPTER TWELVE

# Do I Need All This Stuff?

> *Never since the beginning of the world was this secret delivered, nor this holy mystery set open, before the weaklings of this world.*
>
> —THE ANGEL IL, APRIL 29, 1583

The question I'm sure many of you are asking at this point is, “Do I need all this stuff?”

During the classes that I conducted in our home in 2005 and 2006 (with experienced magicians) and subsequent day-long workshops I've conducted around the country with people having little or no prior magical experience) it has become abundantly clear to me that the magical objects and “furniture” Dee and Kelley received during the Heptarchia periods (the Ring, the Holy Table, the Lamen, the Ensigns of Creation, and the Sigillum Dei Aemeth) can and *should* be formally employed in order to create the specific environment of consciousness conducive to the practice of angelic vision magick.

Furthermore, it has been my observation that regular and repeated activation of this magical “temple” by means of the little ritual outlined in chapter one (and laid out more fully in appendix I) can attune the magician to this uniquely ordered universe and serve to progressively strengthen and enhance his or her visionary capabilities.

Most exciting for me was the discovery that once the magician is prepared and the temple activated the angelic forces (especially the good angels resident in the Holy Table, Lamen, Ensigns of Creation, and the planetary angels resident in the Sigillum) can be individually called forth or visited by means of classic evocation techniques or even informal extemporaneous prayers and conjurations. In other words, I believe that even if he or she never went on to practice Enochian magick per se, a resourceful magician, willing to experiment, and armed with a proper understanding of the tools and formulae of the Heptarchic periods would be already prepared to engage in angelic vision magick of a high order.

This is new territory for all of us, but it holds much promise, for it entails the possibility of contacting the same angelic forces that engaged Dee and Kelley throughout most of their day-to-day actions. Obviously, dealing with these angelic forces offers an alluring challenge for today's more intrepid magicians who, when frustrated by gaps and perplexities in the original material, will not be afraid to go straight to the communicating angels for guidance and clarification on how all this should operate. Indeed, I expect to see in the years to come exciting and viable magical systems develop as the result of the magical efforts of gifted practitioners who dare to make such angelic contact.

But do you need all this stuff?

My answer is this: In order to do this particular variety of magick you need all this stuff *inside* you. That's where the real magick takes place. But until such time as you have internalized all this (even in the most cursory and general manner) it is necessary to have some outward, visible, material representation of the magical concepts and forces you are dealing with.

I suggest, if you're serious about engaging in this magical art form, then you should, at the very least, provide yourself with a Ring, a Holy Table, a Lamen, a Sigillum Dei Aemeth, and the seven Ensigns of Creation. Make them out of paper if you have to. Copy them straight out of this book if you have to. But have them. Make them real to you. Consecrate them by using them. Use them to create your Enochian magick temple.

The sense of art for some magicians is stimulated by replicating as much as humanly possible the tools and procedures as outlined in ancient texts. By doing so, they achieve a level of empowerment they believe is necessary to execute the work. Personally, my sense of art is quite happy with paper rings and photocopied Holy Tables. However, I have over the years been blessed with many talented colleagues who have generously helped me equip my temple so I might better demonstrate these things to others.

Here is as good a place as any for me to pause and describe what I believe the source material suggests would transform a clean uncluttered room into the holy ground of an Enochian magick temple.

## The Temple

Upon the floor in the center of the room is a square carpet of red silk cloth large enough to accommodate the Holy Table and the chair of the scryer.

Upon the silken carpet are placed four miniatures of the Sigillum Dei Aemeth, made of wax. They are covered and protected from the table legs by shallow cylindrical boxes.

Upon the box-covered sigilli rest the four legs of the Holy Table.

The Holy Table is made of sweet wood (laurel).

Upon the Holy Table, arranged as we've discussed, are the seven Ensigns of Creation (lettered in the angelic script) and the Sigillum Dei Aemeth, made of purified beeswax, nine inches in diameter and an inch and a half thick.

The Holy Table and all the objects upon it are covered by a red silk cloth with gold tassels that dangle from the corners. This cloth should match in material and color that of the red silk carpet.

Upon the covered Sigillum the scrying stone (a crystal ball) or black mirror is placed.

The scryer's chair is placed on the carpet near the table. His or her feet should touch the carpet.

The Ring and Lamen should be near. The magician should ceremonially put them on at the beginning of each session and remove them at the conclusion.

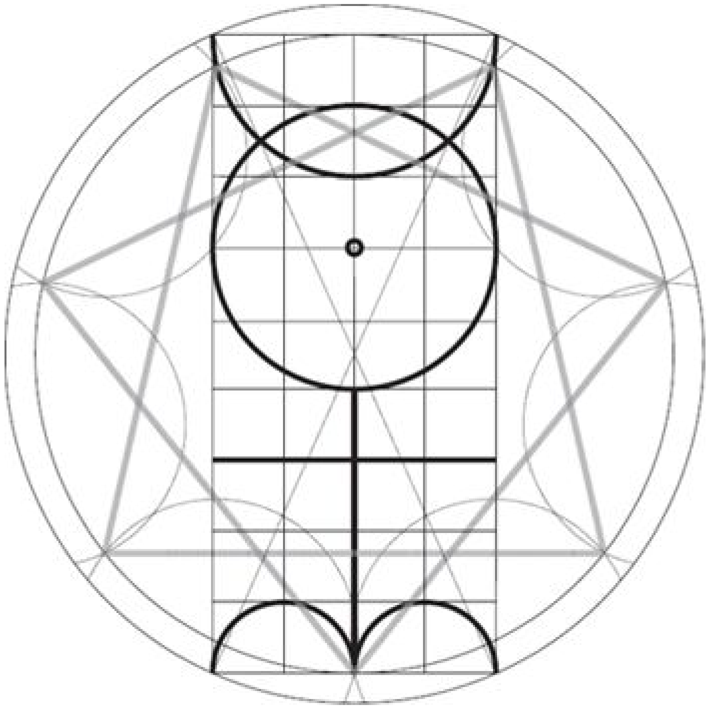
Renaissance magicians often wore crowns and white linen robes, and on one occasion in preparation for a specific working, Dee and Kelley were instructed to wear white linen robes. In an operation that took place on July 13, 1584 (at the very end of the Enochian communications), the archangel Gabriel told the magicians:

> See that your garments be clean. Herein be not rash: Nor over hasty; For those that are hasty and rash, and are loathsomely appareled, my knock long before they enter.[66]

In practical operations conducted by my Monday night class and my Enochian magick workshops, everyone is shoeless and wears comfortable street clothes. In private sessions, such as the one I described in chapter one, I put on a simple black robe. Not only does it carry with it a certain personal magical virtue, but its color does not distract from the images reflected in the black mirror as I scry.

## BOOK III

# *Liber Loagaeth* and the Angelic Alphabet



## CHAPTER THIRTEEN

# *Liber Loagaeth*

> *Every element (of the book) hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction many be spoken. Until thou come to the City, thou canst not behold the beauty thereof.*
>
> —THE ANGEL ME TO JOHN DEE, EASTER DAY, 1583[67]

The second phase of Dee and Kelley's magical operations remains, for the most part, a tantalizing mystery to modern students. Covering most of 1582 and 1583, it is a period characterized by considerable tension between the two magicians, but one that also produced a large body of work in the form of a book referred to at various times as *Liber Mysteriorum Sextus et Sanctus*, the *Book of Enoch*, and *Liber Loagaeth*.[68] While in recent years Enochian scholars have courageously set out to give us a closer examination of this information, it unfortunately has not been enough to allow modern practitioners to develop anything near a workable system from this material.

One of the reasons more attention isn't paid to this period is the nature of the material itself and the nearly complete lack of direction concerning how it is to be applied. Also, the focus of the communications of this period is driven by Dee's very personal fixation on discovering lost books of the Bible, the Apocrypha, and in particular the *Book of Enoch*, which is mentioned in several places in the Bible. The resulting character of *Liber Loagaeth* is rich in apocalyptic imagery and prophetic sounding rhetoric. This has been seized upon in recent years by commentators who would project a patently sectarian interpretation upon the material, even going so far as to suggest sinister (perhaps even Satanic or Lovecraftian) motives behind the “angelic” communications.

We are all, of course, free to our own religious convictions and spiritual worldviews. After all, they are part of the magical artist's pallet of tools. I think it wise, however, to keep in mind that when we study the Dee and Kelley material, we are not only eavesdropping on questions framed in the minds of two sixteenth-century Englishmen and put in the context of biblical literature, but we are also hearing the answers to those questions given in such a manner as these men could understand—that is, framed within the same cultural and Biblical context. I'm sure if Dee had been a Chinese alchemist or an African shaman in these same circumstances, the angels would have communicated the same universal answers unencumbered by the apocalyptic nomenclature familiar to the Jewish or Christian mind.

Joseph Peterson wrote in the introduction of his marvelous book *John Dee's Five Books of Mystery*:

> The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the beginning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE END."[69] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.[70]

Amazing indeed, but as I wrote concerning De Heptarchia Mystica, it is only a matter of time before someone cracks the code of this breathtakingly immense body of work. What do I mean by breathtakingly immense?

One surviving manuscript comprises forty-eight leaves, each containing 49 × 49 lettered squares, 115,000 lettered squares in all. Each square was filled, letter-by-letter, according to Kelley's vision. In the end, the magicians were left with forty-nine calls in an angelic language. (Note: These calls were not the same calls in the angelic tongue that would come later and form the centerpiece of the Enochian phase of Dee and Kelley's partnership.) *Loagaeth* literally means "speech from God," and the magicians were informed that the words of the forty-nine calls were the same as those uttered by God at the dawn of creation—in the same language spoken by Adam when he named all things.

Unfortunately, these calls were never translated (or else the material has been lost), and attempts by modern linguists have failed to find enough landmarks of a properly constructed language to put the calls of *Loagaeth* in the same category as the angelic language that would be received in the third and final phase of the magicians' actions.

Kelley's visionary skills were severely exploited during this period, and his visions were characterized by the presence of a dazzling light that both magicians could see. The light would fly out of the scrying stone and penetrate Kelley's head, putting him in a trance in which he could read and comprehend the text of *Liber Loagaeth*. He was, however, forbidden to translate it and told that God would later provide the translation. At the end of the session, the light would leave Kelley's head and return to the stone. When he returned to normal consciousness, he claimed to have no memory of the experience.

As tempting as it might be, I am, for the time being not incorporating any of the calls from *Loagaeth* in my Enochian-magick preparation ritual. However, something else of great importance came out of this period: the angelic alphabet.

## CHAPTER FOURTEEN

# The Angelic Alphabet

> *He wiped his finger on the top of the Table, and there came out above the Table certain Characters enclosed in no line: but standing by them selves, and points between them. He pointed orderly to them with his finger, and looked toward the skryer at every pointing.*
>
> —EDWARD KELLEY DESCRIBING HIS VISION OF THE ANGEL'S REVELATION OF THE ANGELIC ALPHABET, MARCH 26, 1583[71]

I confess, even with clear copies and transcriptions of the source material in front of me, it has been very difficult for me to wrap my mind around the order of the visionary events of Dee and Kelley's years together. Because certain elements of these magical systems were often corrected or amended by the angels in subsequent visions, often occurring months apart, it is extremely difficult (for me at least) to present a clean chronology of events. The circumstances surrounding the reception of the angelic alphabet are no exception.

The alphabet was received during the Loagaeth period, but because the magicians were told to replace the Latin/English letters of the Lamen, Holy Table, and the seven Ensigns of Creation with letters from the angelic script, its influence reached back in time to touch the Heptarchia period as well.

The twenty-one characters of the angelic alphabet appeared fully formed in yellowish letters that rose in Kelley's vision above the table. The images of the individual letters then obligingly hovered over a sheet of paper and stayed visible long enough for him to copy them in ink before fading away.

Words in the angelic language are written from right to left, and that is the order the letters first appeared to Kelley. All twenty-one letters appeared in a single row and were separated by dots. There was also a dot preceding the first letter.

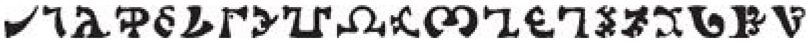
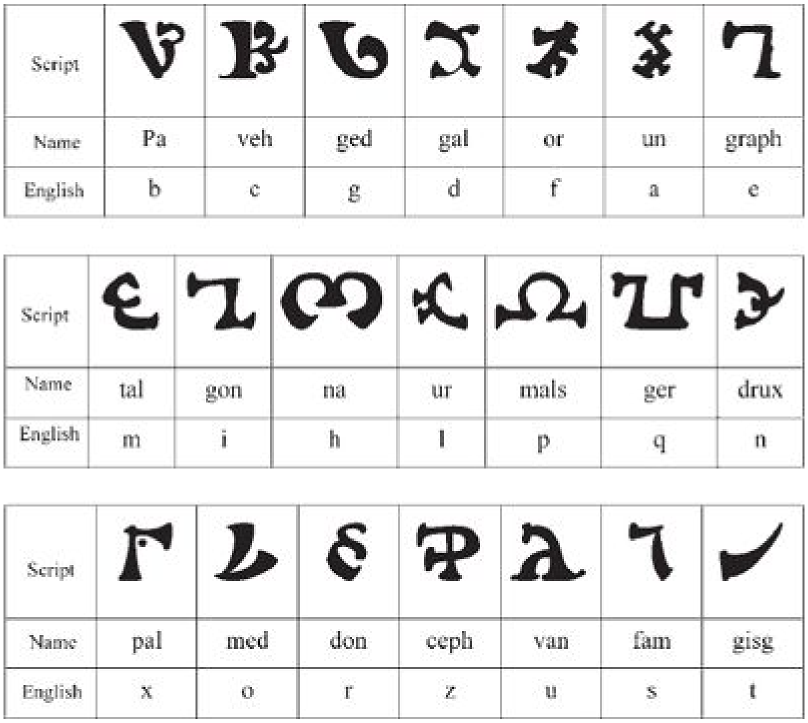


*Figure 56: Characters of the angelic alphabet in the order received (read from right to left)*



| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Script | | | | | | | |
| Name | Pa | veh | ged | gal | or | un | graph |
| English | b | c | g | d | f | a | e |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Script | | | | | | | |
| Name | tal | gon | na | ur | mals | ger | drux |
| English | m | i | h | l | p | q | n |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Script | | | | | | | |
| Name | pal | med | don | ceph | van | fam | gisg |
| English | x | o | r | z | u | s | t |

*Figure 57: Table of the angelic alphabet (read from left to right)*

You will notice that the name for the first letter received, *Pa*, is the only letter whose name is capitalized. *Pa, b* in English, has a special significance in the magick of the Heptarchia. For example, the names of all the forty-nine good angels begin with *b*, the letter *b* appears overwhelmingly on the Ensigns of Creation, and each of the four corners of the Holy Table displays an oversized *Pa*.

This abundance of *b*s has caused several knowledgeable modern magical commentators to speculate that *b* must represent the number seven, the number upon which these magical systems seem to be based. While that makes a great deal of sense to me, I have nonetheless found nothing in the original material that would specifically suggest numerical equivalents to any of the single letters of the angelic alphabet.

What is very clear, however, is the fact that the communicating angel wanted Dee and Kelley to immediately memorize the letters of the angelic alphabet and the letters' names. Dee was a busy man and wanted to be excused from this time-consuming duty. The angel Me would have none of it. In this March 26, 1583, exchange, Dee tries to make the angel understand, “Look man, I've got a life!”

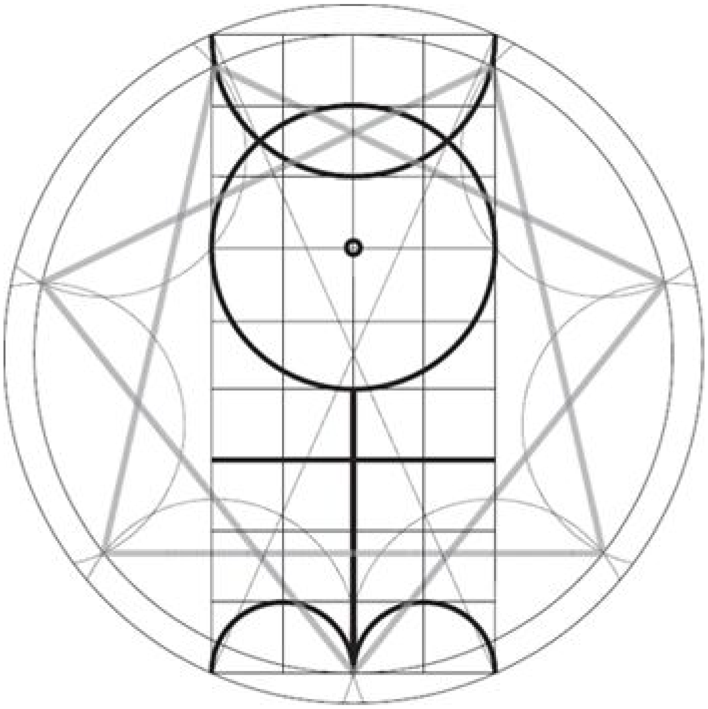
> Me: I instructed thee before-hand and told thee, that both of you must jointly learn those holy letters (For, so, I may boldly call them) in memory: with their names: to the intent, that the finger may point to the head, and the head to the understanding of his charge.
>
> Dee: You perceive that I have diverse affairs which at this present do withdraw me from peculiar diligence using to these Characters and their names learning

by heart: And therefore I trust, I shall not offend, if I bestow all the convenient leisure that I shall get, about the learning thereof.

Me: Peace, Thou talkest, as though, thou understoodest not. We know thee, we see thee in thy heart: Nor one thing shall not let another. For short is the time, that shall bring these things to proof.[72]

BOOK IV

# Enochiana



## CHAPTER FIFTEEN

# Enochian Magick

> *The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown to his Parents, by reason of their fall : for the Lord said, Let us shew unto Enoch, the use of the earth : And lo, Enoch was wise, and full of the spirit of wisdom.*
>
> —THE ANGEL AVE, MONDAY, JUNE 25, 1584[73]

To my knowledge, Dee and Kelley never used the word *Enochian* to describe the system of magick they received between April 10 and July 13, 1584. Throughout their actions, they simply referred to it as angelic. We cannot, however, be faulted too badly for attaching the biblical patriarch's name to the system. The magicians were told that this was the magick given by God to Enoch (the seventh man from Adam) in the form of a book and that Enoch (before he ascended bodily into the presence of God) passed it on to others. Over the generations, the book fell into wicked hands, and God caused it to be lost. But because of Dee's piety and prayers, God was moved to once again deliver it to mankind.

These final days were an especially difficult period in Dee and Kelley's relationship. They and their families were living in Krakow, Poland. Their actions were regularly interrupted by "evil spirits," who encouraged the magicians to abandon the actions. Kelley was increasingly impatient and uncomfortable with the work, voicing his fear of the possible evil nature of the communications on one hand. Ironically, Kelley was at the time practicing demon magick behind Dee's back. Dee was furious when he learned of this. So were the communicating angels, who warned that such behavior attracted evil spirits into the magician's environment—an annoying and time-consuming distraction. Finally Kelley promised Dee and the angels that he would knock off the black magick.

The angels, too, appeared to be growing impatient with Dee and Kelley, as if they realized the magical chemistry that existed between the two magicians (the personal factors that made them such a perfect operator/receiver team) was rapidly disintegrating. In April, the magicians were told in no uncertain terms that the work had to be completed by August. The magicians met their deadline with time to spare. July 13, 1584, Dee's fifty-seventh birthday, saw the final communication that completed the reception of the angelic calls and provided the names of the thirty Aethyrs. Not only had the Enochian phase of Dee and Kelley's operations ended, but, indeed, the entire angelic adventure had also come to a close. The plug was pulled. The communicating angels fell silent.

The magicians would continue on and off for several years with visionary operations and unsuccessful mago-political adventures in Europe. But, with the exception of only three brief references in their subsequent diaries, they never again mention the angelic magick. One of those latter-day references (the *Tabula Recensa*), however, is very significant to the study of the Enochian magick period. I'll speak more on that very soon.

The reception of the Enochian material was (at least to my impatient attention span) even more confused and topsy-turvy than that which characterized the Heptarchia and *Liber Loagaeth* periods. Sadly, as we discovered in the two earlier cases, the surviving information, while abundant, still does not provide us with adequate information on how it all was supposed to work as a practical system of magick.

And here is where we must again tip our magical hats to S. L. MacGregor Mathers, the adepts of the Golden Dawn, and Aleister Crowley, who at the dawn of the twentieth century developed this material into a remarkably logical system of vision magick—a system possessed of the solid infrastructure lacking in the surviving source material, a system that, for all intents and purposes, offers the diligent practitioner a practical and elegant unified field theory of hermetic and qabalistic magick.

As applied most commonly today, Enochian magick is a two-part magical system: one part focusing on the elemental universe, the other on the aethyric. The former enables the magician to summon or visit in vision the spirits of the myriad levels of the elemental worlds of Fire, Water, Air, Earth, and Spirit; the latter enables the magician to systematically penetrate increasingly higher heavens (or Aethyrs) to access information from those heavenly levels of consciousness.

I will soon show how these two systems are operated. But before I do that, and in keeping with our program of systematic attunement, I need to introduce you to another magick table. It was the first revelation of the Enochian period, but it is also, in my opinion, the final component of the preparation protocol. This tablet was delivered to the magicians by the angel Nalvage in April of 1584. It is an item that was acknowledged by the adepts of the Golden Dawn but never incorporated into any practice. It is something, however, I believe should not escape our attention. No name was given to this object. Some modern scholars designate it simply the Tablet of God. I shall refer to it as the *Round Tablet of Nalvage*.

## CHAPTER SIXTEEN

# The Round Tablet of Nalvage

> *The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things.*
>
> —THE ANGEL NALVAGE, APRIL 10, 1584

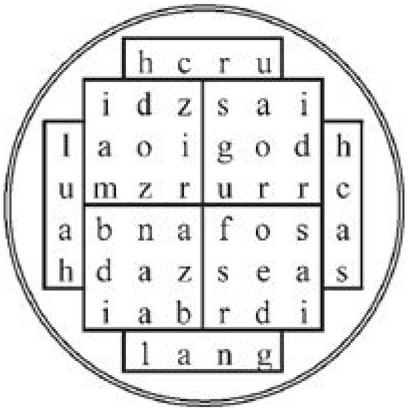


*Figure 58: The Round Tablet of Nalvage*

"The Method of Science—The Aim of Religion" was the official motto of *The Equinox*, the great magical periodical first published by Aleister Crowley and his colleagues in the early years of the twentieth century.[74] This same phrase could also comfortably serve as the watchwords that describe what the art of magick is to me.

Conversely, superstition (as the word is commonly understood) has, in my opinion, no place in the arsenal of the modern magician. This, I believe, is especially true concerning the practice of Enochian vision magick. In all my years of magical practice and exploration of this system, I have never encountered a single case of so-called psychic attack, demon possession, headache, hives, or hernia—indeed *any* ill effects whatsoever—resulting from the practice of this particular kind of magick.

That being said, strange and unexpected things do occasionally happen to those who practice magick. And while I believe it is bad for one's mental health to ascribe undue importance to these phenomena, it is important that they be dispassionately observed and recorded. So, before I discuss the Round Tablet of Nalvage and its importance to the system of Enochian magick, I feel I must share with you two little stories that might help you understand the level of respect I hold for this particular magical object.

Twenty years ago, I was teaching a class in Enochian vision magick at our home in Costa Mesa. This class was different from the Enochian magick classes I had taught previously, for it was the first time we would study and experiment with using the Round Tablet of Nalvage. In preparation for the first class, I decided to make a copy of the tablet out of wax (as I had done with my Sigillum Dei Aemeth). A friend had given me two massive, black wax candles shaped like giant chessmen (bishops). My plan was to melt these down in a round Christmas cookie tin and carve the squares and the angelic letters of the Tablet of Nalvage on the cooled wax disk.

It was a foolish time to be starting an arts project like this, because our landlord had just informed us he was bulldozing our house in two weeks and building apartments on our lot (thanks a lot!), and we were deep in the midst of packing up our things to move. Still, magick is magick, and life goes on. I put the two black wax bishops in the cookie tin and slid them into the oven. I set the heat on the lowest possible warm level and went out to the garage to help (watch) Constance pack.

As you might imagine, we had some very interesting things in our garage, many of which we hadn't looked at in years. We did more reminiscing than packing. I didn't forget the black wax bishops in the oven, however, and checked on them regularly. It seemed they were taking a long time to melt, so I turned up the heat a little higher.

Back out in the garage we found a stash of psychedelic artwork Constance had painted and drawn in the late sixties, when we were hippies living in the woods of southern Oregon. We hadn't seen them in fifteen years. What a treat! We lingered over them for probably ten minutes before I remembered the black wax bishops for the Round Tablet of Nalvage in the oven.

When I opened the back door, I found the kitchen dark except for a warm orange glow that, like a spectacular sunset, brightened the dark clouds of smoke that filled the house from the ceiling to about four feet from the floor. The oven was completely engulfed in flames. I ran into the living room and found our son, Jean-Paul, lying on the floor watching television completely oblivious to the black smoke pressing its way toward him from above.

Once he and the dog were evacuated, I called for Constance (always a level head in times of emergency), and we proceeded to attack the fire. When I opened the flaming oven, I discovered that one of the bishops had slid to the side of the cookie tin and parts of it had melted down the outside rim. The wax had run to the bottom of the oven and dripped down upon the pilot light, which then become the eternal flame of Costa Mesa. There was nothing we could do to turn off the oven. Constance eventually had to turn off the gas outside, and with the help of baking soda and wet towels, we got the fire out. I rescued the cookie tin and let it cool in the sink. A couple hours later, in the charred ruins of our kitchen, I carved a beautiful black wax Round Tablet of Nalvage.

Now, I'm the first to confess that this story has less to do with magick and superstition and more with my own carelessness and stupidity. (I am now forbidden to use the oven for magical crafts.) The accident did, however, serve to give me a healthy respect for the Round Tablet of Nalvage—a respect that in the last year has increased immeasurably. And that brings me to my second magical tale of Nalvage.

As we'll soon see, there is much we know about the Round Tablet of Nalvage. What we don't know is how it was intended to be used. As I was preparing for the class series that inspired this book, I debated with myself how (or even if) I was going to introduce it into our studies. After all, there is nothing in the source material that hints at what is to be done with it. Late in the afternoon, I prepared our living room temple for the evening's class. The Sigillum and ensigns were set neatly on the Holy Table; the table was covered with its red silk cloth, and the obsidian mirror was set in place.

I went to the closet cupboard in my office and took down my black wax Round Tablet of Nalvage from the topmost shelf. I unzipped its plastic bubble-wrapped envelope and carefully removed it. I had to admit, after all those years, it still looked magnificently magical. I took it into the living room and set it down upon the covered table. I sat down in my comfy chair, and in the warm glow of sunset (which brought to my mind the glow of our blazing kitchen so many years earlier), I meditated about how the Round Tablet of Nalvage fits into the system.

I didn't get much meditating done, because the moment I closed my eyes I fell asleep. I awoke just a few minutes before people would start arriving for class. I still didn't know how or if I was going to the use the tablet for the night's gathering. I hastily decided that if I didn't have sound reasons for using the tablet, I was going to skip it altogether—at least for that night. I took the tablet off the Holy Table, wrapped it back up, and carefully put it back on the top shelf of the closet cupboard.

I went to my desk to turn off the computer and gather things for class, when I was startled by the sound of something smashing against my guitar, which was mounted upright in its stand near the open closet door. With the guitar strings still ringing, I turned to see that the Tablet of Nalvage had flown from its shelf, ricocheted off my guitar, and was resting inches from my feet.

As a reasonably rational man, I am of the opinion that there is nothing supernatural in the world, just natural things that have yet to be explained. I'm sure there is nothing I can say to convince the cynic that the tablet hadn't fallen naturally from the shelf because I hadn't put it there properly. I remain, however, extremely impressed at the distance this object had to travel across physical space in order to strike the guitar and find its way to my feet at the very moment I had decided not to discuss it at that evening's class.

Needless to say, I changed my mind about the importance of the tablet, and in the few moments remaining before class members started to arrive, I composed the two-part chorus that incorporates the dynamics created by the letters of the Round Tablet of Nalvage—a chant that has become the last (and perhaps the most important) component of the Ceremony of Preparation.[75]

Now, let's take a brief look at those dynamics and how a chant based on the Round Tablet of Nalvage can be constructed.

The Tablet of Nalvage is not really round. It is a square divided into four squares (or continents) and surrounded by four outer bars (see figure 59). The continents and bars are subdivided into lettered squares (nine squares per continent and four squares per bar). But before we start filling in the letters, let's see what the angel Nalvage had to say about the continents.

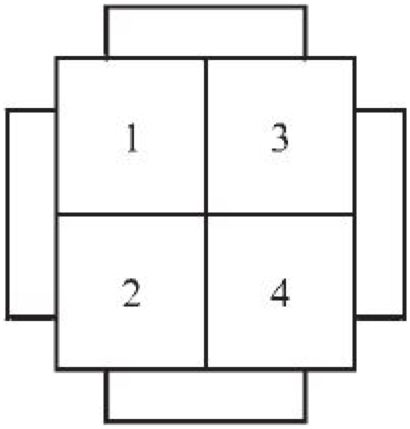
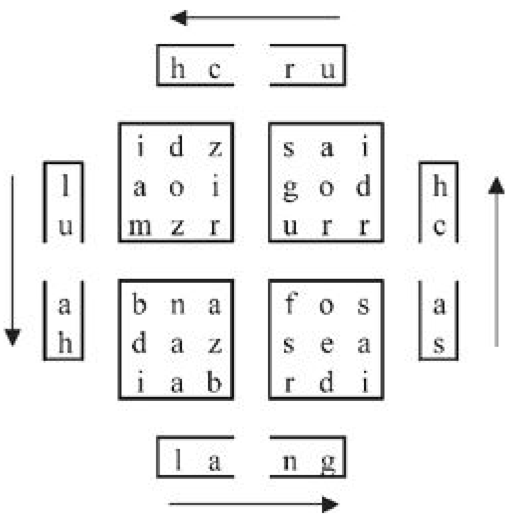


*Figure 59: The four continents of the Round Tablet of Nalvage*

Nalvage told Dee and Kelley that continents 1 and 2 are "dignified," while 3 "is not yet dignified, but to be dignified," and 4 is "without glory or dignity." Nalvage described them in Latin as follows:

1. *Vita suprema* (highest life), the continent of "joy";
2. *Vita* (life), the continent of "potentiality";
3. *Vita non dignificata, sed dignificanda* (life not dignified, but which shall be dignified), the continent of "creation"; and
4. *Vita est etiam haec, sed quae perperit mors* ("Even this is life, but life which will be paid with death"), the continent of "discord."

Each continent contains nine letters that, when read in various ways, yield words in the angelic language. In order to more easily see these words, I have separated the tablet into its component parts (see figure 60).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h c
a s
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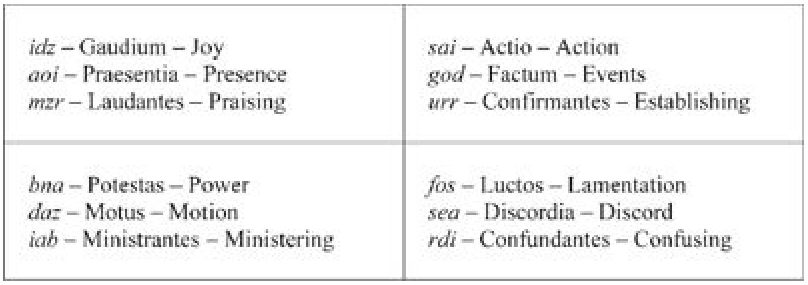
d a z
i a b
f o s
s e a
r d i
l a n g

*Figure 60: Separated Round Tablet of Nalvage*

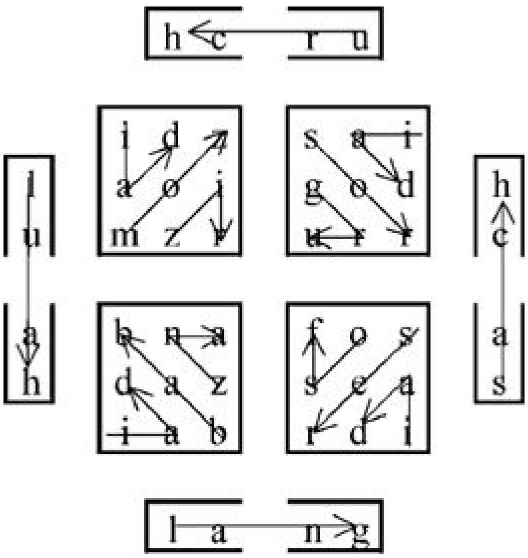
When read counterclockwise, the outer bars of the tablet spell the names of four classes of angels: *luah* (praising angels), *lang* (ministering angels), *sach* (confirming angels), and *urch* (confounding angels).

These angels circumscribe and contain the angelic forces at work within the continents. Nalvage gave the following Latin meanings to the words inside the continents when the words are read horizontally from left to right (see figure 61).



| | |
|---|---|
| *idz* – Gaudium – Joy<br>*aoi* – Praesentia – Presence<br>*mzr* – Laudantes – Praising | *sai* – Actio – Action<br>*god* – Factum – Events<br>*urr* – Confirmantes – Establishing |
| *bna* – Potestas – Power<br>*daz* – Motus – Motion<br>*iab* – Ministrantes – Ministering | *fos* – Luctos – Lamentation<br>*sea* – Discordia – Discord<br>*rdi* – Confundantes – Confusing |

*Figure 61: Words and meanings of the words of the four continents*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g o d
u r r
l u
a h
h c
a s
b n a
d a z
i a b
f o s
s e a
r d i
l a n g

*Figure 62: Key to the Round Tablet of Nalvage*

Figure 62 shows how the letters of the continents are read to reveal the nature of the divine powers resident in the tablet.

First notice how the three letters of *outer* corners of each of the four continents (upper left corner of upper left continent, lower left corner of lower left continent, and so on) all spell the Enochian word meaning God—*iad*.

Notice next that the three diagonal letters of continents spell the words *moz* (joy), *bab* (power), *sor* (action), and *ser* (lamentation).

Finally, the three letters of the *inner* corners of the continents spell the words *zir* (I am), *zna* (motion), *gru* (deed), and *osf* (discord).

The arrows in figure 62 show the beautiful symmetry the words create within the tablet. If we put the words of each continent together, we arrive at phrases such as:

Continent 1. *iad moz zir* (I am the Joy of God.)

Continent 2. *iad bab zna* (God's Power in Motion)

Continent 3. *iad sor gru* (Result of God's Action)

Continent 4. *iad ser osf* (God's Discord and Lamentation)

This rich tapestry of joy, movement, creation, and sorrow is contained and encircled by a counterclockwise whirl of the angels: *luah, lang*, *sach*, and *urch*.

Concerning the tablet as a whole, Nalvage said,"The Substance is attributed to God the Father."[76]

In reference to the letters on the outer bars, Nalvage said, “The first circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.”[77]

Referring to the continents and the manner in which their letters are read, he said, “The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things.”[78]

Like the Holy Table, the Round Tablet of Nalvage, once decoded, displays divine and angelic words and names in perpetual motion in such a way that one can almost sense what is meant by the term *choir of angels*. In group workings, I break the participants up into two voices as we ceremonially chant the words from the tablet.

Voice One: *luah lang sach urch*

Voice Two: *iad moz zir—iad bab zna—iad sor gru—iad ser osf*

The effect is powerful even when I'm alone in the middle of the night and chant one voice at a time.

Once Nalvage described the dynamics of the tablet, he didn't go on to provide instructions on how, or even if, the tablet was to be used. Is it a talisman? Is it to be worn as the Lamen? Is it to be held or placed on the Holy Table? We don't know.

However, we do know that after the two magicians had become attuned to the structure of the Round Tablet of Nalvage, the entire remaining system of Enochian magick was revealed in less than ninety days. This has led more than a few magicians to speculate that the Round Tablet of Nalvage might be the key to a mysterious and unexpressed “first call” of the Enochian system, or perhaps even represent the call itself.

## CHAPTER SEVENTEEN

# The Forty-eight Calls

> *Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.*
>
> —FROM THE FIRST CALL[79]

The centerpiece of the Enochian system is a collection of calls[80] in an angelic tongue that is significantly different from the language delivered in *Liber Loagaeth*. The reception of the calls followed that of the Tablet of Nalvage. They were first dictated to the magicians in the angelic tongue, then afterwards translated into English. Careful examination of the calls and their translations reveal that Enochian is a real language and not simply strings of barbarous names and words. The calls read like evocative hymns or invocations. They are constructed of real, sometimes breathtakingly beautiful sentences that can be translated (not merely transliterated). The language exhibits a remarkable consistency of word meaning from call to call. It has a form of grammar and syntax. This phenomenon, coupled with the multiple double-blind/letter-by-letter method by which it was received, makes this (in my mind at least) one of the most extraordinary aspects of Dee and Kelley's workings.

Technically, there are forty-nine calls. However, as the first call was said to be unexpressed, I will refer to them as if there were forty-eight. They appear translated in their entirety in appendix II of this book, along with the keys to how they are put to use by modern Enochian magicians (see also chapter twenty-seven).

Beginning on April 10, 1584, the first four calls were painstakingly delivered, letter-by-letter (in backward order, because the angels at first voiced fears that the calls were so powerful it might be too dangerous to deliver them in a straightforward manner). As usual, the letters were drawn from an assortment of lettered grids. The angels also provided translations to the first four calls immediately after their delivery.

Then things changed. It appears that even the angels became impatient with this tedious method. They proceeded to deliver calls five through eighteen in a straightforward manner, but they would wait six weeks before delivering the English translations.

The fact that the translated words from the first four calls (delivered backwards) matched (or were otherwise linguistically compatible with) the translated words of calls five through eighteen (delivered forward and translated six weeks later) all but rules out the possibility that either Dee or Kelley invented the angelic language or the calls.

The nineteenth call (the Call of the Ayres or Aethyrs) and the names of the thirty Aethyrs (or heavens) were received on July 13, 1584, Dee's fifty-seventh birthday, effectively ending Dee and Kelley's angelic magick relationship. However, before that final communication, the angels would deliver an incredible amount of material to the two magicians between April 10 and July 13—material that three hundred years later would inspire the adepts of the Golden Dawn to develop the hybrid system we now call Enochian magick. I call it hybrid because the “Enochian” magick developed by the Golden Dawn and Crowley is based on a number of assumptions that connect the forty-eight calls with other “Enochian” material Dee and Kelley received after the reception of the calls. I refer to what are now commonly called the Elemental Tablets, which I will discuss in detail in chapter twenty-three and beyond. While eminently logical and based on the most anal-retentive hermetic principles, many of the assumptions made by the Golden Dawn and Crowley were nonetheless not clearly made in the original Dee material.

First, however, we need to look at the circumstances that triggered the final and most astounding chapter in the story of the reception of Enochian magick. It all started with Dee wanting to spy on the king of Poland and ended with the reception of what appears to be nothing less than the printed circuit board of the mind of God.

CHAPTER EIGHTEEN

# The Ninety-one Parts of the Earth

> *Dee: Hey Nalvage, I'd sure like to magically eavesdrop on secret meetings between King Stephen of Poland and his ministers. I'd like to know if Count Albert Laski will soon succeed Stephen as king of Poland. Can you help me do this?*
>
> *Nalvage: No problem, Dr. Dee. But first you have to understand how the universe where this can happen operates. You need to understand how everything in heaven and earth is connected to everything in heaven and earth.*[81]
>
> —IMAGINARY CONVERSATION, JOHN DEE AND THE ANGEL NALVAGE

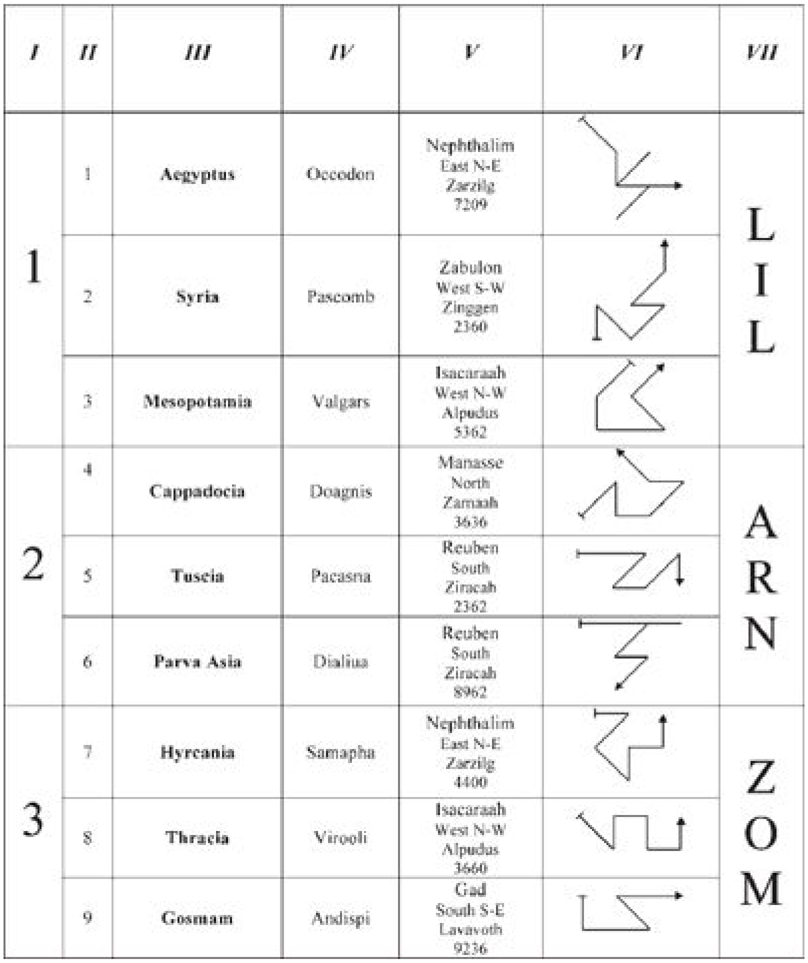
The fantasy dialogue above is more than just another one of my lame attempts to be witty. It describes what, for all intents and purposes, was happening during this phase of the Enochian magick revelations. Dee was indeed trying to squeeze from the angels some information regarding political intrigues in Poland. The angel Nalvage's response was to first try to explain to Dee the mechanics of how specific spirits rule specific parts of the earth. In doing so, Nalvage would ambitiously attempt to demonstrate how everything in heaven and earth is connected to everything in heaven and earth. The results of this revelation Dee would neatly memorialize thirteen months later in *Liber Scientae Auxilii et Vitoriae Terrestris*.[82]

Nalvage started by dividing the universe into thirty segments that would eventually be identified as Aires, or Aethyrs (see column I of figure 63). To the thirty Aires he assigned ninety-one parts of the earth (see column II), which he first referred to by the geographical name recognizable to the sixteenth-century magicians, such as Syria (see second name in column III), then by the name by which it is known in the divine realms, such as Pascomb (see second name in column IV).

He then assigned each of these pairs of names to one of the twelve mythical tribes of Israel, along with their directional coordinates, an angelic king, and a respectable number of good ministers.

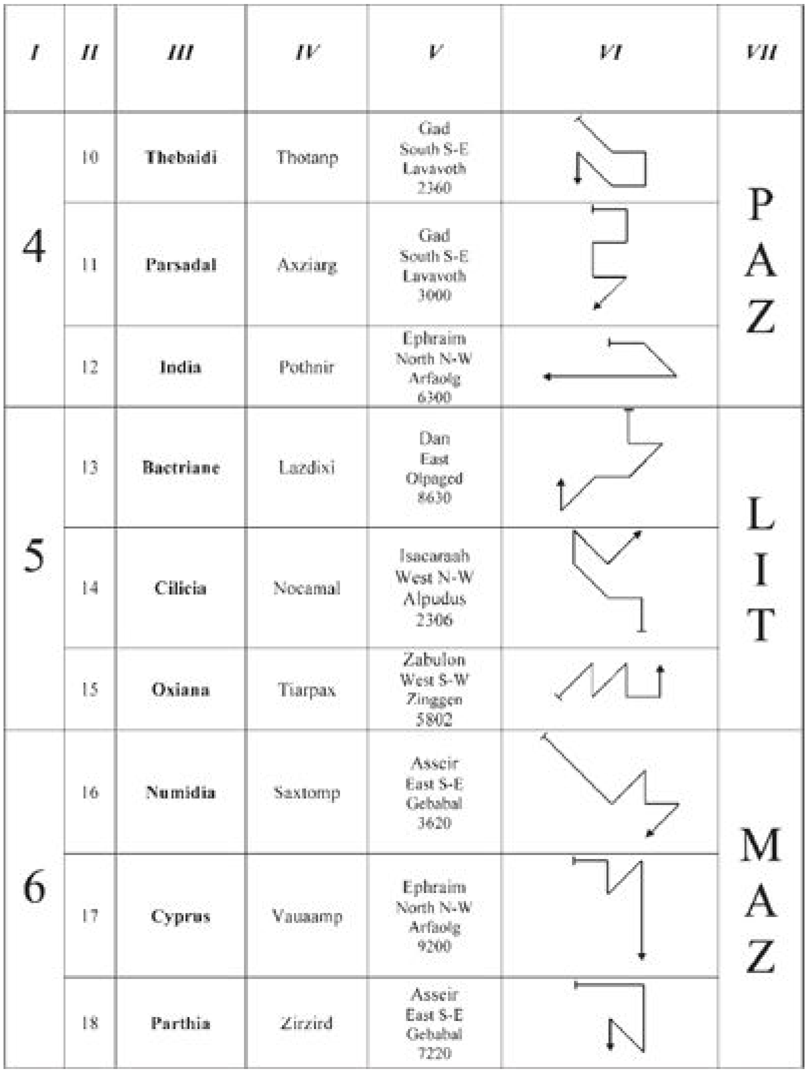
All this information and more can be found in figure 63. Columns I through V contain the information Dee and Kelley received at this stage of the reception. The symmetrical characters found in column VI and the names of the good princes of the Air in column VII were delivered to Dee and Kelley at a later date than the information in columns I through V. This fact will have astonishing significance when we examine the circumstances and sequence of events that brought to a close the angelic adventures of the two magicians. The key to the columns of the table is as follows:

| | |
|---|---|
| Column I | Number of the Aire |
| Column II | Sequence of the ninety-one parts of the earth |
| Column III | Names of the ninety-one parts of the earth as imposed by man[83] |
| Column IV | Names of the ninety-one parts of the earth as imposed by God (Note: These are also the names of ninety-one governors of the Aethyrs; see chapter twenty-eight.) |
| Column V | (from top to bottom) Tribe of Israel, quarter of the earth assigned to the dispersed tribes of Israel, angelic kind, number of good ministers |
| Column VI | Divinely ordained symmetrical characters (see chapter twenty-one) (Note: The mystery of the missing symmetrical characters 28, 29, and 30 would be revealed to Dee and Kelley later; see chapter twenty-four. |
| Column VII | Names of the good princes of the Air (Note: These are also the names of the thirty Aethyrs; see chapter twenty-eight.) |

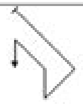
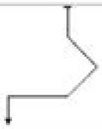
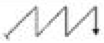
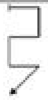
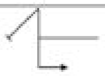
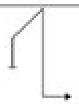
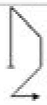
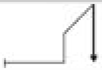
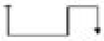


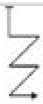
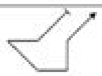
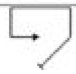
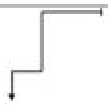
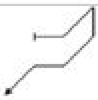
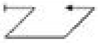
| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 1 | 1 | **Aegyptus** | Occodon | Nephthalim<br>East N-E<br>Zarzilg<br>7209 | | L<br>I<br>L |
| | 2 | **Syria** | Pascomb | Zabulon<br>West S-W<br>Zinggen<br>2360 | | |
| | 3 | **Mesopotamia** | Valgars | Isacaraah<br>West N-W<br>Alpudus<br>5362 | | |
| 2 | 4 | **Cappadocia** | Doagnis | Manasse<br>North<br>Zamaah<br>3636 | | A<br>R<br>N |
| | 5 | **Tuscia** | Pacasna | Reuben<br>South<br>Ziracah<br>2362 | | |
| | 6 | **Parva Asia** | Dialiua | Reuben<br>South<br>Ziracah<br>8962 | | |
| 3 | 7 | **Hyrcania** | Samapha | Nephthalim<br>East N-E<br>Zarzilg<br>4400 | | Z<br>O<br>M |
| | 8 | **Thracia** | Virooli | Isacaraah<br>West N-W<br>Alpudus<br>3660 | | |
| | 9 | **Gosmam** | Andispi | Gad<br>South S-E<br>Lavavoth<br>9236 | | |

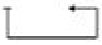
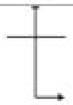
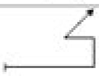
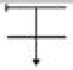
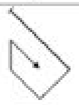
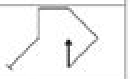
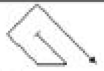
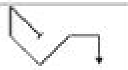
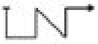
*Figure 63: The ninety-one parts of the earth, together with pertinent correspondences*

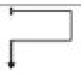
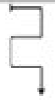
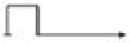
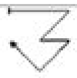
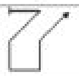
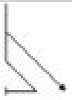
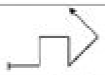
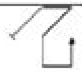
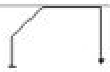


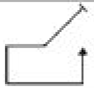
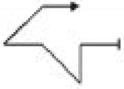
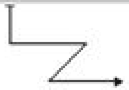
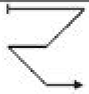
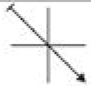
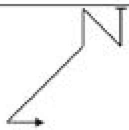
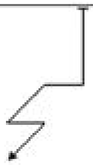
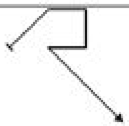
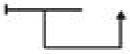
| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 4 | 10 | **Thebaidi** | Thotanp | Gad<br>South S-E<br>Lavavoth<br>2360 | | PAZ |
| | 11 | **Parsadal** | Axziarg | Gad<br>South S-E<br>Lavavoth<br>3000 | | |
| | 12 | **India** | Pothnir | Ephraim<br>North N-W<br>Arfaolg<br>6300 | | |
| 5 | 13 | **Bactriane** | Lazdixi | Dan<br>East<br>Olpaged<br>8630 | | LIT |
| | 14 | **Cilicia** | Nocamal | Isacaraah<br>West N-W<br>Alpudus<br>2306 | | |
| | 15 | **Oxiana** | Tiarpax | Zabulon<br>West S-W<br>Zinggen<br>5802 | | |
| 6 | 16 | **Numidia** | Saxtomp | Asseir<br>East S-E<br>Gebabal<br>3620 | | MAZ |
| | 17 | **Cyprus** | Vauaamp | Ephraim<br>North N-W<br>Arfaolg<br>9200 | | |
| | 18 | **Parthia** | Zirzird | Asseir<br>East S-E<br>Gebabal<br>7220 | | |

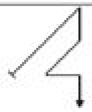
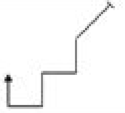
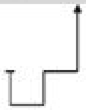
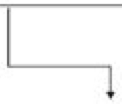
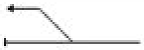
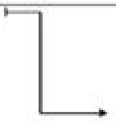
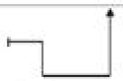
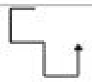
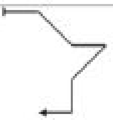
| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 7 | 19 | **Getulia** | Opmacas | Manasse<br>North<br>Zamaah<br>6363 |  | DEO |
|  | 20 | **Arabia** | Genadol | Iehudah<br>West<br>Hononol<br>7706 |  |  |
|  | 21 | **Phalagon** | Aspiaon | Zabulon<br>West S-W<br>Zinggen<br>6320 |  |  |
| 8 | 22 | **Mantiana** | Zamfres | Asseir<br>East S-E<br>Gebabal<br>4362 |  | ZID |
|  | 23 | **Soxia** | Todnaon | Dan<br>East<br>Olpaged<br>7236 |  |  |
|  | 24 | **Gallian** | Pristac | Nephthalim<br>East N-E<br>Zarzilg<br>2302 |  |  |
| 9 | 25 | **Illyria** | Oddiorg | Iehudah<br>West<br>Hononol<br>9996 |  | ZIP |
|  | 26 | **Sogdiana** | Cralpir | Gad<br>South S-E<br>Lavavoth<br>3620 |  |  |
|  | 27 | **Lydia** | Doanzin | Nephthalim<br>East N-E<br>Zarzilg<br>4230 |  |  |

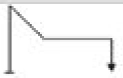
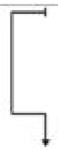
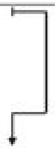
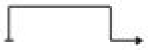
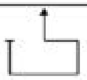
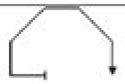
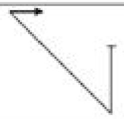
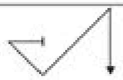
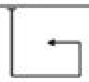
| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 10 | 28 | **Caspis** | LEXARPH | Zabulon<br>West S-W<br>Zinggen<br>8880 |  | ZAX |
|  | 29 | **Germania** | COMANAN | Isacaraah<br>West-NW<br>Alpudus<br>1230 |  |  |
|  | 30 | **Trenam** | TABITOM | Nephthalim<br>East N-E<br>Zarzilg<br>1617 |  |  |
| 11 | 31 | **Bithynia** | Molpand | Gad<br>South S-E<br>Lavavoth<br>3472 |  | ICH |
|  | 32 | **Graecia** | Vsnarda | Simeon<br>South S-W<br>Zurchol<br>7236 |  |  |
|  | 33 | **Licia** | Ponodol | Iehudah<br>West<br>Hononol<br>5234 |  |  |
| 12 | 34 | **Onigap** | Tapumal | Simeon<br>South S-W<br>Zurchol<br>2658 |  | LOE |
|  | 35 | **India Major** | Gedoons | Benjamin<br>North N-E<br>Cadaamp<br>7772 |  |  |
|  | 36 | **Orcheny** | Ambriol | Reuben<br>South<br>Ziracah<br>3391 |  |  |

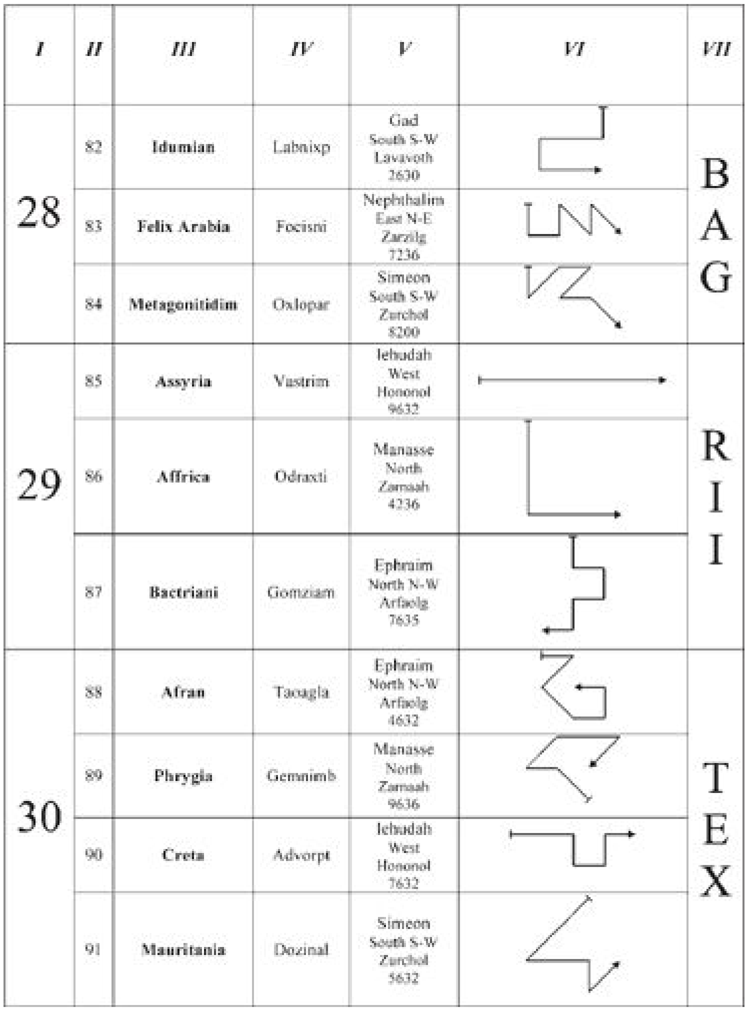
| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 13 | 37 | **Achaia** | Gecrond | Gad<br>South S-E<br>Lavavoth<br>8111 |  | Z<br>I<br>M |
| | 38 | **Armenia** | Laparin | Dan<br>East<br>Olpaged<br>3360 |  | |
| | 39 | **Cilicia** | Docepax | Isacaraah<br>West N-W<br>Alpudus<br>4213 |  | |
| 14 | 40 | **Paphlagonia** | Tedoand<br>Tedoond | Asseir<br>East S-E<br>Gebabal<br>2673 |  | V<br>T<br>A |
| | 41 | **Phasiana** | Viuipos | Isacaraah<br>West N-W<br>Alpudus<br>9236 |  | |
| | 42 | **Chaldei** | Ooanamb | Ephraim<br>North N-W<br>Arfaolg<br>8230 |  | |
| 15 | 43 | **Itergi** | Tahando | Nephthalim<br>East N-E<br>Zarzilg<br>1367 |  | O<br>X<br>O |
| | 44 | **Macedonia** | Nociabi | Gad<br>South S-E<br>Lavavoth<br>1367 |  | |
| | 45 | **Garamantica** | Tastoxo | Ephraim<br>North N-W<br>Arfaolg<br>1886 |  | |

| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 16 | 46 | **Sauromatica** | Cucarpt | Reuben<br>South<br>Ziracah<br>9920 |  | L<br>E<br>A |
| | 47 | **Aethiopia** | Lauacon | Iehudah<br>West<br>Hononol<br>9230 |  | |
| | 48 | **Fiacim** | Sochial | Ephraim<br>North N-W<br>Arfaolg<br>9240 |  | |
| 17 | 49 | **Colchica** | Sigmorf | Reuben<br>South<br>Zineah<br>9623 |  | T<br>A<br>N |
| | 50 | **Coreniaca** | Aydropt | Dan<br>East<br>Olpaged<br>9132 |  | |
| | 51 | **Nasamonia** | Tocarzi | Nephthalim<br>East N-E<br>Zarzilg<br>2634 |  | |
| 18 | 52 | **Carthago** | Nabaomi | Asseir<br>East S-E<br>Gebabal<br>2346 |  | Z<br>E<br>N |
| | 53 | **Coxlant** | Zafasai | Isacaraah<br>West N-W<br>Alpudus<br>7689 |  | |
| | 54 | **Idumea** | Yalpamb | Ephraim<br>North N-W<br>Arfaolg<br>9276 |  | |

| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 19 | 55 | **Parstavia** | Torzoxi | Ephraim<br>North N-W<br>Arfaolg<br>6236 |  | P<br>O<br>P |
|  | 56 | **Celtica** | Abaiond | Benjamin<br>North N-E<br>Cadaamp<br>6732 |  |  |
|  | 57 | **Vinsan** | Omagrap | Zabulon<br>West S-W<br>Zinggen<br>2388 |  |  |
| 20 | 58 | **Tolpan** | Zildron | Asseir<br>East S-E<br>Gebabal<br>3626 |  | C<br>H<br>R |
|  | 59 | **Carcedonia** | Parziba | Iehudah<br>West<br>Hononol<br>7629 |  |  |
|  | 60 | **Italia** | Totocan | Isacaraah<br>West N-W<br>Alpudus<br>3634 |  |  |
| 21 | 61 | **Brytania** | Chirspa | Ephraim<br>North N-W<br>Arfaolg<br>5536 |  | A<br>S<br>P |
|  | 62 | **Phenices** | Toantom | Benjamin<br>North N-E<br>Cadaamp<br>5635 |  |  |
|  | 63 | **Comaginen** | Vixpalg | Simeon<br>South S-W<br>Zurchol<br>5658 |  |  |

| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 22 | 64 | **Apulia** | Ozidaia | Ephraim<br>North N-W<br>Arfaolg<br>2232 |  | L<br>I<br>N |
|  | 65 | **Marmarica** | *PARAOAN<br>**See Chapter 25.*<br>Laxdizi | Dan<br>East<br>Olpaged<br>2326 |  |  |
|  | 66 | **Concava Syria** | Calzirg | Ephraim<br>North N-W<br>Arfaolg<br>2367 |  |  |
| 23 | 67 | **Gebal** | Ronoamb | Manasse<br>North<br>Zarnaah<br>7320 |  | T<br>O<br>R |
|  | 68 | **Elam** | Onizimp | Gad<br>South S-E<br>Lavavoth<br>7262 |  |  |
|  | 69 | **Idunia** | Zaxanin | Zabulon<br>West S-W<br>Zinggen<br>7333 |  |  |
| 24 | 70 | **Media** | Orcanir | Manasse<br>North<br>Zarnaah<br>8200 |  | N<br>I<br>A |
|  | 71 | **Ariana** | Chialps | Gad<br>South S-E<br>Lavavoth<br>8360 |  |  |
|  | 72 | **Chaldea** | Soageel | Zabulon<br>West S-W<br>Zinggen<br>8236 |  |  |

| *I* | *II* | *III* | *IV* | *V* | *VI* | *VII* |
|---|---|---|---|---|---|---|
| 25 | 73 | **Sericipopuli** | Mirzind | Manasse<br>North<br>Zarnaah<br>5632 |  | U<br>T<br>I |
| | 74 | **Persia** | Obuaors | Reuben<br>South<br>Ziracah<br>6333 |  | |
| | 75 | **Gongatha** | Ranglam | Ephraim<br>North N-W<br>Arfaolg<br>6230 |  | |
| 26 | 76 | **Gorsim** | Pophand | Ephraim<br>North N-W<br>Arfaolg<br>9232 |  | D<br>E<br>S |
| | 77 | **Hispania** | Nigrana | Benjamin<br>North N-E<br>Cadaamp<br>3620 |  | |
| | 78 | **Pamphilia** | Bazchim | Ephraim<br>North N-W<br>Arfaolg<br>5637 |  | |
| 27 | 79 | **Occidi** | Saziami | Reuben<br>South<br>Ziracah<br>7220 |  | Z<br>A<br>A |
| | 80 | **Babylon** | Mathula | Manasse<br>North<br>Zarnaah<br>7560 |  | |
| | 81 | **Median** | Orpanib | Asseir<br>East S-E<br>Gebabal<br>7263 |  | |



| I | II | III | IV | V | VI | VII |
|---|---|---|---|---|---|---|
| 28 | 82 | **Idumian** | Labnixp | Gad<br>South S-W<br>Lavavoth<br>2630 | | B<br>A<br>G |
| | 83 | **Felix Arabia** | Focisni | Nephthalim<br>East N-E<br>Zarzilg<br>7236 | | |
| | 84 | **Metagonitidim** | Oxlopar | Simeon<br>South S-W<br>Zurchol<br>8200 | | |
| 29 | 85 | **Assyria** | Vastrim | Iehudah<br>West<br>Hononol<br>9632 | | R<br>I<br>I |
| | 86 | **Affrica** | Odraxti | Manasse<br>North<br>Zamaah<br>4236 | | |
| | 87 | **Bactriani** | Gomziam | Ephraim<br>North N-W<br>Arfaolg<br>7635 | | |
| 30 | 88 | **Afran** | Taoagla | Ephraim<br>North N-W<br>Arfaolg<br>4632 | | T<br>E<br>X |
| | 89 | **Phrygia** | Gemnimb | Manasse<br>North<br>Zamaah<br>9636 | | |
| | 90 | **Creta** | Advorpt | Iehudah<br>West<br>Hononol<br>7632 | | |
| | 91 | **Mauritania** | Dozinal | Simeon<br>South S-W<br>Zurchol<br>5632 | | |

Using the second of the ninety-one parts of earth, Syria, as our example, we see that its divinely ordained name is Pascomb. The tribe of Zabulon is assigned to Syria/Pascomb, as are the angelic king Zinggen and 2,360 good ministers.

In order for you to appreciate the amazing circumstances surrounding the reception of the Enochian material, it will be important for you to have a general understanding of the chronology of events that took place in the spring and early summer of 1584. This I will try to provide in the following chapter.

## CHAPTER NINETEEN

# The Golden Talisman and the Watchtowers of the Universe

> *Now therefore hearken unto me: for I will open unto you the secret knowledge of the Earth, that you may deal with her, by such as govern her, at your pleasure; and call her to a reckoning, as Steward doth the servants of the Lord.*
>
> —THE ANGEL AVE, JUNE 20, 1584[84]

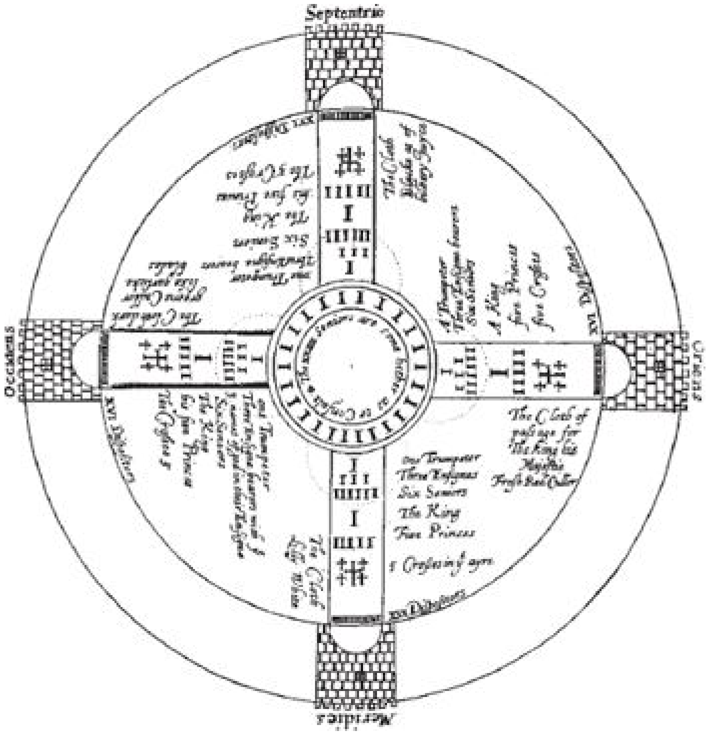

Septentrio
Occidens
Oriens
Meridies
One Trumpeter
Three Ensignes
Six Senators
The King
Five Princes
5 Crosses in the ayre
The Cloth of passage for His King his Majestie Fresh Red Colour

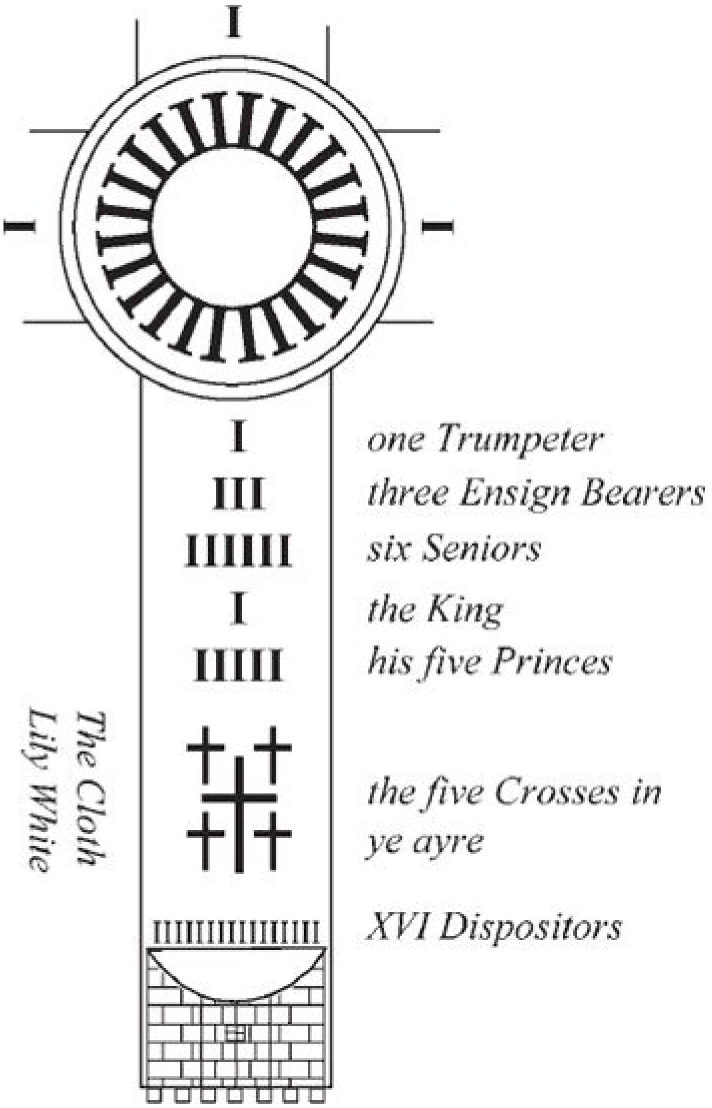
*Figure 64a: The Golden Talisman*

Very early on the morning of Wednesday, June 20, 1584, Edward Kelley was aroused from a sound sleep by someone (something) patting him on the head. He opened his eyes and beheld an angel, "clothed with feathers, strangely wreathed about him all over, etc." standing at the head of his bed. The angel would later identify itself as Ave, one of the Sons of Sons of Light from the Sigillum Dei Aemeth (see chapter ten). Ave proceeded to project a vision that would dramatize the elements and structure of the entire system of Enochian magick as widely practiced today. The following is from Dee's diary:[85]

> There appeared to him [Kelley] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. Then it seemed out of every Castle a cloath to be thrown on the ground, of more than the breadth of a Table-cloath … [86]
>
> … Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.
>
> After the Trumpeter followed three Ensign Bearers.
>
> After them six ancient men, with white beards and staves in their hands.
>
> Then followed a comely man, with very much Apparel on his back, his Robe having a long train.
>
> After him came five men, carrying up of his train.
>
> Then followed one great Crosse, and about that four lesser Crosses.
>
> These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over.
>
> After the Crosses followed 16 white Creatures.
>
> After them, an infinite number seemed to issue, and to spread themselves orderly in a compasse, almost before the four foresaid Castles.

The highlights of Kelley's vision would eventually be memorialized upon a round talisman etched in gold, which is today on display at the British Museum. Much as I'd like to believe this object was fashioned by Dee himself, it is almost certainly a forgery patterned upon the flawed image printed in Casaubon's *A True & Faithful Relation*. For reference, however, I will continue to refer to both the vision and the image as the *Golden Talisman*.

The four castles, or Watchtowers, formed a cross, the center of which was a circle supported by twenty-four columns. Figure 64 illustrates the lower quarter of the Golden Talisman.



I
I
I
I
one Trumpeter
III
three Ensign Bearers
IIIIII
six Seniors
I
the King
IIIII
his five Princes
The Cloth
Lily White
the five Crosses in
ye ayre
IIIIIIIIIIIIIIII
XVI Dispositors

*Figure 64: The lowermost of the four castles of the Golden Talisman*

Ave would elucidate upon the nature, powers, and hierarchical status of the characters on the Golden Talisman. Eventually he would go into far greater detail by projecting and organizing all of it upon what he called the Great Table or the Great Table of the Watchtowers. The Great Table is the Rosetta stone of Enochian magick. How it was received and how it is connected to the information Dee and Kelley had already received concerning the ninety-one parts of the earth present us with perhaps the most convincing proof that the two magicians were indeed in contact with noncorporeal intelligences of a superior order.

CHAPTER TWENTY

# The Unlettered Great Table and the Four Great Seals

> *The seals and authorities of these Houses are confirmed in the beginning of the World. Unto everyone of them be 4 characters, (tokens of the presence of the son of God: by whom all things were made in Creation.)*
>
> —THE ANGEL AVE, JUNE 20, 1584[87]

In a working that took place on Wednesday, June 25, 1584, the angel Ave showed the magicians the image of a table that was divided into four sections by a central cross. Each of the four sections was identified as one of the castles of the Golden Talisman vision. Also called Watchtowers, Watchmen, princes, and mighty angels of the Lord, they were each represented by a seal. Three of these seals, by their imagery, bear a direct and unambiguous connection to the Sigillum Dei Aemeth or the Ensigns of Creation.

The first seal was assigned to the upper left section of the table. It was the image of a capital letter *T* with four rays beaming vertically from the top bar. This seal comes from a major landmark of the Sigillum Dei Aemeth. The 4/T cell is the first (near the top) of the forty cells that form the perimeter (see figure 23). The 4/T cell is where we began counting to create the seven Names of God drawn from the Sigillum.

The second seal was assigned to the upper right section of the table and identified as an alphabet cross. We first saw this cross on the (lower right) corner of the first sevenfold table (see figure 33), which generated the letters of the large outer heptagon of the Sigillum, where the cross appears at the top left (see figure 34).

The third seal was assigned to the lower right section of the Great Table. Its origin was a little harder to track down. Ave said, "It is in that table, which consisteth of 4 and 8." One of the seven Ensigns of Creation that ring the Sigillum on the Holy Table (the one many modern magicians associate with Mercury) is a 4 × 8 table (see figure 54). The square occupying the position of the second column, second row, contains the cross, numbers, and letters exactly as appears on the vision of the third seal.

The forth seal was assigned to the lower left section of the table and was the image of "a little round smoke, as big as a pin's head." It is illustrated in one of the drawings of the Great Table in Sloane 3191 as a tiny circle with twelve rays issuing from it. It is perhaps the stylized representation of the figure that appears on the back of the Sigillum Dei Aemeth: a small circle from which projects the four capital Ts of a cross potent formed from twelve right angles (see figure 51). Perhaps it is connected to the

Round Table of Nalvage and the twelve words that occupy its four continents. Frankly I've been unable to find any reference in the original material that would suggest either of these connections.

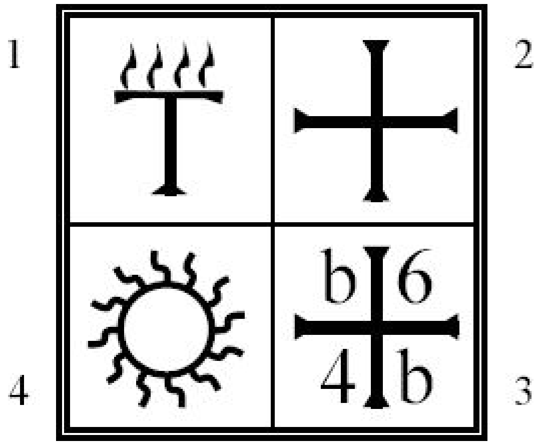


*Figure 65: The original positioning of the four Great Seals upon the Great Table*

Figure 65 shows the positions of the Great Seals on the Great Table and the order in which they were revealed to Dee and Kelley on June 25, 1584. On April 18, 1587 (nearly three years after the magicians had, for all intents and purposes, discontinued their angelic workings), Kelley would receive a vision that would alter (or reform) several aspects of the Great Table, including the relative positions of the seals and all they represent.

As one might expect, this reformation remains the source of intense frustration to Enochian students and practitioners. To add to all the confusion, Dee at different times assigned different directional attributes to the quarters of the table. Later, the Golden Dawn, in order to develop a workable system from this material, would attribute the quarters of the Great Table to the elements of Air, Water, Earth, and Fire. Eventually, I will do that as well, but for the moment, let's be satisfied with identifying the four quarters of the Great Table by their seals and original numbers as shown in figure 65, while we move on to the wonders of what next took place.

CHAPTER TWENTY-ONE

# The Great Table

> *There was a terrible storm of thunder and rain, toward the end of our yesterdays action: which I said, was somewhat more than natural.*
>
> —JOHN DEE, JUNE 26, 1584[88]

I feel I must here briefly outline (if only for my own benefit) the sequential landmarks of the Enochian magick period up to this point:

- The reception of the Round Tablet of Nalvage,
- The beginning of the reception of the forty-eight calls in the angelic language,
- The reception of the order and earthly name of each of the ninety-one parts of the earth, together with:
    - – its divinely given name,
    - – the tribe of Israel to which it is assigned,[89]
    - – the direction assigned to that tribe,
    - – the name of its ruling angelic king,
    - – the number of good ministers.

(All of the above information is itemized in columns I through IV of the figure 63 in chapter eighteen.)

Then came:

- The vision of the Golden Talisman, with its four sets of castles:
    - – one trumpeter,
    - – three ensign bearers,
    - – six seniors ("six ancient men"),
    - – the king and his five princes (the "comely man, with very much Apparel" and the "five men, carrying up of his train"),
    - – five crosses in the air ("one great Crosse" and "four lesser Crosses"),
    - – sixteen dispositors ("16 white Creatures").
- The vision of the unlettered Great Table and the four Great Seals.

What happened next was so remarkable that I hope I can recount what happened clearly enough for you to appreciate how remarkable it was.

During the working of Monday, June 25, 1584, Kelley was given in vision four blank grids, each of which was twelve squares wide by thirteen squares high. These grids were said to represent the four quarters of the unlettered Great Table of the vision of a few days earlier. As the vision proceeded, “little pricks,” or dots, began to appear in the squares. Kelley was then instructed to connect the dots in groups of seven, which created sigils, each forming a curious pattern.

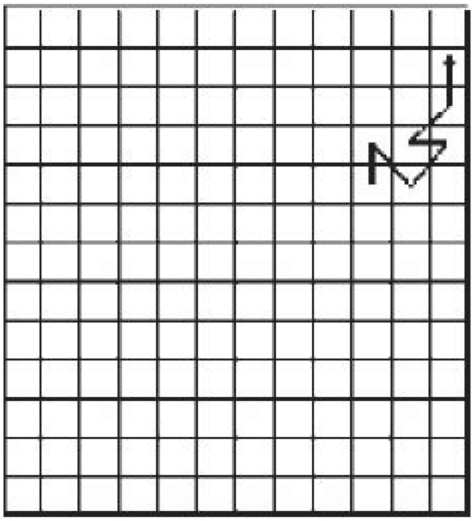


*Figure 66: Example of a symmetrical character on a grid*

When he was through connecting the dots, all but eight of the 624 squares that make up the four grids were covered by eighty-eight characters, each unique in form, each covering seven squares, but none of which intruded upon another character's squares. These symbols were identified as “the true images of God his Spiritual Creatures.”

Now we know what those zigzag lines that fill column *VI* in chapter eighteen's figure 63 are. They are called *symmetrical characters* because each one is formed from the same number of pricks—in this case, seven.

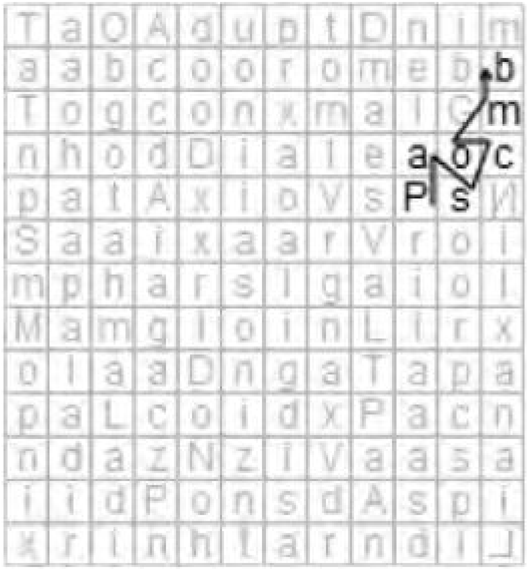
Once the blank grids were filled with the lines of the symmetrical characters, Kelley was instructed to fill in the squares with letters. Starting at the top left of each grid and moving to the right, letters began to appear to Kelley, one by one, as Dee copied them down. Some of the letters were capitalized, but most were not. A few of the capitalized letters appeared to be written backwards.

When all four grids were filled in with letters and characters, it became clear that the characters spelled out names. Not only that, but each of these eighty-eight names also began with a capital letter and contained no other capital letter among the remaining six.

This phenomenon is in itself impressive, but it is nothing compared to what Dee and Kelley would learn next. Within a few hours (and with a few helpful hints from the angels), the two magicians discovered, to their utter amazement, that the symmetrical characters spelled all but three of the divine names of the ninety-one parts of the earth

—names they had been given days earlier and in list format. Figure 67 shows an example of how the divine name of the second part of the earth, *Pascomb*, is spelled out by its symmetric character.

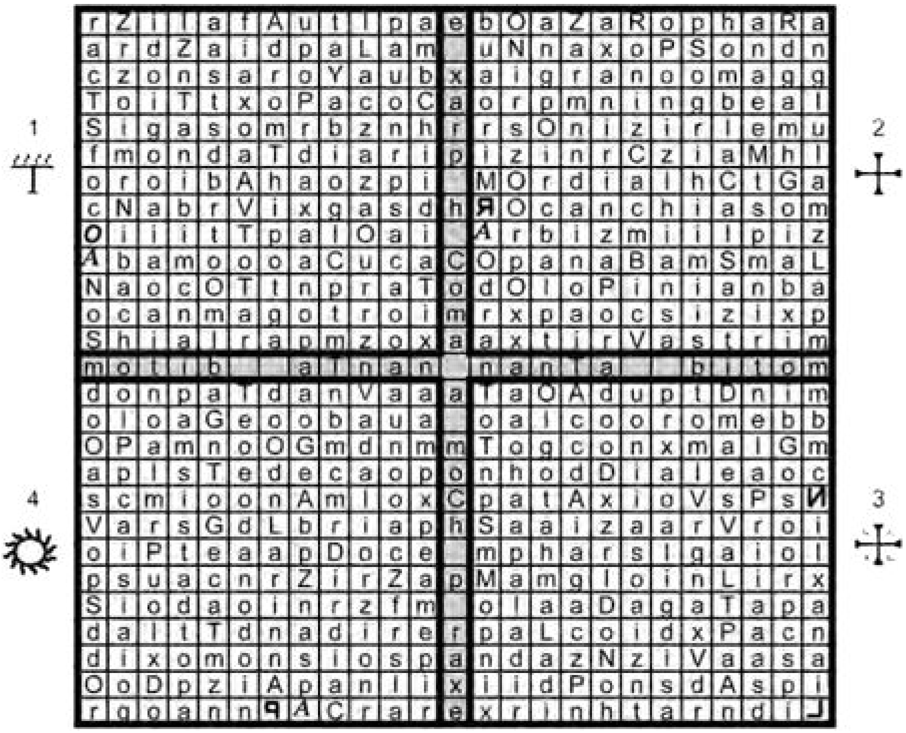
All four grids were filled with similar characters all spelling out (with a few minor irregularities) the names of eighty-eight of the ninety-one parts of the earth.



| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| T | a | O | A | d | u | p | t | D | n | i | m |
| a | a | b | c | o | o | r | o | m | e | b | b |
| T | o | g | c | o | n | x | m | a | l | G | m |
| n | h | o | d | D | i | a | l | e | a | o | c |
| p | a | t | A | x | i | o | V | s | P | s | M |
| S | a | a | i | x | a | a | r | V | r | o | i |
| m | p | h | a | r | s | l | g | a | i | o | l |
| M | a | m | g | l | o | i | n | L | i | r | x |
| o | l | a | a | D | n | g | a | T | a | p | a |
| p | a | L | c | o | i | d | x | P | a | c | n |
| n | d | a | Z | N | z | i | V | a | a | s | a |
| i | i | d | P | o | n | s | d | A | s | p | i |
| x | r | i | n | h | t | a | r | n | d | i | L |

*Figure 67: The name* Pascomb *drawn from its symmetrical character*

The next day the angels tidied up this array by joining the four 12 × 13 grids with a central cross and turning it into one Great Table. The letters of the three missing divine names of the parts of the earth were found distributed in the central cross (sometimes referred to as the *Black Cross* or the *Great Central Cross*) and a mysterious ninety-second name, *Paraoan*, was created from certain of the backwards letters that occupied the squares left vacant by the symmetrical characters (see chapter twenty-four). Things were wrapped up pretty neatly.



| | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| r | Z | i | l | a | f | A | u | t | l | p | a | e | b | O | a | Z | a | R | o | p | h | a | R | a |
| a | r | d | Z | a | i | d | p | a | L | a | m | | u | N | n | a | x | o | P | S | o | n | d | n |
| c | z | o | n | s | a | r | o | Y | a | u | b | x | a | i | g | r | a | n | o | o | m | a | g | g |
| T | o | i | T | t | x | o | P | a | c | o | C | a | o | r | p | m | n | i | n | g | b | e | a | l |
| S | i | g | a | s | o | m | r | b | z | n | h | r | r | s | O | n | i | z | i | r | l | e | m | u |
| f | m | o | n | d | a | T | d | i | a | r | i | p | i | z | i | n | r | C | z | i | a | M | h | l |
| o | r | o | i | b | A | h | a | o | z | p | i | | M | O | r | d | i | a | l | h | C | t | G | a |
| c | N | a | b | r | V | i | x | g | a | s | d | h | Я | O | c | a | n | c | h | i | a | s | o | m |
| O | i | i | i | t | T | p | a | l | O | a | i | | A | r | b | i | z | m | i | i | l | p | i | z |
| A | b | a | m | o | o | o | a | C | u | c | a | C | O | p | a | n | a | B | a | m | S | m | a | L |
| N | a | o | c | O | T | t | n | p | r | a | T | o | d | O | l | o | P | i | n | i | a | n | b | a |
| o | c | a | n | m | a | g | o | t | r | o | i | m | r | x | p | a | o | c | s | i | z | i | x | p |
| S | h | i | a | l | r | a | p | m | z | o | x | a | a | x | t | i | r | V | a | s | t | r | i | m |
| m | o | t | i | b | | | a | t | n | a | n | | n | a | n | t | a | | | b | i | t | o | m |
| d | o | n | p | a | T | d | a | n | V | a | a | a | T | a | O | A | d | u | p | t | D | n | i | m |
| o | l | o | a | G | e | o | o | b | a | u | a | | o | a | l | c | o | o | r | o | m | e | b | b |
| O | P | a | m | n | o | O | G | m | d | n | m | m | T | o | g | c | o | n | x | m | a | l | G | m |
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*Figure 68: Lettering of the original Great Table*

Before we continue, I would like to again stress how impressive was the method of reception. Enochian scholar and magician David R. Jones, wrote:

> The student of Enochian can compare the lists of names with the sigils, which formulate their existence on the Watchtowers, and easily see the correlation. But realize that the names were delivered first and then the Watchtowers horizontally line by line and after having both figures at hand. The Angels demonstrated that, by discrete (7 letters, the number of letters in each Governor's name) linear connections, all of the letters given in the Watchtowers could be accounted for from the letters that formulate names of the Governors previously given. This would require either a monumental and complex second and third order memorization (2 dimensions to 1 dimension then back to 2 dimensions and with directional correlation from a 3 dimensional origin to a 3 dimensional conclusion) on Kelly's part or an elaborate and extremely obtuse deception on Dee's part. This constitutes one of the chief proofs of the system.[90]

The magicians would eventually be informed that the ninety-one divine names of the parts of the earth are also the names of ninety-one governors who inhabit the thirty Aethyrs, or Aires, or heavens that surround the Watchtowers like a heavenly glass onion. We've yet to discuss the Aethyrs because their names (see figure 63, column VII) were among the last bits of information Dee and Kelley received in their Enochian magick workings. The lowest of these Aethyrs, Tex, is inhabited by four governors. The remaining Aethyrs including the highest, Lil, each have three governors.

I will talk more about the Aethyrs in chapter twenty-five. Here it is important for us to simply understand that linking the ninety-one parts of the earth to the thirty Aethyrs was the Enochian way of identifying and linking all levels of divine consciousness from bottom to top. Thus, the dynamics of the Great Table really are a demonstration of how everything in heaven and earth is indeed connected to everything else in heaven and earth.

## CHAPTER TWENTY-TWO

# Tabula Recensa

> *At length, E. K. was willed to go down into his Chamber, and I did remain still at our Dineing Table till his return, which was within an hour or somewhat more. And at his return this he brought in writing ….*
>
> —JOHN DEE, APRIL 20, 1587[91]

Such was the amazing genesis of the Great Table. How all this is connected to the vision of the Golden Talisman and the practice of modern Enochian magick will be the subjects of the next chapters. Before moving on, however, and in order to more easily illustrate the structure of the system, I need to temporarily tighten up some of the loose ends that the irregularities in the original material often leave dangling in the eyes of the student. The most serious of these concerns the lettering of the Great Table and the various names of angels drawn therefrom. Here's the problem:

After they initially received the Great Table, the magicians were obliged to change or add certain letters in some of the squares. To confuse things further, in documents they received both earlier and later,[92] the names of a handful of the ninety-one governors of the table (whose names are spelled out by the symmetrical characters) and the names of specific angels drawn from the Watchtowers of the Great Table are in subsequent communications spelled a bit differently than they appear in the original table. This difference has proven very frustrating to modern Enochian magicians, who naturally would like to be confident in their ability to accurately identify and spell the name of the angel with whom they wish to communicate.

There are other loose-end inconsistencies that plagued Dee and Kelley, one of which was the uncertainty over which compass directions were to be assigned to the four quarters of the Great Table—a problem that Dee appears never to have resolved to his satisfaction, and one that I have chosen to sidestep completely by not using the directional references to identify the four quarters of the Great Table at all. These inconsistencies, however, pale before what happened in April of 1587, nearly three years after Dee and Kelley had ended their Enochian workings.

For some reason Kelley felt compelled to revisit the mysteries of the Great Table and once and for all settle the questions of unresolved inconsistencies. During a conversation with the archangel Raphael that lasted approximately one hour, he claimed to receive the *Tabula Recensa*, or "Reformed Table." This table, while correcting a few of the letters, was characterized by one very dramatic change: three of the quadrants housing the four Watchtowers were shifted to different positions within the full table. This alteration did not change any symmetrical characters, nor did it tinker all that much with the names of the governors or other angels within the table. What it did do was change the basic construction of the Great Table.

Figure 69 shows the new positioning of the reformed table. (The letters with an asterisk indicate backwards letters.)

For the duration of this book I will, for the sake of consistency, try to use the Tabula Recensa as my main model for both the lettering and arrangement of the Watchtowers of the Great Table. I say "try to use" because for nearly the entire Enochian period the angels referenced the original Great Table (figure 68) when explaining the angelic hierarchies and spelling the names of individual angels. It will be necessary from time to time to refer to the original, unreformed Great Table, especially when we start discussing the Kerubs (see chapters twenty-three and twenty-four), whose names might be dramatically affected by the reformed table's new arrangement.

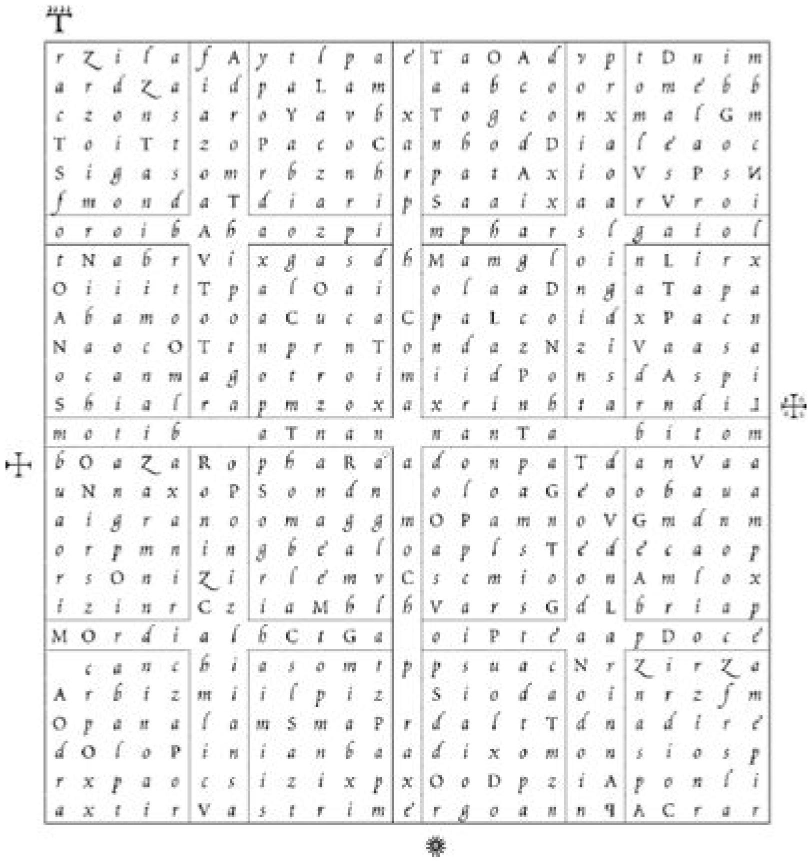

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*Figure 69: Lettering and arrangement of the reformed Great Table (Tabula Recensa)*

I should remind the reader that in magick it is eminently possible for many contradictory ideas to be simultaneously true. In the pages that follow, the alert reader will notice that the names of certain angels are spelled in a manner inconsistent with the original Great Table, the Tabula Recensa, and/or other obvious references within the text. It is probable that particular inconsistencies are the result of subsequent angelic instructions or other extenuating reasons. For a practical manual such as this it would be distracting to the point of absurdity for me to pause, footnote, cross reference, defend, and explain each and every one of these aberrations, especially considering the fact that in many instances I myself have not been able to track down the source of the differing lettering. For those of you whose research will take you deeper into this subject, I have included in appendix IV versions of the Watchtowers containing all the variations in lettering that I have been able to discover.

Also for convenience sake, I'm going to represent the segue between the Enochian magick of Dee and Kelley and Enochian magick as it is generally practiced today. Up to this point in the chronology of the adventures of Dee and Kelley, each of the four Watchtowers of the Great Table (both the original and reformed) have been identified by the one of the four Great Seals (see figure 65) or by certain landmark letters. At different times in the original material they have been identified by the order they were received or by the directions: east, south, west, or north. Nowhere in the surviving documents have I been able to find the four quadrants of the Great Table overtly identified as the *Elemental Tablets* of Fire, Water, Air, and Earth.

That being said, certain clear references in the continuing communications revealed elemental hierarchies and rulerships both *of* and *within* the individual Watchtowers. Building on this information, the adepts of the Golden Dawn projected an eminently logical elemental structure to the Great Table, its central Black Cross, and its individual subdivisions. These elemental attributions are the heart and soul of the system of Enochian magick taught and practiced by the Golden Dawn, Aleister Crowley, and most modern practitioners.

I personally believe that when these more modern adepts treated the Watchtowers as expressions of the elements they were picking up where Dee and Kelley had stopped and were taking the next logical step in the development of the system. To more easily discuss how all this is going to relate to the practical application of the system, I will now and for the remainder of this book, refer to the four Watchtowers by their modern elemental designations. Please refer to figure 69.

- The *upper left* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Air.
- The *upper right* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Water.
- The *lower left* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Earth.
- The *lower right* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Fire.

This is how they are identified in most modern Enochian literature. There is a fifth Elemental Tablet—the Tablet of Union—that is attributed to the quintessential element, Spirit. It is much smaller, containing only twenty squares, and its letters are drawn from those on the central Black Cross of the Great Table, which serves to unite the four Watchtowers in precisely the same way Spirit is said to unite and separate the four elements. I will have more to say about this very important tablet in chapter twenty-six.

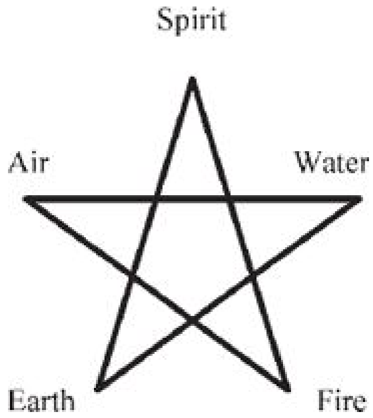

*Figure 70: Elemental Tablets (Watchtowers) are placed in the same positions as found on the pentagram.*

## CHAPTER TWENTY-THREE

# The Great Table Meets the Golden Talisman

> *The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth.*
>
> —THE ANGEL AVE, JULY 2, 1584[93]

Recall, from chapter nineteen, that the vision of the Golden Talisman revealed *four castles* from which flowed four cloths of different colors. Out of each castle, marching in procession came *one trumpeter, three ensign bearers, six seniors*, and *one king*. The king was followed by five men (who held up his train) and five crosses (one great cross surrounded by four lesser crosses) that floated in the air above them. Each of the four lesser crosses "had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over."[94]

After the crosses came sixteen *white creatures*, identified as dispositors on the Golden Talisman, and then "an infinite number seemed to issue, almost before the four foresaid Castles."[95]

These images and characters provide, at least partially, the key to the divine hierarchy of the Great Table. This hierarchy represents the spiritual forces that govern not only the phenomenal universe but also heaven. Let's take a moment and project the vision of the Golden Talisman upon the Great Table.

# The Four Castles

The castles are obviously the four Watchtowers (Elemental Tablets) themselves, and the rest of the characters in the vision represent the angelic hierarchy resident in each tablet. These angels can be called forth and visited in vision by intoning one or more of the first eighteen calls to activate the Elemental Tablet and the specific area of the tablet where they reside. I will show how that is done in appendix I. First, let's see how the cast of characters from the Golden Talisman fit on the individual Elemental Tablets.

For purposes of illustration, I will use the Elemental Tablet of Fire (the lower right quarter of the reformed Great Table) as our model.

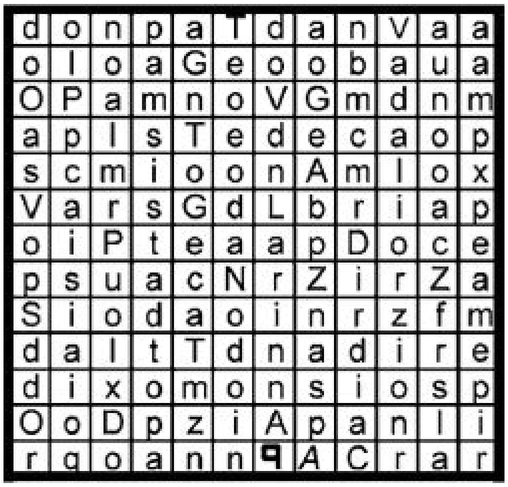

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*Figure 71: The Elemental Tablet of Fire*

## The Trumpets (Trumpeter)

The first character to issue from each of the castles was the trumpeter. The trumpeters are the Great Seals of the tablets. In our example (the Elemental Tablet of Fire), the seal is the image of the sun emitting rays.

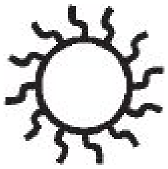

*Figure 72: The Great Seal of the Elemental Tablet of Fire*

## The Three Ensign Bearers

At the top of the hierarchical ladder of each Elemental Tablet are the three ensign bearers, who represent the *Three Great Secret Names of God*. These names appear in the central horizontal *row* of the Great Central Cross that divides each Elemental Tablet. This cross is made of the two vertical columns that bisect the tablet into left and right; the left column is called the *Line of the Father* and the right column is called the *Line of the Son*, and the single central row that bisects the tablet top and bottom is called the *Line of the Holy Ghost*.

Dee and Kelley were told that the three ensign bearers were respectively of the nature of “3, 4, and 5.” This means that the Three Great Secret Names of God are spelled using the first three letters, the next four letters, and the final five letters of the central horizontal row of the central cross. In the case of the Fire tablet, these letter combinations are: *oiP, tea, pDoce*.

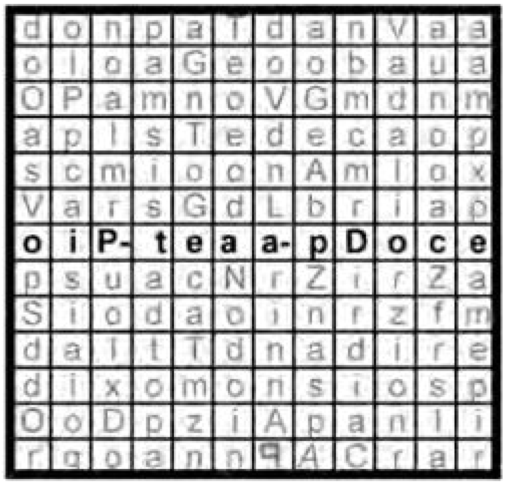

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*Figure 73: The Three Great Secret Names of God of the Elemental Tablet of Fire*

If there was any doubt as to the angels' meaning concerning the four sets of the Three Great Secret Names of God, they thoughtfully provided a round diagram with all twelve names neatly represented as ensign flags surrounding a central quartered square. In that diagram, all the letters of the names appeared in uppercase letters: *OIP, TEAA, PDOCE*.

The Three Great Secret Names of all four Elemental Tablets are found in appendix IV.

## The Six Seniors

Next came the six seniors. While there is little specific indication in the surviving documents that would suggest the six seniors carry planetary attributions, it is nonetheless a logical assumption; it was made by the adepts of the Golden Dawn and is made by most modern practitioners. For clarity of reference (and for the duration of our discussion), I will adapt the modern planetary designations given to the seniors.

The six seniors of each of the Elemental Tablets are found on the Great Central Cross of each tablet. The seven-letter names of the six seniors radiate from the center two letters of the cross to its extremities.

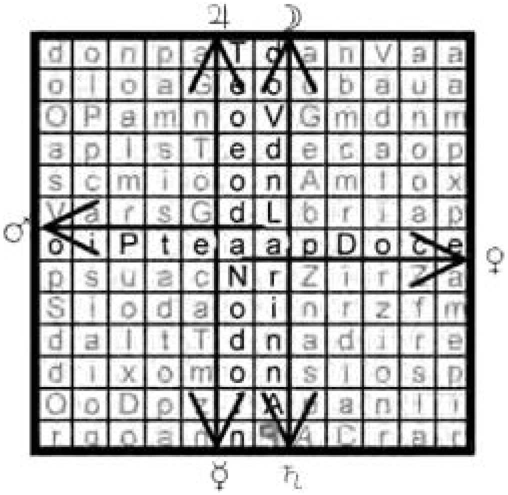


*Figure 74: Positions of the six seniors on the Elemental Tablet of Fire*

On the Elemental Tablet of Fire, the six seniors are: *aaetPio* (Mars), *adoeoet* (Jupiter), *aLndVod* (Luna), *aapDoce* (Venus), *arinna* (Saturn), and a*Nodoin* (Mercury).

In subsequent references to the seniors (such as in lists and prayers), Dee would standardize the capitalization of the names on all the Elemental Tablets. In our example: Aaetpio, Adoeoet, Alndvod, Aapdoce, Arinna, Anodoin.

The names of the seniors of all four Elemental Tablets are found in appendix IV.

In Kelley's vision of the Golden Talisman, the six seniors from each of the four castles march to the center and meet as pillars that support, as it were, the entire structure. This image is suggestive of the twenty-four elders who surround the throne of God in the Book of the Revelation of John.[96] The twenty-four seniors together are represented on the Golden Talisman as the twenty-four columns that ring the center circle of the talisman (see figure 64).

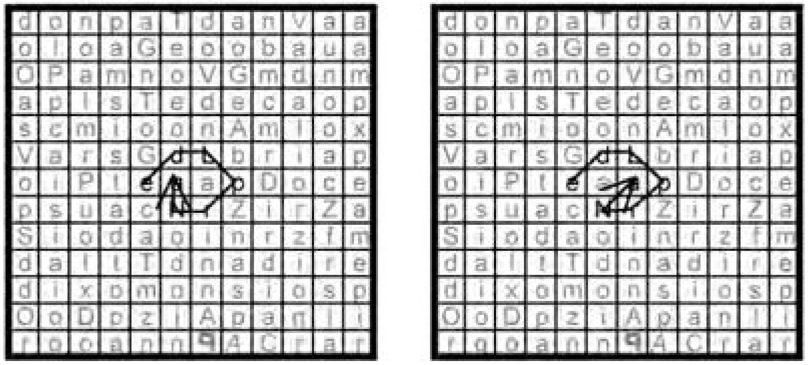
There is a seventh planetary senior who is attributed to the sun. Just as the sun is the central “king” of our solar system, so too is the sun senior identified as king and found in the center of each Elemental Tablet.

## The King

Like the sun, which attracts and holds the planets in orbit, the king of each Elemental Tablet is said to summon and direct the seniors for heavenly duties. When those duties are of a *merciful* nature, the king spells his name a bit differently than when the duties are those of *severity* and judgment.

Like those of the six seniors, the seven letters of the king's name are drawn entirely from the Great Central Cross (the lines of the Father, Son, and Holy Ghost) of the Elemental Tablet. Beginning with the fifth letter from the left in the horizontal line of the Holy Ghost, the name is spelled out in a clockwise whirl that ends in *one* of the two squares that occupies the center of the cross: either at the *sixth letter* from the left for operations of *mercy* (figure 75) or the *seventh letter* from the left for operations of *judgment* (figure 76).

In the case of the Elemental Tablet of Fire, the letters that hold those positions are both *a*s, so both names are *Edlprna*.



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*Figures 75 and 76: Clockwise whirl spelling the two names of the king of the Elemental Tablet of Fire*, Edlprna *and* Edlprna

Perhaps my use of the Elemental Tablet of Fire is not the best example to illustrate how the name of the king is formed by the clockwise whirls because the resulting names are the same. The other three Elemental Tablets yield distinctly different names.

The names of the Kings of all four Elemental Tablets are found in appendix IV.

## The Five Crosses (One Great Cross and Four Lesser Crosses)

Each of the four quarters formed by the Great Central Cross is a rectangle five squares wide by six squares high. These quadrants are often referred to in modern Enochian magick as *lesser angles* or *subangles*. Just as the reformed Great Table positions the Elemental Tablet of Air in its *upper left*, Water in its *upper right*, Earth in its *lower left*, and Fire in its *lower right* quadrants, so too each subangle is assigned one of the four elements and positioned on its Elemental Tablet in the same way.

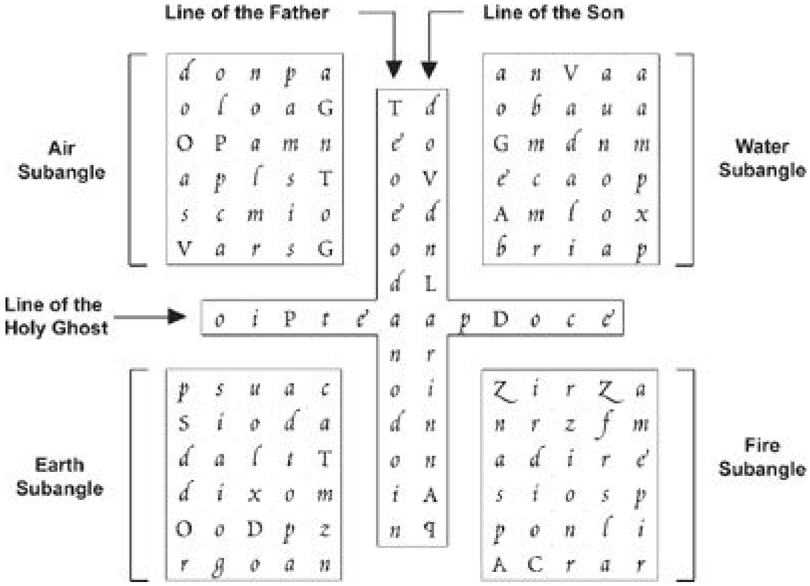

Line of the Father
Line of the Son
Air Subangle
Water Subangle
Line of the Holy Ghost
Earth Subangle
Fire Subangle
d o n p a
o l o a G
O P a m n
a p l s T
s c m i o
V a r s G
T d
e o
o V
e d
o n
d L
a n V a a
o b a u a
G m d n m
e c a o p
A m l o x
b r i a p
o i P t e a a p D o c e
n r
o i
d n
o n
i A
n q
p s u a c
S i o d a
d a l t T
d i x o m
O o D p z
r g o a n
Z i r Z a
n r z f m
a d i r e
s i o s p
p o n l i
A C r a r

*Figure 77: Positions of the subangle elements*

Each of the four subangles is dominated by a Calvary cross made up of ten squares (the ten men of the vision of the Golden Talisman), which form the two god names of the subangle. The name drawn from the six letters of the vertical column of the cross (read top to bottom) was said to *summon* the angels of the subangle, and the five-letter god name of the horizontal bar of the cross (read left to right) was said to *command* them. Figure 78 shows the god names *rzionr* and *nrzfm* from the Fire subangle (the lower right quadrant) of the Elemental Tablet of Fire.

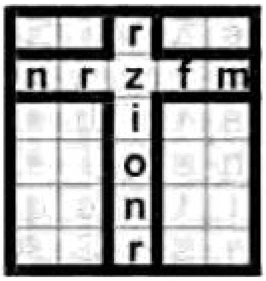

r
n r z f m
i
o
n
r

*Figure 78: God names from the Calvary cross of the Fire subangle of the Elemental Tablet of Fire*

The god names of the subangles of all four Elemental Tablets are found in appendix IV.

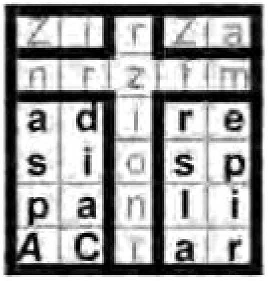
## Sixteen White Creatures (Dispositors)

Next in procession in Kelley's vision (and next in the hierarchy of the Elemental Tablets) are the “16 white Creatures.” On the Golden Talisman diagram they are represented as sixteen small columns standing side-by-side at the extremity of each rectangular cloth (see figure 64) where they are labeled “XVI Dispositors.”

Among modern magicians there are several schools of thought concerning the identity of the sixteen dispositors. The simplest (and in my opinion the most correct) theory holds they are made up of the four angels who reside beneath the arms of the Calvary cross of each of the four subangles of the Elemental Tablet. Referred to as *good angels* or *servient angels*, they are invoked and commanded by the god names of their Calvary cross and have powers and knowledge that can be of great practical use to the magician (see appendix IV).

The names of the servient or good angels can be spelled with four letters (if you omit the central letter from the vertical bar of the Calvary cross) or with five letters (if you include the letter from the cross). In our example, the names are:

adre or ad[i]re
sisp or si[o]sp
pali or pa[n]li
ACar or AC[r]ar



| | | | | |
|---|---|---|---|---|
| Z | i | r | Z | a |
| n | r | z | f | m |
| a | d | i | r | e |
| s | i | o | s | p |
| p | a | n | l | i |
| A | C | r | a | r |

*Figure 79: Servient angels of the Fire subangle of the Elemental Tablet of Fire*

This is a logical and very workable way of looking at the angelic hierarchy of the Elemental Tablet and conforms nicely to the vision of the Golden Talisman and to the way Dee composed his prayers to conjure these good angels.

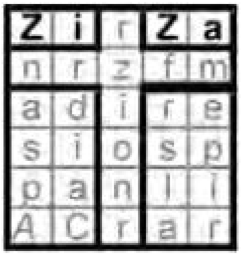
This theory does, however, leave out in the cold the four letters *above* the arm of each Calvary cross. To address this issue we must bring up the several schools of thought concerning *Kerubs*.

## Kerubic Angels

In Christian iconography, every well-appointed crucifix bears a rectangular piece of wood nailed above the head of Christ and displaying the four letters INRI.[97] So too above the arms of the Calvary cross of every subangle we find four letters that spell the name of the Kerub of the subangle, a unique spiritual personage. The Golden Dawn dubbed these angels Kerubs.[98]

Now, if you are paying attention, you might want to point out that there are only four subangles and only four Calvary crosses (one in each Elemental Tablet), and therefore there should only be four Kerub/dispositors, not sixteen, per tablet. Of course, your observation would be accurate—if we restrict ourselves to spelling their names in a straightforward and orderly manner. But according to *this theory*, there are actually four Kerubs hidden in the four letters above the arms of every Calvary cross, and these sixteen Kerubs are actually the sixteen dispositors.

Let's use the Fire (lower right) subangle of the Fire Elemental Tablet and the Kerub ZiZa as our example.



| | | | | |
|---|---|---|---|---|
| Z | i | r | Z | a |
| n | r | z | f | m |
| a | d | i | r | e |
| s | i | o | s | p |
| p | a | n | l | i |
| A | C | r | a | r |

*Figure 80: Kerub ZiZa of the Fire subangle of the Elemental Tablet of Fire*

This subangle's four Kerubs are created from a simple permutation of the four letters above the arms of the Calvary cross; simply slide the four letters to the left, each time placing the displaced first letter to the back of the line:

ZiZa iZaZ ZaZi aZiZ

This dynamic perpetual motion of letters doesn't stop with the Kerub, for each letter of the Kerub's name can also rule a column and row of the sixteen letters of the servient angels residing beneath the arm of the Calvary cross.

In our example, the first *Z* in the Kerub's name rules the column directly beneath it and the arm of the cross: *aspA*.

The *Z* also rules the bottom row of the subangle: *ACar*.

Figure 81 shows how the other letters in the Kerub's name rule the servient angels of the subangle.

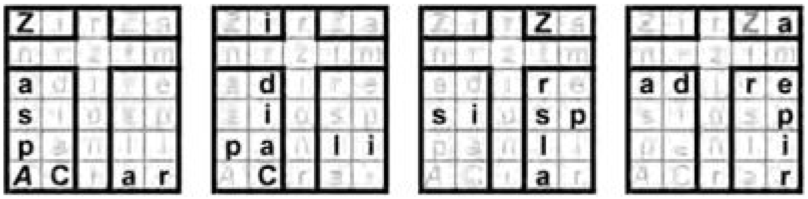


*Figure 81: How the letters of the Kerub rule the servient angels of the Fire subangle: The first* Z *rules column name* aspA *and row name* ACar. *The letter I rules column name* diaC *and row name* pali. *The second* Z *rules column name* rsla *and row name* sisp. *And finally, the letter* a *rules column name* epir *and row name* adre.

According to this theory, in order to open a subangle to summon or contact a servient angel, the magician must first invoke the two god names of the Calvary cross of the subangle in question, then invoke the Kerub, then invoke the servient angel of choice. This is a logical and workable system, but one that doesn't appear to have been on Dee and Kelley's menu. In fact, original material suggests that the Kerub is a unique citizen of the subangle, one who is not under the rulership of the Calvary cross, but under a “god” whose name begins with a sacred letter drawn from the Black Cross (the Great Central Cross) of the Great Table.

## A Super Kerub?

Neither Dee or Kelley nor the modern magicians of the Golden Dawn ever use the term *Super Kerub*.

There is, however, a variety of kerubic angel who seems to embody that title. Like the variety of kerubs we've just discussed, the names of the Super Kerubs are drawn from the letters above the arms of the Calvary crosses of the subangles of the Great Tablet. But, instead of answering to the two Calvary cross god names of their subangle, the Super Kerubs answer to a higher authority—a supercharged angel who is linked directly to the Black Cross of the unreformed Great Tablet. This angel was the subject of much discussion in the original Dee and Kelley material, for its existence and posers were central to the understanding of the "wicked" angels.

In order for us to understand the nature of the Super Kerubs and the wicked angels, we will need to take a closer look at the Black Cross.

# CHAPTER TWENTY-FOUR

# The Black Cross, Super Kerubs, Wicked Angels, Missing Symmetrical Characters, and the Tablet of Union

> *That shall make the cross that bindeth the 4 Angles of the Table together. The same that stretcheth from the left to right, must also stretch from the right to the left …*
>
> —THE ANGEL AVE, JUNE 25, 1584[99]

I stated earlier that I have been unable to find in the surviving Dee and Kelley material any overt references to the four Watchtowers as being Elemental Tablets of Fire, Water, Air, and Earth. However, the communicating angels gave every indication that the dynamics and hierarchical structure of the Great Table were, at least in part, elemental in nature. In the communication of Monday, June 25, 1584, the angel Ave speaks of the virtues of the table:[100]

First, generally this Table containeth:

1. All humane knowledge.
2. Out of it springeth Physick.
3. The knowledge of all elemental Creatures, amongst you. How many kindes there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters, by themselves. Those that dwell in the earth, by themselves. The property of the fire—which is the secret life of all things.
4. The knowledge, finding and use of Metal.
   The vertues of them.

   They are all of one matter. The congelations, and vertues of Stones.} They are all of one matter.
5. The conjoining and knitting together of Natures. The destraction of Nature, and of things may perish.
6. Moving from place to place, [as, into this Country, or that Country at pleasure.]
7. The knowledge of all crafts Mechanical.
8. Transmutatio formalis, sed non effentialis.[101]

If we look at the four quarters of the Great Table as being the Elemental Tablets of Air, Water, Earth, and Fire, the Black Cross that separates and joins the tablets would then obviously represent Spirit—that quintessential force that binds the four elements together in infinite quantities and ratios to create and sustain the universe, while at the same time keeping the elements separated just enough to retain their identities. This push/pull, active/passive nature is a defining characteristic of Spirit. As I mentioned earlier, this characteristic is illustrated (as every good ceremonial magician knows) by the dynamics of the pentagram, which allow for two types of Spirit pentagram, one active and one passive.

The Black Cross contains forty letters that radiate from the central blank square. When we read from the top of the column toward the center, we find the curiously spaced and inconsistently capitalized letters *e xarp* and *h Coma*. When we start at the center square of the Black Cross and read to the right, we find the letters *nanTa* and *bitom*.

We can find identical sets of letters if we read from the bottom of the column toward the center and from the center of the row to the left. In other words, the Black Cross contains mirror images of the letter groups *e xarp, h Coma, nanTa*, and *bitom*—a phenomenon curiously reflective of the dual nature of Spirit.

During the same June 25 session, Ave would (in remarkably few words) explain the letters on the Black Cross, answer questions concerning the three missing symmetrical characters of the tenth Aire (Lexarph, Comanan, and Tabitom—the twenty-eighth, twenty-ninth, and thirtieth parts of the earth; see chapter eighteen, figure 63), and demonstrate how those three names construct a master table, the *Tablet of Union*, which appears to rule the whole Great Table.

But before discussing all that, we have a small bit of unfinished business to clean up from the last chapter. I am, of course, talking about the Super Kerubs and the wicked angels.

## Super Kerubs, or Gods of the Kerubs?

It is my opinion, and I'm sure many will disagree, that there are two hierarchies of angels existing simultaneously in each subangle. The first hierarchy simply begins with the two god names of the Calvary cross, who are invoked before calling upon the four servient angels whose names appear beneath the arm of the cross. In this schema, all the names of the angels in the hierarchy are drawn neatly and exclusively from within the subangle itself. The Kerub plays no role at all.

The second hierarchy, I believe, does not use the two god names of the Calvary cross at all, nor does it necessarily concern itself with the servient angels. Instead, it places a new character, a Super Kerub, or kerubic god, above a group of angels whose names are drawn exclusively from the four letters above the arms of the cross.

Figure 82 is a version of the original, unreformed Great Table that I've highlighted to, hopefully, make this all clear. I realize it may sound crazy for us to bounce back to using the unreformed table when locating these angels, but it is the unreformed table the angels used in 1584 when this information was received. For the moment, please ignore the circled backwards letters on the diagram.

The letters of the Black Cross are the key to creating the kerubic gods. Note how four of the letters in the column are isolated from others that appear neatly in groups of four. Reading from the top toward the center, the *e* of *e xarp* and the *h* of *h Coma* are isolated. Reading from the bottom toward the center, the *p* of *exar p* and the *a* of *hCom a* are also isolated. Note that these four isolated letters appear in the same rows as the Kerubs who live above the arms of the Calvary crosses of all sixteen subangles.

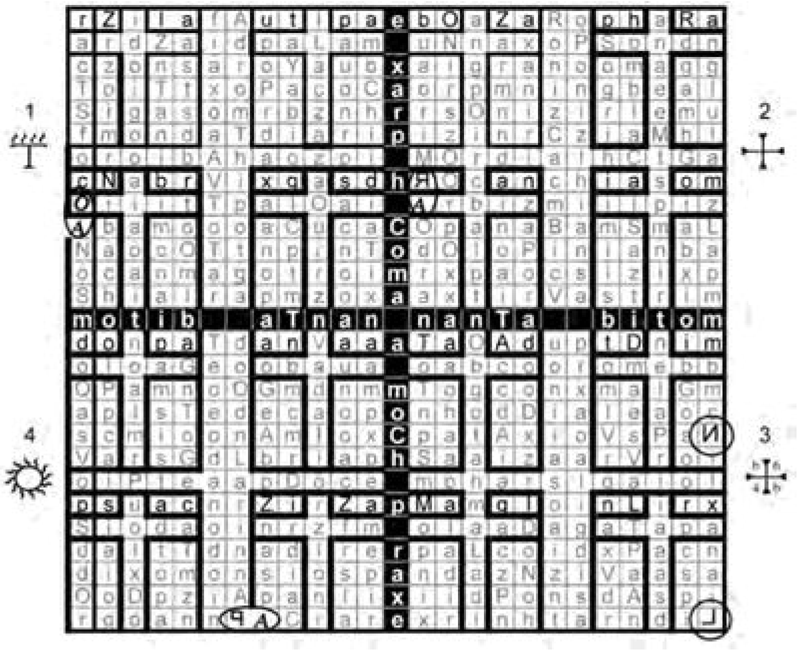


*Figure 82: Key to the Black Cross and Kerubs*

To determine the name of a subangle's kerubic god, simply insert the isolated letter (that appears on the same row as the Kerub's name) at the beginning of the Kerub's four-letter name. For example, the Kerub of the Fire subangle of the Fire tablet, *ZiZa*, would be transformed into the Super Kerub, *pZiZa* (see figure 80). Instead of ruling the servient angels, this Super Kerub *pZiZa* directly rules four angels whose names are created by the permutation of the Kerub's own name: ZiZa, iZaZ, ZaZi, and aZiZ. A table containing all the kerubic gods and their Kerubs can be found in appendix IV.

The important thing to remember is that in this system there are two hierarchies of angels in each of the sixteen subangles: one hierarchy that simply uses the god name of the Calvary cross to summon or contact the serviant angels living under the arms of the cross, and one hierarchy that selects a letter from the Black Cross (outside the Elemental Tablet) and adds it to the Kerub's name to create a kerubic god who rules four Kerubs whose names are created by the permutation of the regular Kerub's own name.

When to use one hierarchy and not the other in a magical operation remains a subject of debate among modern magicians. One thing is certain, the more the magician understands about the nature and dynamics of the Great Table, the more he or she will be able to devise a logical and workable mode. So let's discover more wonders of the Black Cross. Let's start with something we haven't encountered before in Enochian magick—wicked angels.

## Wicked Angels

The letters of the Black Cross are also the key to creating the names of the four wicked, or evil or malevolent, angels of each subangle. Up to now we've been dealing with angels whose names are representative of complete and balanced segments of the Great Table and its Elemental Tablets. But during the June 25 session, as the angel Ave was expounding on the virtues of the Black Cross, he also introduced Dee and Kelley to a set of angels that are not complete and balanced—angels he referred to as being “wicked.” These malevolent angels manifest aversely the powers of their good-angel subangle neighbors. For example, if the good angels are useful for healing, the wicked angels bring sickness and affliction (see appendix IV).

But some of the wicked angel duties seem rather tempting and are said to be useful in obtaining money and for gambling. Kelley initially got pretty excited about such prospects and was very disappointed when Ave in no uncertain terms told him hands off the evil angels. Why Ave would give details of these critters and turn around and tell the magicians not to use them remains a mystery. Or does it?

The name of an evil angel is a portrait of incompleteness and imbalance supercharged with an injection of the immense power of the Black Cross—a dangerous recipe if there ever was one. Creating it is very simple. Here's how to do it.

Remember how we created the name of a kerubic god by prefacing the name of a regular Kerub with the letter from the Black Cross occupying the same row? Well, that's almost exactly what we do to create the name of a wicked angel. However, instead of prefacing the four letters of a Kerub's name, we preface only the *first two letters* of the servient angel's name with its neighboring letter from the Black Cross. This three-letter supercharged perversion of the first half of a servient angel's name is a wicked angel.

Figure 83 is the Air (upper left) subangle of the Elemental Tablet of Earth (upper right Elemental Tablet in the *unreformed* Great Table) with the adjoining Black Cross letters. The four evil angels of this subangle are *xai, aor, rrs*, and *piz*.

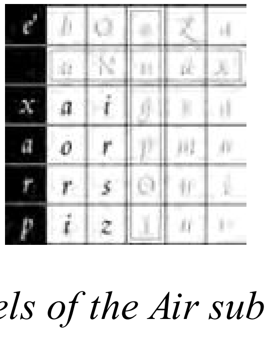


*Figure 83: Names of wicked angels of the Air subangle of the Elemental Tablet of Earth (unreformed Great Table)*

And how does one, if one were inclined, call forth these evil angels? Who are their hierarchical rulers? As one might expect, the adverse god names that call forth the evil angels are the names on the Calvary cross *spelled backwards*. In the case of our example they are *iOpgna* and *xanNu*.

You can easily work out the names of the other evil angels and their rulers by referring to figure 82 or consulting the table in appendix IV.

## Paraoan

Ave was particularly concerned that Dee and Kelley locate the name *Paraoan* on the Great Table. The significance of this great angel has not (at least to my satisfaction) been adequately explored or explained. The name *Paraoan* first appeared among the ninety-one parts of the earth as one of the three divine names (number 65) in the twenty-second Aire. *Paraoan* is the divine name of the part of the earth designated as Marmarica. According to Enochian scholar Robin Cousins, in Dee and Kelley's day, *Marmarica* was a North African coastal region straddling the Egyptian and Libyan coasts, bounded on the east by the River Nile (see appendix III).

Oddly enough, a perfectly good sixty-fifth symmetrical character already existed. It is found in the lower right section of the Elemental Tablet of Water, and spells the name *Laxdizi*.

Nevertheless, Paraoan seems to also hold the title of the sixty-fifth part of the earth known as Marmarica. The obvious and inescapable similarity between the names *Marmarica* and *America* inserts (into my mind at least) an added dimension of mystery to this curious anomaly. Add to this the enigmatic and direful comments Ave made concerning the final *n* in *Paraoan*:

> As far as that N. stretcheth in the Character, so far shall that Countrey be consumed with fire, and swallowed into Hell, as Sodom was for wickednesse. The end of all things is even at hand: and the earth must be purified, and delivered to another.[102]
>
> A bit later, Dee presses Ave on this:
>
> Dee: I beseech you say somewhat of the N in Paraoan, of which you said, so far as that stretched, should sink to hell.
>
> Ave: Every letter in Paraoan, is a living fire: but all of one quality and of one Creation. But unto N is delivered a viol of Destruction, according to that part that he is of Paraoan the Governour.[103]

The letters of the name *Paraoan* are created from seven of the eight backward letters that appear scattered among the four Elemental Tablets of the Great Table. See the circled letters in figure 82. The eighth backwards letter, the backward *L* found in the lowermost square on the right of figure 82, has another very important job to do.

## The Three Missing Symmetrical Characters of the Tenth Aire

Recall from the table in chapter eighteen (figure 63) that there were no symmetrical characters for the three parts of the earth assigned to the tenth Aire (those whose divine names were *Lexarph, Comanan*, and *Tabitom*). Neither can these three names be found within the available letters in any of the four Elemental Tablets. They are, however, to be found on the Black Cross, and the angel Ave, in his highly productive lecture of June 25, 1584, shows how it is done.

Ave instructed Dee and Kelley to pluck the backward capital *L* from the lower right corner of the lower right Watchtower (I've circled it in figure 82) and preface the lowercase letters *e, x, a, r, p*, and *h* from the column of the Black Cross to form dual versions of the divine name *Lexarph*.

Then starting with the capital letter *C* in the column, moving down from the top *C* (or up from the bottom *C*), then continuing to read either right or left into the horizontal row, dual versions of the divine name *Comanan* are formed.

Then, starting with the capital letter *T* in the left and right arms of the Black Cross and reading toward the extremities, we discover dual versions of the divine name *Tabitom*.

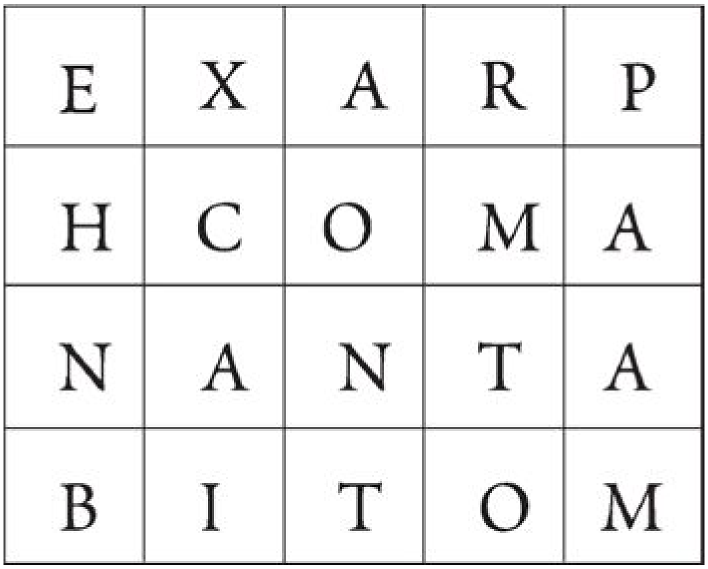
*Lexarph, Comanan*, and *Tabitom* are respectively the divine names of the twenty-eighth, twenty-ninth, and thirtieth parts of the earth in the tenth Aire, whose symmetrical characters were missing from the original material concerning the ninety-one parts of the earth. Their characters are simply the straight lines and rotating *L*s that spell out their names on the Black Cross.

Obviously, angelic beings whose names are drawn from the Black Cross are of a nature that sets them apart from their neighbors in the Elemental Tablets. Their presence in the tenth Aire also distinguishes that portion of the ninety-one parts of the earth for special attention—something that will be important to us later.

## The Four Names of the Tablet of Union

*Lexarph, Comanan*, and *Tabitom* also contain within themselves the four names that appear in pairs on the Black Cross, names that are very familiar to practicing Enochian magicians: *EXARP, HCOMA, NANTA*, and *BITOM*. These are the four divine names of the elements that (in the practice of modern Enochian magick at least) rule the four Elemental Tablets.

These four names are arranged into a table five squares wide by four squares high. This *Tablet of Union*, in its profound simplicity, extracts the essence and hierarchical dynamics of the entire Great Table. The Tablet of Union is quite literally the Great Table distilled.



| | | | | |
|---|---|---|---|---|
| E | X | A | R | P |
| H | C | O | M | A |
| N | A | N | T | A |
| B | I | T | O | M |

*Figure 84: The Tablet of Union*

We'll soon learn much more about the Tablet of Union. But first, we are almost ready to bring the story of Dee and Kelley's Enochian period to an end. It was not long after Ave's revelations concerning the Black Cross, Kerubs, wicked angels, missing symmetrical characters, and the Tablet of Union that the two magicians' great angelic adventure, for all intents and purposes, came to a close. There remained only a couple of loose ends to tie up. But my heavens, what loose ends those were!

## CHAPTER TWENTY-FIVE

# “There Is All.”

> *Nalvage is called away and cannot be in Action with you until Wednesday. Then shall you have the Calls that you look for. And so enter into the knowledge and perfect understanding of the 49 Gates and Tables if you will.*
>
> —THE ARCHANGEL GABRIEL, MONDAY, JULY 9, 1584[104]

In early July of 1584, the two magicians were busy trying to tie up loose ends before a mysterious August deadline. On July 7, the angel Ave waxed eloquent about how Enoch made tablets such as those Dee and Kelley now possessed, and had labored fifty days in prayer and confession before receiving a supreme revelation. It appears from the communication[105] that the two magicians were to do likewise.

In a breathtakingly short amount of time, Dee and Kelley received the translations of the remaining angelic calls (five through eighteen), which they had six weeks earlier received in the angelic tongue, together with tantalizing hints that the eighteen calls might be connected to the Tablet of Union and the four Elemental Tablets.

On Thursday, July 12, the angel Ilemese[106] began to deliver a nineteenth call, together with its translation. This call was said to be actually thirty calls, bringing the total number of calls to forty-eight. Add the unexpressed “first” call (see chapter sixteen), and we have a grand total of forty-nine (7 × 7) calls. The next day, Friday the thirteenth, 1584, John Dee's fifty-seventh birthday, Ilemese delivered the remaining portion of the nineteenth call and revealed that it was the key to accessing the thirty Aires (the heavens connected to the ninety-one parts of the earth). Lastly, he revealed the names of the thirty Aires, which until then had only been identified by numbers (see chapter nineteen, figure 63, columns I and VI).

The nineteenth call was a master call to be used to access each of the thirty Aires or Aethyrs. The only thing that differentiated the thirty calls from one another was insertion of the name of the particular Aire in the first line. Ilemese delivered the names of the Aires as a simple list and then engaged in a brief exchange with Dee.

The first Aire is called _______________ Lil.

The second _____________________________ Arn.

The third ______________________________ Zom.

4. _____________________________________ Paz.

5. _____________________________________ Lit.

6. ______________________________ Maz.
7. ______________________________ Deo.
8. ______________________________ Zid.
9. ______________________________ Zip.
10. ______________________________ Zax.
11. ______________________________ Ich.
12. ______________________________ Loe.
13. ______________________________ Zim.
14. ______________________________ Uta.
15. ______________________________ Oxo.
16. ______________________________ Lea.
17. ______________________________ Tan.
18. ______________________________ Zen.
19. ______________________________ Pop.
20. ______________________________ Chr.
21. ______________________________ Asp.
22. ______________________________ Lin.
23. ______________________________ Tor.
24. ______________________________ Nia.
25. ______________________________ Uti.
26. ______________________________ Des.
27. ______________________________ Zaa.
28. ______________________________ Bag.
29. ______________________________ Rii.
30. ______________________________ Tex.

Ile: There is all—Now change the name, and the Call is all one.

Δ: Blessed be he who onely is always one.

I take these names to be as primus, secudus, tertius, and to 30.

A voice … Not so, they be the substantial names of the Aires.

Δ: It was said they had no proper names; but were to be called, O thou of the first Aire, O thou of the second, etc. I pray you reconcile the repugnancy of theses two places, as they should seem.[107]

Dee's testiness evoked a response from none other than the archangel Gabriel, who was sitting nearby in Kelley's vision during Ilemese's discourse. The great angel stood and informed the magicians they now possessed the knowledge they needed. He encouraged them to study and prepare for the August operation and then, after one more little jab at Dee's cheekiness, delivered a most poignant valediction.

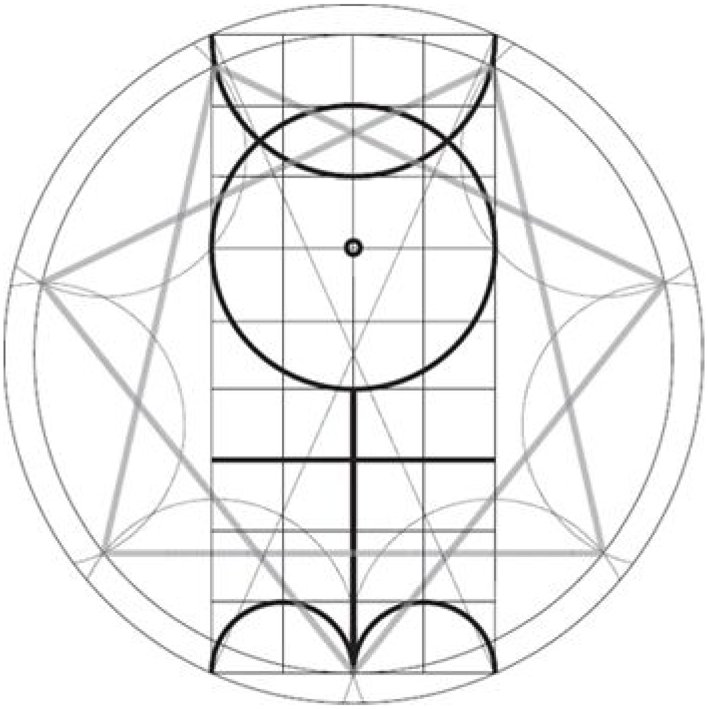
> E. K. The Curtain is opened.
>
> E. E. [sic] Now Gabriel standeth up.
>
> Gabr … Thus has God kept promise with you, and hath delivered you the keyes of his storehouses: wherein you shall find, (if you enter wisesly, humbly, and patiently) Treasures more worth than the frames of the heavens.
>
> But it is not August come: Notwithstanding the Lord hath kept his promise with you be the time. Therefore, Now examine you Books, Confer one place with another, and learn to be perfect for the practice and entrance.
>
> See that your garments be clean. Herein be not rash: Nor over hasty; For those that are hasty and rash, and are loathsomely appareled, may knock long before they enter.
>
> There is no other reading of the Book, but the appearing of the Ministers and Creatures of God: which shewing what they are themselves, shew how they are conjoyed in power, and represented formally by those letters.
>
> E. K. Now he taketh the Table, and seemeth to wrap it up together.
>
> Δ Seeing I have moved the doubt of their names I pray you to dissolve it.
>
> Gab … You play with me childishly.
>
> Δ I have done.
>
> Gab … Thinkest thou that we speak any thing that is not true?
>
> Thou shalt never know the mysteries of all things that have been spoken.
>
> If you love together, and dwell together, and in one God; Then the self-same God will be merciful unto you: Which bless you, comfort you, and strengthen you unto the end. More I would say, but words profit not. God be amongst you.
>
> E.K. Now they both be gone in a great flame of fire upwards … [108]

Thus, in a dramatic burst of flame, the angels of Enochian magick fell silent, and the most amazing magical operation ever recorded came to an end. Unfortunately, we don't know if the two magicians actually performed the fifty-day operation scheduled for August. Surviving diary entries for the month treat on other matters. What we are left with, however, is an elegant and remarkably coherent system of vision magick.

For those of us who have made Enochian magick a part of our spiritual quest, Gabriel's parting words ring profoundly true. God did keep promise with Dee and Kelley and delivered unto them (and us) the keys to the storehouses wherein we shall find, if we enter wisely, humbly, and patiently, treasures worth more than the frames of the heavens.

## BOOK V

# Putting It Together



CHAPTER TWENTY-SIX

# Rulership of the Tablet of Union

> *The Tablet of Union is a* Great Table *you can put in your briefcase; but EHNB is a* Tablet of Union *you can put in your pocket*.
>
> —LON MILO DUQUETTE

I have purposefully placed this brief overview of practical Enochian vision magick after the chronology of Dee and Kelley's great Enochian adventure. I do so because Enochian vision magick as it is generally practiced today is a system that depends heavily on innovations that were developed long after the great magicians passed into history. Not that I think that modern Enochian magick is an affront to the memories of these two giants of magick. But I do think it is important for us to know the difference between the foundational material and the structures that have later been built upon it.

I think it is also important to remember that there is nothing particularly sacrosanct about the methods and techniques developed by the Golden Dawn, Crowley, or any other latter-day magicians. As an informed and competent magician, you are just as free as these individuals were and are to develop your own Enochian magick art form based and structured on your personal interpretation and understanding of Dee and Kelley's experiences and material. After all, in order for you to justly claim the title of magician you must *be* a magician, not merely a one-man or one-woman Society for Creative Anachronism dedicated to simply recreating the lives and works of real magicians of the past.

Enochian vision magick as practiced today can be divided into two broad categories: elemental and aethyric. Both require the ability to scry and to keep a faithful written record of one's workings. Scrying the Aethyrs has, in my later years, become the focus of most of my Enochian operations, because that process deals most directly with the current state of my personal initiatory career—by that I mean my personal transformational process, my spiritual journey, the lifting of my consciousness.

However, it has not always been so. Indeed, I would never encourage any magician, especially in the early stages of his or her Enochian career, to neglect either branch of Enochian exploration. I spent many years honing my visionary skills by exploring the elemental worlds that not only make up my physical, mental, and emotional environment but also actually represent everything that my limited senses tell me is *me*.

It is the elemental branch of Enochian vision magick that I will first discuss. To help me do this, I'm going to talk briefly about the structure of another great magical tool, the tarot.

## Rulership of the Tablet of Union

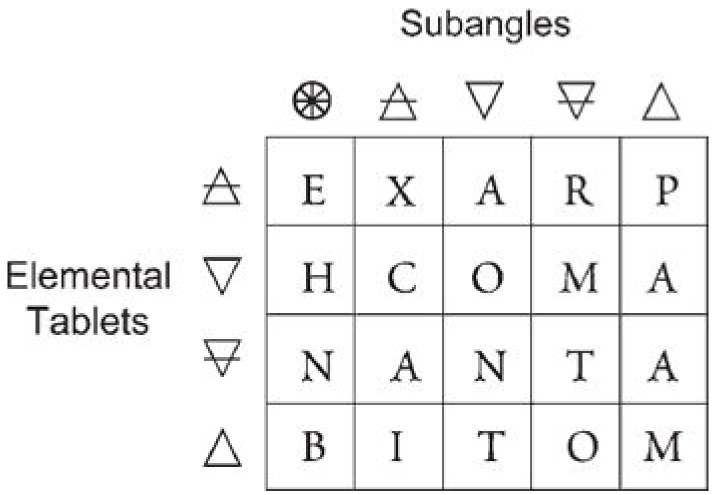
The classic tarot image of the Magician shows the magician standing behind a table, upon which are four magical tools; a wand, a cup, a sword, and a disk. These are the four elemental weapons of the magician. They represent respectively the four suits of the tarot and the elements Fire, Water, Air, and Earth.

The master card of each suit is the ace. The ace is the “Spirit” of the suit—the “Spirit” of the element. The other cards in the suit are given life by the spirit of the ace. They are essentially subdivisions, components, and aspects of the ace—they all “live” inside the ace.

If we put an ace under a magick microscope, we would first see that it is composed of four major components.[109] These are the four court cards (commonly titled king, queen, prince, and princess) that represent respectively the elements Fire, Water, Air, and Earth. For example, if we put the Ace of Wands (Fire) under our magick microscope, we would see that it was composed of the King of Wands (the fiery aspect of Fire), the Queen of Wands (the watery aspect of Fire), the Prince of Wands (the airy aspect of Fire), and the Princess of Wands (the earthy aspect of Fire).

In the Enochian model, we can actually see Spirit's influence inter-penetrating the heart and every quadrant of the Elemental Tablet in the form of the Great Central Cross and the Calvary crosses of the subangles. The Black Cross of the Great Table reveals Spirit's influence on an even larger scale. It literally holds together and separates the four Elemental Tablets. The Black Cross is like the ace of aces. All this is expressed most simply and elegantly in the Tablet of Union.

I draw your attention to figure 85 and the four rows of names in the Tablet of Union.



Subangles

Elemental Tablets

| | ⊛ | 🜁 | 🜄 | 🜃 | 🜂 |
|---|---|---|---|---|---|
| 🜁 | E | X | A | R | P |
| 🜄 | H | C | O | M | A |
| 🜃 | N | A | N | T | A |
| 🜂 | B | I | T | O | M |

*Figure 85: The elemental key to the Tablet of Union*

Recall that *Exarp, Hcoma, Nanta*, and *Bitom* are the four names found in pairs on the Black Cross of the Great Table. In modern Enochian magick, these Black Cross letters represent the element Spirit. The four names on the Tablet of Union are not merely the master keys to the elemental universe—they are the elemental universe.

Starting with the top row, we see that EXARP is the elemental world of Air; HCOMA the world of Water; NANTA, Earth; and BITOM, Fire.[110] (Note the little symbols of the elements to the left of each row of names.)

Now let's look at the five columns of the Tablet of Union. The left-most column is made from the four first letters of the names, giving us the name *EHNB*. At the top of this column is a little circle with spokes inside. This is the symbol of Spirit. It tells us that *EHNB* is the column of Spirit and the essence of the entire tablet.

Obviously, the angelic entity described by the letters *EHNB* is profoundly powerful. It is a name that represents and contains within itself the entire Great Table and all the angelic forces within it. *E* represents the entire the Elemental Tablet of Air, *H* the Elemental Tablet of Water, *N* the Elemental Tablet of Earth, and *B* the Elemental Tablet of Fire.

In a real sense, the remaining sixteen letters all live inside *EHNB* in just the same way the sixteen court cards of the tarot live inside their aces. Put *E* under a microscope and see the letters *XARP*. Put *H* under a microscope and see *COMA*. Put *N* under a microscope and see *ANTA*. Put *B* under a microscope and see *ITOM*.

As we move right, the next column is *XCAI*, whose letters represent the four Air subangles of the four Elemental Tablets and all the resident angels inside the Air subangles. (XCAI would be the four princes of the tarot.)

*AONT* does the same for the Water subangles (queens of the tarot), *RMTO* for the Earth subangles (princesses of the tarot), and *PAAM* for the Fire subangles (kings of the tarot).

Now are you starting to see the power resident in the Tablet of Union? If we were to call EXARP, HCOMA, NANTA, and BITOM archangels of the elements, then we would have to say that EHNB is the archangel of archangels of the elements. The Tablet of Union is a *Great Table* you can put in your briefcase, but EHNB is a *Tablet of Union* you can put in your pocket.

The Tablet of Union and the four Elemental Tablets are activated and penetrated in vision by intoning one or two of the first eighteen calls in the angelic tongue. I give details showing how this is done in appendix II, but here is a brief overview:

The first two calls are dedicated to the Tablet of Union exclusively and are never used to call or visit the angels of the Elemental Tablets.

The next four calls (three through six) deal with the angels of the individual letters of EXARP, HCOMA, NANTA, and BITOM, and/or are used to activate and penetrate the *native subangles* of the Elemental Tablets. (A native subangle is the subangle of an Elemental Tablet that represents the same element as the Elemental Tablet—e.g., the Air Subangle of the Air Tablet, the Water Subangle of the Water Tablet.)

The next twelve calls (seven through eighteen) are used to activate and penetrate the remaining three subangles of the Elemental Tablets. How these calls are allotted to the various subangles is an exercise in routine hermetic logic.

As I mentioned earlier, it is not necessary for you to have elaborate or expensive models of the Elemental Tablets and the Tablet of Union in order to perform Enochian magick. But it is important that you have a good understanding of them and have the equipment “installed” in your mind. When I work with the angels of the Elemental Tablets or the Tablet of Union, I simply have my four colored Elemental Tablets (positioned as they appear in the reformed Great Table) on a table before me and place my small Tablet of Union on the top of them in the center.

Now on to the business of actually doing Enochian vision magick.

## CHAPTER TWENTY-SEVEN

# Elemental Workings, Temple Openings, and Addressing the Hierarchies

*Sylphs and Gnomes and Undines too,*

*Salamanders beckon you …*

—“THEME FROM MOUNT OREAD”[111]

Why on earth would anyone wish to call upon an angel of the elements? What can a salamander (Fire elemental) do for me? When does an undine (Water elemental) come in handy? Does a sylph (Air elemental) really look like Tinkerbell? Are gnomes (Earth elementals) really grumpy? Is exploration of the elements a necessary prerequisite to higher magical workings?

As I wrote in the prologue, the question of, “why magick?” is one that is not easily answered. The supreme goal of the magician is spiritual enlightenment and liberation of the soul. Do I expect to accomplish that end through the aid of elemental spirits?

Not directly. But the elementals are a part of my world, a part of my being. They move within me and around me. They dwell among themselves in their infinite number, ratios, and proportions. “Know Thyself” was chiseled above the doors of the ancient temples of initiation. How can I know myself when the mysteries of the elements of my own heart and soul remain undiscovered?

Enochian elemental magick is not a matter of calling up a spirit to command it to do a job for you, to cause the girl next door to fall in love with you, to bewitch your neighbor's cow, or to kill an enemy at a distance. Instead, when you visit an Enochian elemental angel in vision, you are exploring a specific aspect of creation, a highly specialized area of which the angel is the visual and metaphoric embodiment. You see things the way they *are* in that narrow quadrant of the universe. Once armed with the insights these spiritual specialists can provide, you are better prepared to know how to go about causing the girl next door to fall in love with you or bewitching your neighbor's cow. (I understand that killing at a distance is less satisfying than one might imagine.)

Does this really help the magician? First and most obviously, it broadens his or her understanding of how the spirit world is the subjective and underlying reality of the objective world. Just as the educated and seasoned traveler is better equipped than the novice to understand rewards and pitfalls of world travel, a magician experienced with elemental work is endowed with a greater understanding of existence. That in and of itself is a spiritual reward.

But more than that, each willed encounter with the angels of the elements activates, readjusts, and rebalances the magician's own internal elemental components. Like the computer user who periodically defragments the hard drive of his or her computer in order to make things to run more efficiently, the magician is changed and (hopefully) improved with every thoughtful and seriously examined elemental encounter.

At our Monday night magick class, we've developed a series of simple questions we first ask every angel we call from an Elemental Tablet. Just as we would not expect any two computer hard drives to be fragmented in exactly the same way, no two magicians should expect the exact same answers to these questions. Here are a few of them. The first questions are the simplest yet most important:

- What is your name? (Confirm you have who you've called.)
- What is your nature?

The next questions deal with how the angel is perceived by the human senses:

- What is your color?
- What is your sound (musical note, if possible)?
- How do you feel to the human touch?
- What do you taste like?
- How do you smell?

The next questions deal with how the angel makes itself known to us through our thoughts and emotions:

- How do I express you through emotions?
- In what form of images and ideas are you most revealed to me?
- When are you most manifest in my daily life?

Other questions could concern things more specific to one's own personal magical issues, but I think you get the picture.

Now that we know a little more about why to practice Enochian elemental magick, let's look at how to do it. It is likely that my opinion on this subject will be slightly at odds with a number of practicing Enochian magicians. It is even more certain to receive condemnation by legions of others who don't actually perform Enochian magick but instead enjoy speculating how Enochian magicians should operate.

Dee and Kelley contacted the angels by praying. Boy, did they pray! There is nothing in the surviving records that suggests that they performed banishing rituals, drew pentagrams or hexagrams in the air, made knocks or magical gestures, or called upon the strings of classic qabalistic Hebrew divine names from the sephiroth of the Tree of Life. The operating procedures of the Golden Dawn and Crowley, however, do all those things and more.

Here is an example of a Golden Dawn–style temple opening appropriate for working with the Elemental Table of Earth. It is a ceremony that incorporates ritual components from the GD's neophyte degree, the grade that represents Malkuth, the tenth and lowest sephirah on the Tree of Life. As you can see, the ritual invokes the qabalistic hierarchy of divine names, archangels, and angels traditionally attributed to Malkuth and the element Earth.

### The Opening of the Temple in the Grade of 1° = 10□

*Give the Sign of the God SET fighting.*

*Purify with Fire and Water, and announce*

“The Temple is cleansed. ”

*Knock.*

“Let us adore the Lord and King of Earth! Adonai ha Aretz, Adonai Melehk, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!”

*Sprinkle Salt before Earth tablet.*

“Let the Earth adore Adonai!”

*Make the Invoking Hexagram of Saturn.*

*Make the Invoking Pentagram of Spirit Passive and pronounce …*

“AHIH AGLA NANTA”

*Make the Invoking Pentagram of Earth, and pronounce …*

“ADNI MLK.” And Elohim said: “Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!”

*Make the Sign of Taurus.*

“In the Name of Auriel, great archangel of Earth, Spirits of Earth, adore your Creator!”

*Make the Cross.*

> "In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!"
>
> *Sprinkle water before Earth Tablet.*
>
> "In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!"
>
> *Cense the Tablet.*
>
> "In the name of ICZHIHA, great king of the North, Spirits of Earth, adore your Creator! In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked."
>
> *Knock. 4444—333—22—1*

For many modern Enochian magicians, rituals such as this qabalistically formatted degree opening ceremony are perfect vehicles for establishing the proper elemental environment in which to operate. For years they were an indispensable part of my operating procedure as well. I discontinued, however, about ten years ago.

As we myopically focus on the fascinating intricacies of different magical systems, we often forget the big picture and the fact that we have only one universe to play with. There is no such thing as a separate qabalistic magick universe, or a separate Solomonic magick universe, or a separate Enochian magick universe. These various systems simply oblige us to view the same universe from different angles. Granted, when we look from differing points of view, we see certain similarities. After all, it's the same universe. There are certain to be recognizable landmarks. But we can't expect the structure of one system's point of view to neatly match or define the other.

It is my opinion that the spiritual forces inherent in Enochian magick are expressed units of living consciousness that reflect a uniquely structured and organized point of view of the universe—one that the communicating angels obliged Dee and Kelley to build from scratch. It is a perfect, self-referential system of looking at things that cannot be expected to be consistently compatible with other self-referential systems.

With all due respect to the knowledgeable and eloquent magicians who created the above temple opening, I believe that (unless your sensitivities as a magical artist demands it) most of it is completely unnecessary in order for you to properly activate an Elemental Tablet and effectively address the hierarchy of angels who rule the angel you may wish to contact. The use of the various pentagrams and the hexagram, the assumption of a Samo-Thracian elemental god-form, the invocation of the various names of the Hebrew deity and traditional angels, and the recitation of Bible verses are all tried-and-true magical methods to access the elemental world of Earth, but they are tools used in *another* kind of magical system—a system that views the magical universe from a slightly different angle, music played using a different scale of notes.

Please don't misunderstand me. Qabalistic temple openings such as the one above work effectively enough for Enochian elemental operations. But what makes them work, in my opinion, is not the pentagrams, Hebrew god names, or Bible verses. They work because, nestled within the ramblings and tossing about of salt and water, the magician is required to recognize and address by name the spiritual forces of the elements as they are uniquely organized and expressed in the Enochian magick system. In our example above, those names are Nanta (the great angel of Earth from the Tablet of Union), Mor, Dial, Hctga (the Three Great Secret Names of God from the Elemental Tablet of Earth), and Iczhiha (the king of the Elemental Tablet of Earth). The hierarchy of high elemental forces that the *other* magical system calls Adonai ha Aretz, Adonai Melehk, Malkuth, the Rose of Sharon, and the Lily of the Valley—everything the *other* system calls forth by means of pentagrams, gestures, and Bible verses—are all wrapped up and neatly addressed in the Enochian system in the names Nanta, Mor, Dial, Hctga, and Iczhiha.

If you conclude that my thoughts on this subject have some merit, I encourage you to customize for yourself a simply formatted little speech that addresses by name and in proper order the various angelic personages of the hierarchies of each Elemental Tablet. I will outline my address to the hierarchies at the end of this chapter. But first, let's discuss what the proper procedure for an elemental working might be.

# DuQuette's Protocol for Enochian Elemental Vision Magick

The lower the angel you wish to contact is in the hierarchy of the Elemental Tablet, the more superior angels there are above it who must be named and addressed. Therefore, for our example I will use Adre, a lowly servient angel found under the arms of the Calvary cross of the Fire Subangle of the Elemental Tablet of Fire. (See chapter twenty-three, figures 71 through 79.)

## I. Preliminaries

Before embarking on any formal magical operation it is helpful, indeed necessary, to feel good about oneself. Therefore, I always recommend that the magician first bathe, dress in clean clothing, and operate in a clean and uncluttered space. It is also wise to formally purify and banish the area before operating. These preliminary ceremonies can be as simple or as elaborate as you feel necessary. I always begin with a simple Lesser Banishing Ritual of the Pentagram that I've customized to reflect my own taste and spiritual proclivity. A classic version if the pentagram ritual can be found at the beginning of appendix I.

I next perform the Ceremony of Preparation that is outlined in chapter one and appendix I of this book. I consider this ritual an Enochian magick temple opening par excellence. I believe it serves to purify, banish, and consecrate both the temple and the magician in a manner that is in harmony with the universe as perceived by the Enochian angels. It also establishes and sanctifies the magical environment for the black mirror or scrying stone.

## II. The Call(s)

A complete list of the angels of all four Elemental Tablets, together with their traditional duties, can be found in appendix IV.

In order to contact any angel from an Elemental Tablet, one need first activate the tablet by intoning the proper call or calls in the Enochian tongue. The calls and the key to their use can be found in appendix II.

Only one call is necessary if your target angel resides in the Great Central Cross (one of the Three Great Secret Names of God, a senior, or a king). Also, only one call is necessary if your target angel resides in the *native* subangle of the Elemental Tablet (e.g., the Fire Subangle of the Fire Tablet, the Water Subangle of the Water Tablet, etc.). But if your target angel resides in a non-native subangle (e.g., the Earth Subangle of the Water Tablet, the Air Subangle of the Fire Tablet, etc.), you must also recite an additional call assigned specifically to the subangle.

Our target angel, Adre, resides in the native subangle (Fire Subangle of the Fire Tablet), so we need only recite the sixth call (see appendix II).

Reciting the sixth call switches on the power of the Elemental Tablet of Fire, as it were, and puts it in standby mode to await more specific actions from the magician.

## III. Addressing the Hierarchy

Whether you feel it or not,[112] your recitation of the sixth call has put you in an altered state of consciousness. Magically speaking, you are now present within the environment of the Element Tablet of Fire. You have awakened the spiritual forces of the tablet, and they are waiting to see if you are worthy of their attention. If you can convince the spirits of the tablet that you know where you are and how you got there, they will acknowledge you as a natural citizen of their well-ordered magical universe. Once you've established rapport with its superiors, the target angel will have no choice but to be compliant and ready to open its mysteries to you.

You prove your worthiness by remembering your manners and addressing by name the angels who reign over your target angel. In the case of a servient angel like Adre, the hierarchy is essentially the whole cast of characters. Starting from the top we have:

1. The Supreme Name of Fire from the Tablet of Union: *Bitom*.
2. The Three Great Secret Names of God of the Elemental Tablet of Fire: *Oip, Teaa, Pdoce*.
3. The name of the king of the Elemental Tablet of Fire: *Edlprna*.
4. The names of the six planetary seniors of the Elemental Tablet of Fire: *Aaetpio, Adoeoet, Alndvod, Aapdoce, Arinna*, and *Anodoin*.
5. The first god name of the Fire subangle: *Rzionr*.
6. The second god name of the Fire subangle: *Nrzfm*.
7. And finally, the name of our target servient angel: *Adre*.

If the target angel is higher on the hierarchical ladder, there are fewer names to include in your little speech. For example, to call a senior, you only need to use the names in steps 1, 2, and 3 before calling on the name of the target senior. If your target angel is the king of the Elemental Tablet, you only have to use the names in steps 1 and 2.[113]

And what about the kerubic angels who, as we learned earlier, have a separate hierarchy that skips the god names of the subangle?

In the case of the Fire subangle of the Elemental Tablet of Fire, simply replace the name in step 5 with the name of the god Kerub (*Pziza*) and replace the name in step 6 with the name of the Kerub (*ZiZa, iZaZ, ZaZi*, or *aZiZ*).

## IV. Calling Your Target Angel

Repeat out loud the name of the target angel, Adre, several times. State why you have called it; ask your questions and/or make your requests, then sit quietly and scry. If necessary, repeat the call to induce a deeper state of mind. If you wish, have a tape recorder running and describe your vision as it unfolds. Don't tire yourself. Conclude your visionary business at the first signs of fatigue. Thank the angel and formally close the session with a banishing ritual of your choice.

## V. Write It All Down

Immediately transcribe everything into your magical journal. I mean *everything*: the date and time, weather conditions, astrological aspects (if you know them and care about such things). Even if you think there is nothing to report, write that down, along with your thoughts of why things might not have worked.

## Sample of a Hierarchical Invocation

The invocation below is what I currently use to acknowledge and invoke the hierarchy of the Elemental Tablet. I will provide the English translation of it first so you will know what it is saying. You may easily customize your own by referring to an Enochian dictionary.[114]

With the Elemental Tablet before me, I utter each angel's name and I wave my wand over the squares that spell it.

> I invoke and move thee, O thou, Spirit (name of target angel).
>
> And being exalted above you in the power of the Most High, I say unto you come forth and obey!
>
> In the name of (Supreme Name from the Tablet of Union; e.g., Exarp, Hcoma, Nanta, or Bitom);
>
> and in the name of (the Three Great Secret Names of God of the Elemental Tablet),
>
> and in the name of (the name of the king of the Elemental Tablet),
>
> and in the name of (the names of the six seniors of the Elemental Tablet),
>
> and in the name of …,
>
> and in the name of…,
>
> and in the name of … (as many names in hierarchy as necessary),
>
> I invoke and move thee, O thou Spirit (name of target angel).

Here is the same invocation in the Enochian angelic language:

> Ol vinu od zacam, Ils gah (name of target angel).
>
> Od lansh vors gi Iad, gohus pugo ils niiso od darbs!
>
> Dooiap (Supreme Name from the Tablet of Union),
>
> od dooiap (the Three Great Secret Names of God),
>
> od dooiap (the name of the king),
>
> od dooiap (the names of the six seniors),
>
> od dooiap …,
>
> od dooiap …,
>
> od dooiap … (as many names in hierarchy as necessary),

Ol vinu od zacam, Ils gah (name of target angel).

## CHAPTER TWENTY-EIGHT

# Aethyric Workings

> *Everything in heaven and earth is connected to everything in heaven and earth.*
>
> *Everything in heaven and earth is the reflection of everything in heaven and earth.*
>
> *Everything in heaven and earth contains the pattern of everything in heaven and earth.*
>
> *Look hard enough at anything and you will eventually see everything.*
>
> —RABBI LAMED BEN CLIFFORD[115]

In order to more easily understand what follows, I ask that you turn back to chapter eighteen and refer to the columns in figure 63.

Right up until the last day of the Enochian period, Dee and Kelley believed that the thirty Aires (column I) were simply the numbered segments of creation that organized in groups of three[116] the ninety-one parts of the earth. Furthermore, they believed that the ninety-one divinely appointed names of the parts of the earth (column IV) were merely the angelic language names for the geographic areas of the earth named in column III. But in his final communication of July 13, 1584, the angel Ilemese revealed that the thirty Aires had names and a certain connection with the nineteenth call. As we saw in chapter twenty-five, this concept appeared to confuse and irritate Dee, who seemed comfortable with merely identifying the Aires by their sequence number.

Even though there is very little in the surviving material to suggest the thirty Aires are anything other than containers for the parts of the Earth, many modern magicians believe they carry a more profound significance. Indeed, it appears to me that this is an excellent example of modern magicians picking up the football where Dee and Kelley dropped it and running with it for a very big touchdown. The basic idea is this.

In keeping with the most fundamental hermetic and qabalistic axiom, "As above, so below," the *micro*cosmic world (the physical universe and humanity) is the reflection of a heavenly *macro*cosmic world of divine consciousness. So too, the thirty Aires containing the ninety-one parts of the earth are the microcosmic reflection of thirty Aethyrs, or heavens, that surround and enclose the four Watchtowers of the Great Table in thirty heavenly spheres, like layers of a glass onion.

Like the ten sephiroth and the twenty-two paths on the Tree of Life, the thirty Aethyrs can be viewed as emanations of divine consciousness. The thirtieth or lowest Aethyr would represent a level of divine consciousness that is so low that it has almost descended into matter. The first or highest Aethyr would represent the pure and undifferentiated mind of Deity.

Using this model, the ninety-one parts of the earth (column IV of figure 63) have their counterparts in the Aethyrs, and the divine names of the parts of the earth (e.g., Pascomb for Syria) also serve as the names of angelic governors, who, in groups of three, inhabit the thirty Aethyrs. The only exception to this is the thirtieth Aethyr, Tex, which has four governors.

There is a great temptation among modern practitioners to project this thirty-Aethyr model upon classic schema of the qabalistic Tree of Life with its ten sephiroth and twenty-two paths that also represent levels of consciousness. Some magicians go so far as to suggest the thirty Aethyrs can simply be divided by three into ten units and superimposed upon the ten sephiroth of the Tree. I wish I could believe things were as simple as that, but, as I wrote in the previous chapter, the classic qabalistic and Enochian models oblige us to view the same universe from different angles.

Aleister Crowley gave perhaps the most comprehensible way of viewing the relationship of the thirty Aethyrs and the Tree of Life:

> It is to be remarked that the last three æthyrs have ten angels attributed to them, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three æthyrs with the remaining twenty-seven as their Malkuth.[117]

The angels Crowley is referring to are the governors of the Aethyrs. Because Tex contains four governors instead of three, Crowley considered the last three Aethyrs (Tex, Rii, and Bag) as a set containing ten governors who could be projected on a Tree of Life (see figure 86).

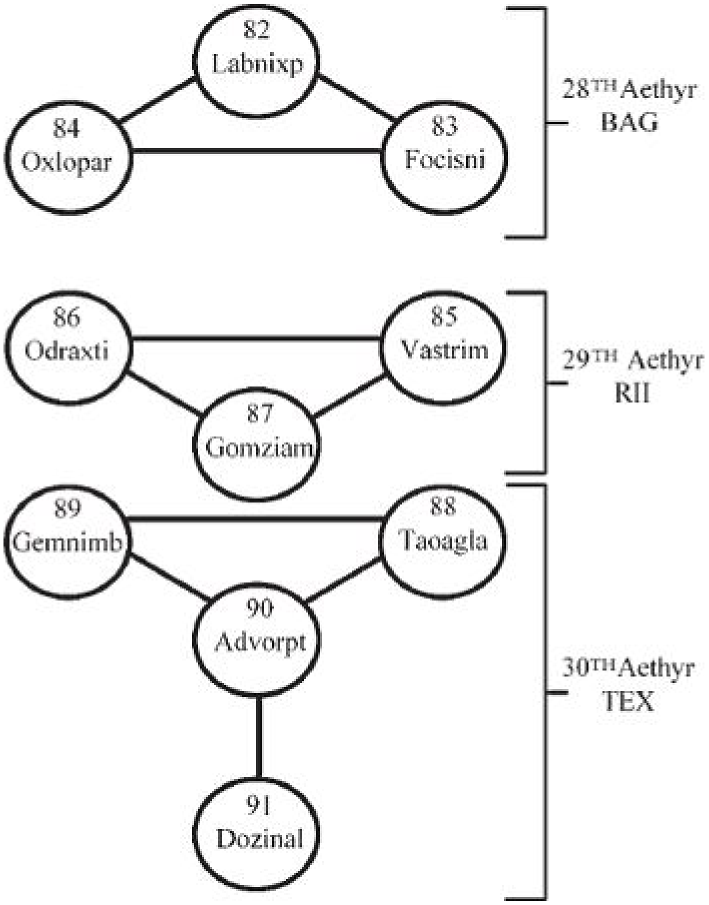

82
Labnixp
84
Oxlopar
83
Focisni
28TH Aethyr
BAG
86
Odraxti
85
Vastrim
87
Gomziam
29TH Aethyr
RII
89
Gemnimb
88
Taoagla
90
Advorpt
91
Dozinal
30TH Aethyr
TEX

*Figure 86: The first (lowest) set of governors (of the thirtieth, twenty-ninth, and twenty-eight Aethyrs) projected on a single Tree of Life*

He then posited that this entire Tree of Life becomes the Malkuth (the tenth and lowest sephirah) of a higher Tree of Life made up of the nine governors of the next three Aethyrs (Zaa, Des, and Vti), which, in turn, become the Malkuth of the next three Aethyrs, and so on all the way to the top.

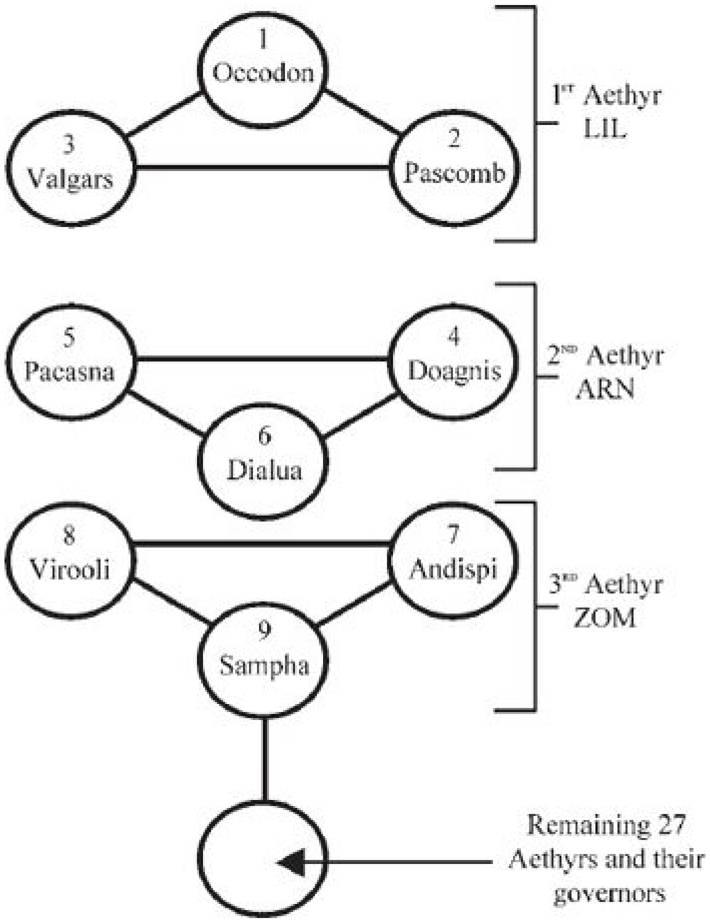

1
Occodon
2
Pascomb
3
Valgars
1ST Aethyr
LIL
4
Doagnis
5
Pacasna
6
Dialua
2ND Aethyr
ARN
7
Andispi
8
Virooli
9
Sampha
3RD Aethyr
ZOM
Remaining 27
Aethyrs and their
governors

*Figure 87: The last (heghest) set of governors (of the first, second, and third Aethyrs) with the remaining twenty-seven Aethyrs and their governors encapsulated in a master Malkuth*

You may or may not resonate with Crowley's view on this subject. Still, it is not unreasonable to compare the thirty Aethyrs to the sephiroth of the Tree of Life, especially when we understand both of them to be levels of personal initiation. This is precisely how Aleister Crowley viewed them. His systematic scrying of the Aethyrs as he walked across the North African Sahara in 1909 are chronicled in his visionary masterwork, *The Vision & the Voice*, a text I believe should be studied by anyone interested in Enochian aethyric vision work.

While I certainly am not yet ready to compare my aethyric adventures with those of Crowley's, I have on multiple occasions engaged in a systematic exploration of the Aethyrs. I have, on a number of occasions, scryed each Aethyr, starting with number thirty, Tex, and worked my way to number one, Lil. Even my Monday night magick class is obliged to now and again undergo thirty weeks of scrying the Aethyrs.

Am I suggesting that we all actually achieve the sublime levels of consciousness represented by the higher Aethyrs? Of course I am not. But most of us receive provocative and highly personal visions, especially in the lower Aethyrs. That is because the lower Aethyrs represent levels of consciousness that we visit all the time in the natural course of daily life—in dreams, reveries, ecstasies, even deliriums. Even as I write these words, I am probably dipping into the lower Aethyrs as my memory and imagination conjure images that help me crystallize ideas I can put into words on the page. (I probably spent my entire senior year of high school staring into space and cruising in the lower Aethyrs!)

As the magician moves upwards through the Aethyrs, he or she progressively breaks into higher and higher levels of consciousness. If we are prepared for this new territory, our visions are characterized by a certain spontaneity and lucidity. However, when we begin to get out of our depth—when we haven't yet achieved the level of consciousness necessary to take the next step—our visions become murky and forced, as if we were watching it through a glass darkly. When this happens, the vision is usually characterized by a clear message announcing in no uncertain terms that we have not completely penetrated the Aethyr.

But that is not a bad thing. In fact, it is exactly what we want to happen, because we then know where we are on the initiatory ladder. Moreover, we have a chance of knowing what it is we need to do (or, more accurately, we will know who we need to become) to take the next step in our initiatory career. Allow me to illustrate with a hypothetical example.

Let's say you've resolved to systematically scry all thirty Aethyrs, one per night, from thirty to one, over a one-month period. Each night after your scrying session, you dutifully record in your journal the details of your vision. Everything is going along nicely until you attempt to penetrate in vision the fifteenth Aethyr, Oxo. You recite the nineteenth call in the proper manner and call for the three governors of Oxo (Tahando, Nociabi, and Tastoxo; see figure 63 column IV).

As the vision begins, three angels appear in the mirror, crystal, or your mind's eye, and march in a circle around you so that you cannot move in any direction. They will not respond to your questions or vouchsafe a proper vision. When something like this happens, you know that your present level of consciousness (your personal initiatory grade) is not refined enough to penetrate, let alone appreciate, the next Aethyr. It's as though you are a radio receiver not yet equipped to pull in higher broadcast frequencies. In order for you to do so, you will need to upgrade your equipment by raising your level of consciousness.

You will need to undergo an initiatory experience that will turn you into a more refined visionary traveler. And, as in all initiations, there is an obstacle that needs to be overcome. This obstacle can be anything from a psychological issue to a personal demon or character flaw. In order to conquer it, you might need just a tiny illumination concerning life, or a magical shift of focus, or to successfully achieve a more profound meditative state or trance.

You won't need to look far to discover what this obstacle is. It should be right there in your magical diary, in the record of the last Aethyr you could successfully penetrate.

Somewhere in that vision there is a message telling you what it is you must do in order to take the next step in your spiritual journey through the heavens. It is sublimely simple and personal. It makes Enochian aethyric magick, in my opinion, a far more effective and user-friendly method of magical self-transformation than guided meditations or qabalistic pathworkings.

The method I use is straightforward. After performing a banishing and the Ceremony of Preparation, I simply recite the nineteenth call using the name of the particular Aethyr I wish to visit. Then I repeat the names of the three governors of the Aethyr until the vision begins.

The vision is usually characterized by the appearance of one or more of the governors, who stand ready to answer my inquiries and demonstrate the nature of the Aethyr. As in elemental workings, I try not to tire myself, and afterward make a detailed record of my experiences in my diary.

A complete list of the governors is found in chapter eighteen, in column IV of the table designated figure 63, and in appendix II, figure 90.

## Epilogue

# In the Middle of the Night

> *Isn't it enough to see that a garden is beautiful without having to believe that there are fairies at the bottom of it too?*
>
> —DOUGLAS ADAMS

It's 3:15 a.m. For the last few days, I have arranged to sleep through the afternoon heat of an unseasonably hot late summer so that I may write undisturbed in the cool peace and quiet of the wee hours. This book of magick has taken me much longer to complete than I anticipated. Did I say “complete”? It's a well-worn cliché that a writer never finishes a work, but merely abandons it. I've finally come to the place where I'm ready to abandon this book. For as slim as it is, it might be hard for you to believe that it has dominated my life for nearly three years. My publisher expected it in their hands over a year ago, and for their patience I am profoundly grateful.

This is far from the end of the material, however. I've worked hard and long on the appendices, which for the practicing Enochian magician will likely become the most worn and dog-eared section of the book.

I must confess that my attitudes concerning Enochian magick have changed many times in the thirty years it has been part of my life. My respect for the magical art form, however, has never diminished and has continued to grow unabated. I feel like the musician who is moved to tears by listening to a great symphony, but who can play only a few tunes himself and those only moderately well.

Perhaps you will never choose to make Enochian magick a part of your spiritual repertoire. Perhaps you will. In either case, as I abandon this book, it is my sincerest hope that I have been able to help you in some small measure attune your magical ear to the music of the spheres.

Adieu.

## Appendix I

# The Ceremony of Preparation

The magician purifies and banishes the temple as he or she has skill to do so. Below is a standard version of the Lesser Banishing Ritual, a ceremony used by many modern magicians.

Touching the forehead, say, *Ateh* (“Unto Thee”).

Touching the breast, say, *Malkuth* (“the Kingdom”).

Touching the right shoulder, say, *ve-Geburah* (“and the Power”).

Touching the left shoulder, say, *ve-Gedulah* (“and the Glory”).

Clasping the hand upon the breast, say, *le-OLAHM, AMEN* (“to the Ages, Amen”).

Turning to the east, make the banishing pentagram (that of Earth) with the wand. Say, *IHVH* (“Ye-ho-wau”).

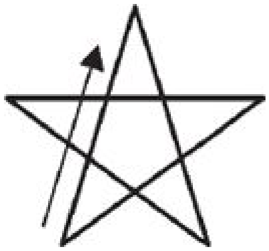


*Figure 88: Banishing pentagram (Earth)*

Turning to the south, again draw the pentagram but say, *ADNI* (“Adonai”).

Turning to the west, again draw the pentagram but say *AHIH* (“Eheieh”).

Turning to the north, again draw the pentagram, but say *AGLA* (“Agla”).

Extend the arms in the form of a cross say:

*Before me Raphael,*
*Behind me Gabriel,*
*On my right hand, Michael,*
*On my left hand, Auriel,*
*For about me flames the pentagram*
*And in the column stands the six-rayed star.*

Touching the forehead, say, Ateh (“Unto Thee”).

Touching the breast, say, Malkuth (“the Kingdom”).

Touching the right shoulder, say, ve-Geburah (“and the Power”).

Touching the left shoulder, say, ve-Gedulah (“and the Glory”).

Clasping the hand upon the breast, say, *le-OLAHM, AMEN* (“to the Ages, Amen”).

# The Ceremony of Preparation

## The Temple

The Holy Table is set in the middle of the room upon a carpet of red silk. Four small versions of the Sigillum Dei Aemeth rest under the table legs. In the center of the Holy Table rests the Sigillum Dei Aemeth surrounded by the seven Ensigns of Creation. All are covered and draped by a red silk cloth with gold tassels at the corners. The black mirror or scrying crystal is placed upon the covered Sigillum. The Ring and Lamen are at hand upon the covered table.

A chair is positioned before the table so that the face of the scryer may be reflected in the mirror. The chair must also rest upon the red silk carpet. When operating at night or in a dimly lit room, one or two candles can also be place upon the covered Holy Table.

## The Ceremony

After banishing, the magician sits down and prays:

> Teach me (O creator of all things) to have correct knowledgeand understanding, for your wisdom is all that I desire. Speakyour word in my ear (O creator of all things) and set your wisdom in my heart. Amen.

The magician picks up the Ring and prays:

> Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

The magician picks up the Lamen and prays:

> Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

The magician recites seven complete rounds of the chant of the Holy Table's Perimeter Letters. If possible, the magician traces with the wand the covered letters he or she is chanting:

> Pa Med Fam Med Drux Fam Fam Ur Ged Graph Drux Med
> Graph Graph Med Med Or Med Gal Ged Ged Drux.

> Pa Drux Un Tal Fam Don Ur Graph Don Or Gisg Gon Med
> Un Ged Med Graph Van Ur Don Don Un.
>
> Pa Drux Ur Ur Don Ur Drux Un Med Graph Graph Med Med
> Graph Ceph Ged Ged Ur Mals Mals Fam Un.
>
> Pa Gon Med Un Graph Fam Mals Tal Ur Pa Pa Drux Un Un
> Van Un Med Un Gon Drux Drux Ur.

The magician chants seven rounds of the twelve letters of the Holy Table's central square:

> Med Gon Gisg, Don Ur Van, Ur Don Ur, Med Med Graph.
> Med Don Ur Med, Gon Ur Don Med, Gisg Van Ur Graph.

The magician chants one round of the names of the forty-nine angels upon the Sigillum Dei Aemeth:

> Galas Gethog Thaoth Horlωn Innon Aaoth Galethog
>
> Zaphkiel Zedekiel Cumael Raphael Haniel Michael Gabriel
>
> E(l) Me Ese Iana Akele Azdobon Stimcul
>
> I Ih Ilr Dmal Heeoa Beigia Stimcul
>
> S Ab Ath Izad Ekiei Madimi Esemeli
>
> E An Ave Liba Rocle Hagonel Ilemes
>
> Sabathiel Zadkiel Madimiel Semeliel Nogahel Corabiel Lavanael

Finally, the magician quietly whispers the Holy Names of the Round Table of Nalvage. First the angel names of the corners:

> luah lang sach urch

Then the god names of the four continents:

> Iad moz zir—iad bab zna—iad sor gru—iad ser osf.

The magician then proceeds to the business at hand—calling an angel of an Elemental Tablet or scrying an Aethyr.

When the magician's work is done, he or she dismisses the spirit with thanks and prays:

> Thy Name be mighty, O God, which canst open the veil whereby Thy All-Powerful Will may be opened unto men. Power, Glory, and Honor be unto Thee, For Thou art the same God of all things, and art life eternal. Amen.

## Appendix II

# The Enochian Calls (Keys)

*The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work.*

—ALEISTER CROWLEY[118]

## Invocations?

Enochian magick as developed by the Golden Dawn and widely practiced today uses the first eighteen calls to activate the Elemental Tablets and contact the resident angels. However, in the hectic last days of the Enochian period, Dee was instructed in several places to write his own invocations. It remains unclear to me whether or not the angels were suggesting that additional "homemade" invocations were to be created as appendages to the calls. What *is* clear to me, after more than a quarter century of practical application, is the fact that the calls by themselves (with only the briefest of additional verbiage to awaken target angels and their hierarchy) serve admirably as the only invocations a magician needs.

Naturally, if it appeals to your magical sense of art to compose additional invocations to utter before and/or after the call, I encourage you to do so.

# Pronunciation

You will probably be very surprised at how little time I spend on this subject. In fact, I am very tempted to simply paraphrase Rabbi Ben Clifford's heretical comment about the Hebrew language and tell you bluntly, “There is no such thing as correct Enochian pronunciation!” On a few occasions, the communicating angels gave Dee and Kelley suggestions as to how certain words are pronounced. But, by and large, we modern magicians are left to our own devices as to how to push these awkwardly constructed words out of our mouths.

Dee notated the words of the calls in columns. The left column contained the Enochian word in all uppercase letters—*PIRIPSOL*, for example. The right column contained the word in upper-and lowercase letters, which split the word into syllables and characterized certain letters as if to suggest pronunciation: *Pe ríp sol*. Sometimes the translation of the word appeared in a center column: “of the heavens.”

The Golden Dawn and Crowley use a pronunciation method that they felt rolled more fluidly off the tongue. This method obliged the magician to insert a natural Hebrew vowel sound after every Enochian consonant. For example, the word *butmon* (meaning “mouth”) would be pronounced, “but-a-mon-u.” This is wonderful for words such as this one, giving it an almost Italian lilt. But things get a little crazy when in comes to the letter *z*, which the English currently pronounce as “zed” and in Dee and Kelley's day was pronounced “zod.”

The angels did on occasion instruct Dee when and when not to use “zod,” but its universal application to a language that uses the letter *z* very often becomes, in my opinion, laughably cumbersome. Using the Golden Dawn pronunciation method, the simple, one-syllable Enochain word *zims* (“clothing”) becomes the unwieldy, four-syllable “zod-I-me-zod.” You tell me which rolls off the tongue better.

The most obvious alternative to the GD pronunciation is simply sounding out the words as they are written (which appears to be what the angels generally wanted Dee and Kelley to do). For the last fifteen years, this is what I have done, and it is what I recommend to students who are learning Enochian magick. Before that, however, I used the GD/Crowley pronunciation method and was perfectly happy with it. In fact, I still use the Italian sounding method when I recite the first and second calls because I have them memorized and they hold a special place in my heart.

Both methods work just fine. In fact, any sincere effort on the part of the magician to sound out the words as they appear in the call works. Some of the best group scrying sessions I have experienced have followed the most horribly butchered recitations of the calls. It's as though the Enochian angels (like the French) appreciate any attempt on your part to speak their language. I often use the example of a mouse. If a mouse hopped up on your shoe and squeaked, you'd just shoo it away. But if it hopped up on your shoe and started to talk to you in your native tongue, you'd be impressed. You wouldn't even care if it spoke with a thick accent!

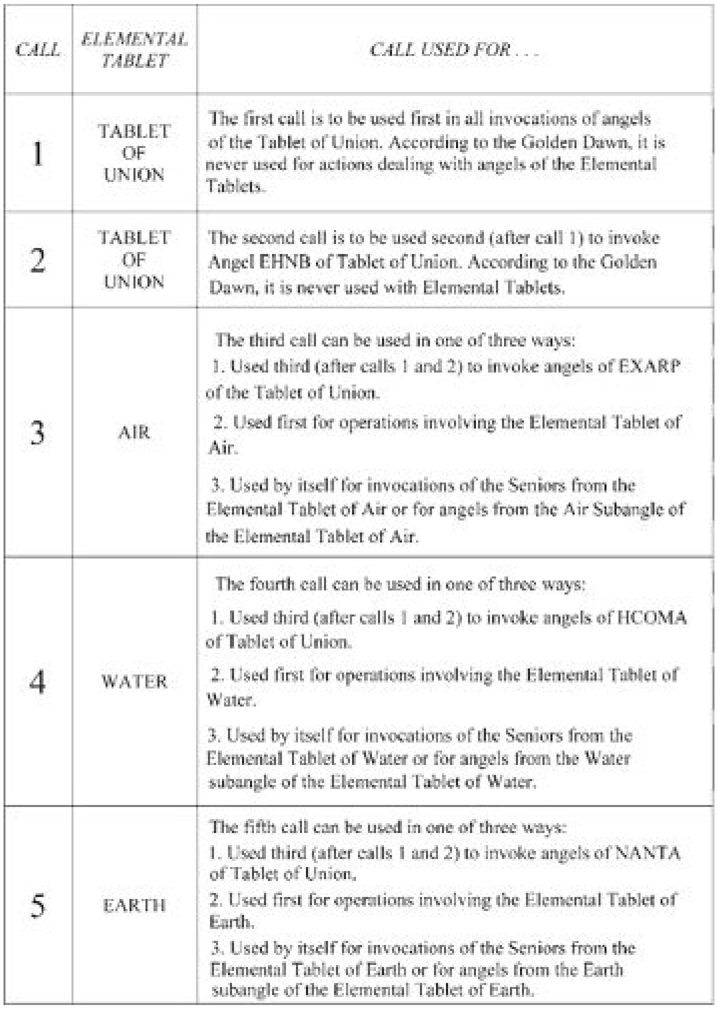
I have tried to present the calls below as close as possible to the original spelling, breaks, letter characterization, and punctuation. The English translation that follows each call is generally punctuated in the same way as the Enochian.

## The Calls, the Tablet of Union, and the Elemental Tablets

According to the Golden Dawn, Crowley, and many modern Enochian magick practitioners, the first eighteen calls activate the Tablet of Union, the Elemental Tablets, and the hierarchy of angels resident in the tablets in a very specific (and demonstrably logical) manner. Although the Dee and Kelley source material does not support this arrangement, it has become the foundation of a remarkably workable system. This table is the key to their use.

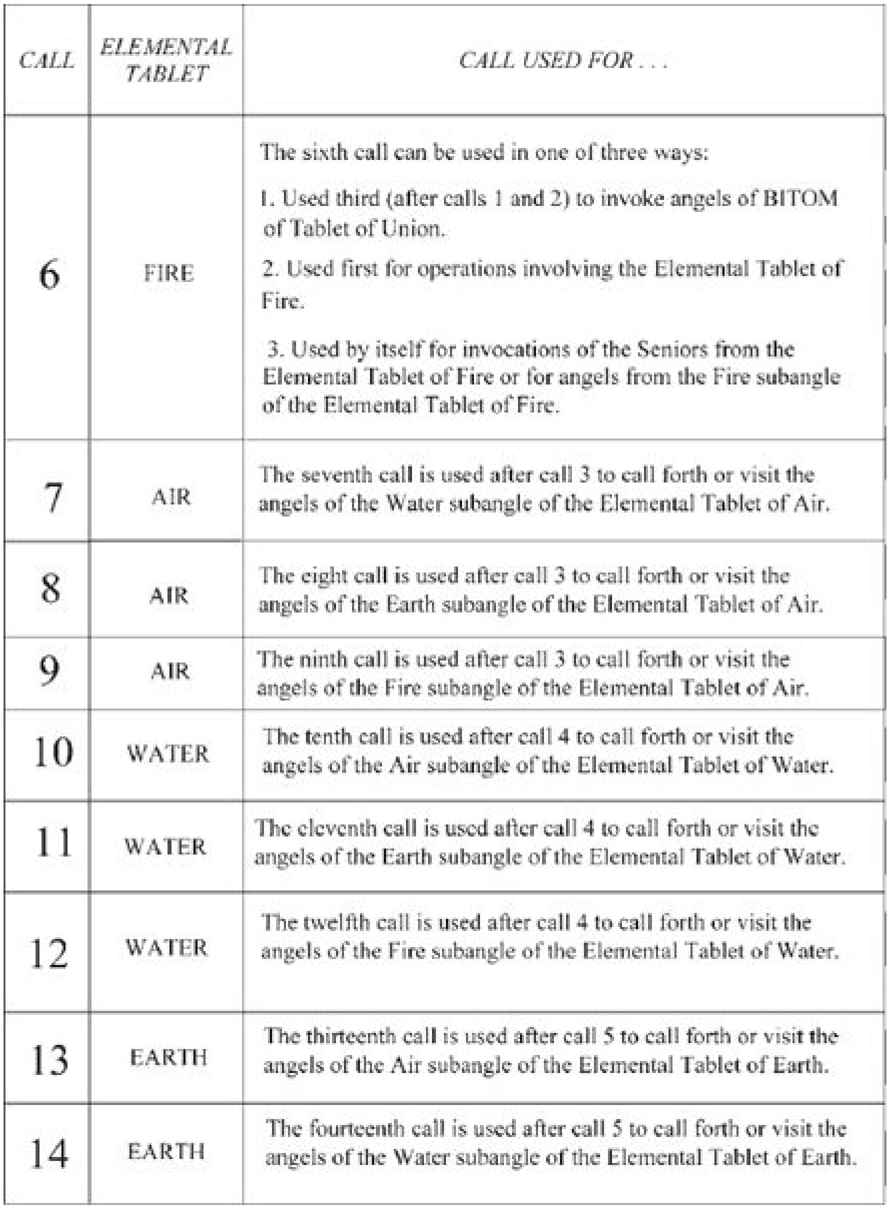
## The First Call

Ol sonf vorsg, gohó Iad balt lansh calz vonpho, sobra z-ol ror i ta nazpsad Graa ta Malprg Ds hol-q Qa-a nothóa zimz, Od commah ta nobloh zien: Soba thil gnonp prge aldi Ds urbs óbôleh grsam: Casarm ohoréla cabá pir Ds zonrensg cab erm Iadnah. Pïlah farzm od znrza adna od gono Iädpil Ds hom od tóh, Soba Iaod Ipam Ul Ipâmis, Ds lóhôlo vep zomd Poamal od bogpa aäi ta piap piamos od vaoan: ZACARe c-a od ZAMRAM: odo cicle Qaa: zorge, lap zirdo noco MAD: Hoath Iaida.

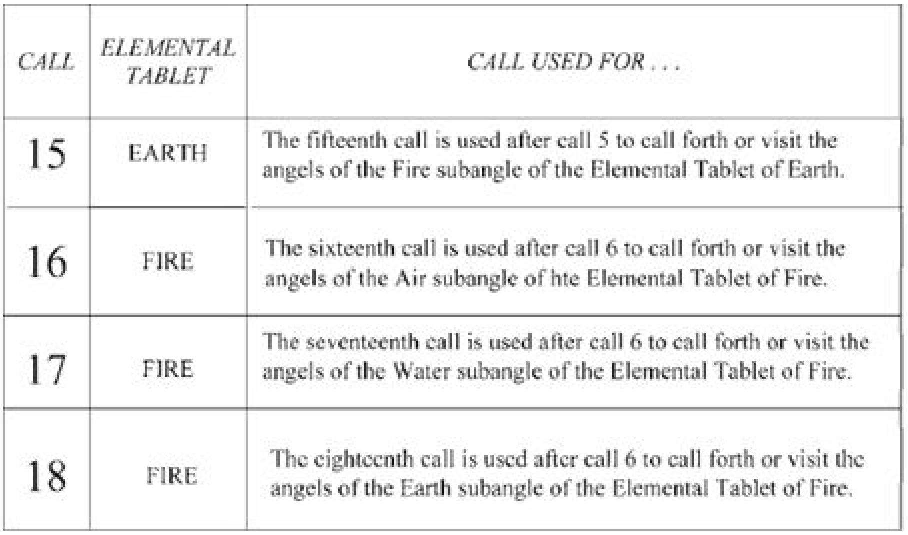


| *CALL* | *ELEMENTAL TABLET* | *CALL USED FOR . . .* |
|---|---|---|
| 1 | TABLET OF UNION | The first call is to be used first in all invocations of angels of the Tablet of Union. According to the Golden Dawn, it is never used for actions dealing with angels of the Elemental Tablets. |
| 2 | TABLET OF UNION | The second call is to be used second (after call 1) to invoke Angel EHNB of Tablet of Union. According to the Golden Dawn, it is never used with Elemental Tablets. |
| 3 | AIR | The third call can be used in one of three ways:<br>1. Used third (after calls 1 and 2) to invoke angels of EXARP of the Tablet of Union.<br>2. Used first for operations involving the Elemental Tablet of Air.<br>3. Used by itself for invocations of the Seniors from the Elemental Tablet of Air or for angels from the Air Subangle of the Elemental Tablet of Air. |
| 4 | WATER | The fourth call can be used in one of three ways:<br>1. Used third (after calls 1 and 2) to invoke angels of HCOMA of Tablet of Union.<br>2. Used first for operations involving the Elemental Tablet of Water.<br>3. Used by itself for invocations of the Seniors from the Elemental Tablet of Water or for angels from the Water subangle of the Elemental Tablet of Water. |
| 5 | EARTH | The fifth call can be used in one of three ways:<br>1. Used third (after calls 1 and 2) to invoke angels of NANTA of Tablet of Union.<br>2. Used first for operations involving the Elemental Tablet of Earth.<br>3. Used by itself for invocations of the Seniors from the Elemental Tablet of Earth or for angels from the Earth subangle of the Elemental Tablet of Earth. |

*Figure 89: Key to the calls*



| *CALL* | *ELEMENTAL TABLET* | *CALL USED FOR . . .* |
|---|---|---|
| 6 | FIRE | The sixth call can be used in one of three ways:<br>1. Used third (after calls 1 and 2) to invoke angels of BITOM of Tablet of Union.<br>2. Used first for operations involving the Elemental Tablet of Fire.<br>3. Used by itself for invocations of the Seniors from the Elemental Tablet of Fire or for angels from the Fire subangle of the Elemental Tablet of Fire. |
| 7 | AIR | The seventh call is used after call 3 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Air. |
| 8 | AIR | The eight call is used after call 3 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Air. |
| 9 | AIR | The ninth call is used after call 3 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Air. |
| 10 | WATER | The tenth call is used after call 4 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Water. |
| 11 | WATER | The eleventh call is used after call 4 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Water. |
| 12 | WATER | The twelfth call is used after call 4 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Water. |
| 13 | EARTH | The thirteenth call is used after call 5 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Earth. |
| 14 | EARTH | The fourteenth call is used after call 5 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Earth. |



| *CALL* | *ELEMENTAL TABLET* | *CALL USED FOR . . .* |
|---|---|---|
| 15 | EARTH | The fifteenth call is used after call 5 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Earth. |
| 16 | FIRE | The sixteenth call is used after call 6 to call forth or visit the angels of the Air subangle of hte Elemental Tablet of Fire. |
| 17 | FIRE | The seventeenth call is used after call 6 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Fire. |
| 18 | FIRE | The eighteenth call is used after call 6 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Fire. |

I reign over you, sayeth the God of Justice, in power exalted above the firmaments of wrath: in whose hands the Sun is as a sword and the Moon as a through-thrusting fire which measureth your garments in the midst of my vestures, and trussed you together as the palms of my hands: Whose seats I garnished with the fire of gathering and (which) beautified your garments with admiration: to whom I made a law to govern the holy ones and delivered you a rod with the ark of knowledge. Moreover you lifted up your voices and swear obedience and faith to him that liveth and triumpheth whose beginning is not, nor end can not be, which shineth as a flame in the midst of your palace and reignneth amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

# The Second Call

> Adgt v-pa-âh zongom fa-á-ip sald viv L sobam Iál-prg I-zâ-zaz pi-ádph, Casarma abramg ta talho paráclêda Q-ta lors-l-q turbs öoge Baltoh. Giui chis Lusd orri. Od micalp chís bia ózôngon. Lap noán trof cors ta ge, o-q manin Ia-í-don. Torzu góhel. ZACAR ca c-nó-qod: ZAMRAN micalzo: Od ozazm vrelp Lap zir Ioiad.

Can the wings of the winds understand your voices of wonder, O you the second of the first, whom the burning flames have framed within the depth of my Jaws, whom I have prepared as Cups for a wedding, or as the flowers in their beauty for the Chamber of righteousness. Stronger are your feet than the barren stone. And mightier are your voices than the manifold winds. For you are become a building such as is not, but in the mind of the All powerful. Arise, sayeth the First. Move therefore unto his Servants: Show yourselves in power: And make me a strong Seer: for I am of him that liveth forever.

## The Third Call

> Micma gohó Piad zir cómselh azien biab Os Lón-doh. Norz chis óthil Gigîpah, und-l chis tá pÛ-im: Q mos-pleh teloch Qui-i-n toltorg chis I-chis-ge, m ozíen dst brgda od torzul í-lí E ól balzarg od áâla Thiln os ne-tâ-ab dluga vomsarg Lonsa cap-mi-áli vors cla homil cocasb, fafen izízop od miinôag de gne-táab vaun na-ná-ê-el: panpir Malpirgi caósg Pild noan unalah balt od vooán. do-ó-i-ap MAD Gohólor gohús amiran. Micma Iehúsoz ca-cá-com od do-o-â-in noar mi-cá-olz a-aí-om. Casármg gohia: ZACAR, unîglag od Im-uâ-mar pugo plapli anánael Qáan.

Behold, sayeth your god, I am a Circle on whose hands stand 12 Kingdoms. Six are the seats of Living Breath, the rest are as sharp sickles: or the horns of death wherein the Creatures of ye earth are to are not, except mine own hand which sleep and shall rise. In the first I made you Stewards and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time, to the intent that from your highest vessels and the corners of your governments you might work my power: powering down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth. In the Name of the same your God, lift up, I say, your selves. Behold his mercies flourish and Name is become mighty amongst us. In whom we say: Move, Descend and apply your selves unto us, as unto the partakers of the Secret Wisdom of your Creation.

# The Fourth Call

> Othíl lasdi babâge od dorpha Gohól G-chisge avávâgo Cormp pd dsonf viv-di-v Casármi Oali Mapm Sobam ag cormpó c-rp-l Casarmg croódzi chis od vgeg dst capimáli chis Capimaon lonshin chis ta Lo Cla: Torgú Nor quasáhi, od F caósaga: Bagle Zirenáiad, Dsi od Apâla. Do-ó-â-ip Q-á-al ZACAR, od ZAMRAN Obelisong rest-el aaf Nor-mô-lap.

I have set my feet in the south and have looked about me, saying, are not the Thunders of increase numbered 33 which reign in the second Angle under whom I have placed 9639 Whom none hath yet numbered but one, in whom the second beginning of things are and wax strong, which also successively are the number of time: and their powers are as the first 456: Arise, you Sons of pleasure, and visit the earth: for I am the Lord your God, which is, and liveth. In the name of the Creator, Move and show yourselves as pleasant deliverers that you may praise him amongst the sons of men.

## The Fifth Call

> Sapáh zímii du-i-v od noas ta-qa-a-nis adroch dorphal Ca ósg od faonts péripsol tablior Casarm amipzi nazarth af od dlugar zizop z-lida caósgi toltórgi od z-chis esîasch L taviu od iaád thild ds peral hubar Peóal soba cormfa chis ta la vls od Q-có-casb. Ca niis od Darbs Q-á-as, Feth-ar-zi od blióra. ia-ial ednas cicles: Bágle? Geiad i L.

The mighty sounds have entered into the third Angle and are become as olives in the olive mount, looking with gladness upon the earth and dwelling in the brightness of the heavens as continual comforters, unto whom I fastened pillars of gladness 19 and gave them vessels to water the earth with her creatures and they are the brothers of the first and second and the beginning of their own seats which are garnished with continually burning lamps 69636 whose numbers are as the first, the ends and the contents of time. Therefore come you and obey your creation, visit us in peace and comfort. Conclude us as receivers of your mysteries: for why? Our Lord and Master is all One.

## The Sixth Call

> Gah s díu chis em micálzo pilzin sobam El harg mir babálonod obloc samvelg dlugar malprg arcaósgi od Acám canal sobólzar f-bliard caosgi od chis anétab od miam ta viv od d. Darsar sol-peth bien: Brita od zácam g-micálzo, sob-há-hath trían Lu-iá he odecrin MAD Q-a-a on.

The spirits of the 4th Angle are Nine, Mighty in the firmament of waters: whom the first hath planted a torment to the wicked and a garland to the righteous giving unto them fiery darts to vanne the earth and 7699 continual Workmen whose courses visit with comfort the earth and are in government and continuance as the second and the third. Wherefore hearken unto my voice: I have talked of you and I move you in power and presence, whose Works shall be a song of honor and the praise of your God in your Creation.

# The Seventh Call

> Raas isâlman paradiz oécrîmi aao ial-pîrgah qui-in enay butmon od inóas ni paradîal casarmg vgéar chirlan od zonac Luciftian cors to vaul zirn tol-hâ-mi Soba Londóh od miam chis tad o dés vmadêa od piblîar Othílrit od miám. Cnoquol Rit, ZACAR, ZAMRAN, oëcrimi Q-a-dah: od omicaolz aaîom Bagle papnor idlúgam lonshi od vmplif vgêgi Biglîad.

The East is a house of virgins singing praises amongst the flames of first glory wherein the Lord hath opened his mouth and they are become 28 living dwellings in whom the strength of man rejoiceth, and they are appareled with ornaments of brightness such as work wonders on all creatures. Whose Kingdoms and continuance are as the third and fourth strong towers and places of comfort, the seats of mercy and continuance. O you Servants of Mercy, Move, Appear, sing praises unto the Creator and be mighty amongst us. For to this remembrance is given power and our strength waxeth strong in our Comforter.

# The Eighth Call

> Bazmêlo i ta pirípson oln Nazâvábh ox casarmg vrán chis vgeg dsa-bramg baltôha gohó î-ad soba miam trian ta lól-cis Abaíuônin od aziágîer rior. Irgil chís da ds pá-â-ox busd Caósgo ds chis odípÛran téloâh cacrg O isâlman loncho od Vouéna carbaf. Niíso, Bagle aváuâgo gohón: Niíso, bagle mómâo siáîon od mábza Iad-oiás-mômar poilp. Niis ZAMRAN ciaofi caósgo od bliors od corsi ta a-brâmig.

The Midday the first is as the third heaven made of Hyacinth Pillars 26 in whom the Elders are become strong which I have prepared for my own righteousness sayeth the Lord whose long continuance shall be as bucklers to the stooping Dragons and like unto the harvest of a Widow. How many are there which remain in the glory of the earth, which are, and shall not see death until this house fall and the Dragon sink? Come away, for the Thunders have spoken: Come away, for the Crowns of the Temple and the coat of him that is, was, and shall be crowned are divided, Come, Appear to the terror of the earth and to our comfort and of such as are prepared.

# The Ninth Call

> Mi-ca-ôli bransg prgel napta ialpor (ds brin efáfâfe P vonpho oláni od obza: sobca vpâah chis tatan od tranan balye) alar lusda sobôln od chís hôlq Cnoquódi cial. vnál aldon mom caósgo ta las óllor gnay limlal: Amma chiis sobca madrid zchis, oöanôan chiis auíny drilpi caósgin od od butmôni parm zumvi Cníla: Daziz ethámz a-chíldao od mirc ózól chis pidiai collal vlcínin a-sóbam vcim. Bagle? Iadbáltoh chirlan par Niiso od ip ofafâfe Bagle acósasb icórsca vnig blior.

A mighty guard of fire with two-edged swords flaming (which have vials 8 of wrath for two times and a half: whose wings are of worm-wood and of the marrow of salt) have settled their feet in the West and are measured with their Ministers 9996. These gather up the moss of the earth as the rich man doth his treasure: Cursed are they whose iniquities they are, in their eyes are millstones greater than the earth, and from their mouths run seas of blood: their heads are covered with diamond, and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of righteousness rejoiceth in them! Come away, and not your Vials, for the time is such as requireth comfort.

## The Tenth Call

> Coráxo chis cormp od blans Lucal azíâzor pæb, Soba Lilônon chis virq op eôphan od Raclir maâsi bagle caosgi, ds ialpon dosig od basgim: od oxex dazís siâtris od salbrox cynixir fabôan Vnâl-chis coust ds dâox cocasg ol oánîo yor eors vóhim ol gizyax od math cocasg plosi molui ds pagêip Larag om droln matorb cocasb emna. L patralx yolci math nomig monons olôra gnay angêlard Ohio Ohio Ohio Ohio Ohio Ohio noib Ohio Caósgon Bagle madrid I, ziróp, chiso drilpa. Niiso crip ip nidâli.

The Thunders of Judgment and Wrath are numbered and are harbored in the North in the likeness of an oak, whose branches are Nests 22 of lamentation and weeping laid up for the earth, which burn night and day: and vomit out the heads of scorpions and live sulfur mingled with poison. These be The Thunders that 5678 times in the 24th part of a moment roar with a hundred mighty earthquakes and a thousand times as many surges. which rest not neither know any echoing time here. One rock bringeth forth 1000, even as the heart of man doth his thoughts. Woe, Woe, Woe, Woe, Woe, Woe, yea Woe be to the earth! For her iniquities is, was and shall be great. Come away: but not your noises.

# The Eleventh Call

> Oxiayal holdo od zirom O coráxo ds zildar raâsy, od vabzir comlîax od báhal, Niiso. salman telóch Ca-sár-man hol-q od ti ta z-chis soba cormf i ga. Niisa. Bagle abramg noncp. ZACARe ca od ZAMRAN. odo cicle qaá. Zorge lap zirdo noco Mad, Hoath Iaida.

The Mighty Seat groaned and they were 5 thunders which flew into the East, and the Eagle spake and cried with a loud voice, Come away. And they gathered themselves together in the house of death of whom it is measured and it is as they are, whose number is 31. Come away. For I have prepared for you. Move therefore, and show your selves. Open the Mysteries of your Creation. be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

# The Twelfth Call

> Nonci dsonf Babage od chis ob, hubíâo tibibp, allar atraâh od ef. drix fafen Mian ar E nay ovof soba dooâin aai i VONPH. ZACAR, gohus, od ZAMRAM, odo cicle Qaa. Zorge, Lap zirdo noco MAD, Hoath Iaida.

O you that reign in the South and are 28, the lanterns of sorrow, bind up your girdles and visit us. Bring down your train 3663 that the Lord may be magnified whose name amongst you is Wrath. Move, I say, and show yourselves, open the Mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

# The Thirteenth Call

> Napêai Babâgen dsbrin vx ooáôna lring vonph doâlim, eôlis ollog orsba ds chis affa. Micma isro MAD od Lon-shi-tox ds ivmd aai GROSB. ZACAR od ZAMRAN. odo cicle Qäa, Zorge, Lap zirdo Noco MAD, Hoath Iaïda.

O you swords of the South which have 42 eyes to stir up the wrath of sin, making men drunken which are empty. Behold the promise of God and his power which is called amongst you a Bitter Sting. Move and show your selves. Open the Mysteries of your Creation: be friendly unto me: for I am the servant of ye same your God, the true worshipper of the Highest.

# The Fourteenth Call

> Norómi bagíe pasbs oîad ds trint mirc ol thil dods tolham caósgo Homin, ds brin oroch Quar, Micma bial oîad aîsro tox dsivm aai Baltim. ZACAR od ZAMRAN. odo cicle Qäa. Zorge, Lap zirdo Noco MAD, hoath Iaïda.

O you sons of fury, the daughters of the Just, which sit upon 24 seats vexing all creatures of the earth with age, which have under you 1636, behold the Voice of God promise of him which is called amongst you Fury or Extreme Justice. Move and show your selves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God, the true worshipper of the Highest.

# The Fifteenth Call

> Ils tabâan Liálprt casarman vpaáhi chis darg dsoâdo caôsgi orscor ds ômax monasci Bæôuib od emetgis iaíâdix. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo noco MAD, hoath Iaïda.

O Thou the governor of the first flame under whose wings are 6739 which weave the earth with dryness which knowest of the great name Righteousness and the Seal of Honor. Move and show your selves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

# The Sixteenth Call

Ils viuíâlprt salman blat ds acroódzi busd od bliôrax balit, dsinsi caosg lusdan Emod dsom od tliob drilpa geh yls Madzilodarp. ZACAR od ZAMRAN, odo cicle Qöa, zorge, Lap zirdo noco MAD, hoath Iaída.

O Thou second flame the house of Justice which hast thy beginning in glory and shalt comfort the just, which walkest on the earth with feet 8763 that understand and separate creatures, great art Thou in the God of Stretch Forth and Conquer. Move and show your selves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

## The Seventeenth Call

> Ils dialprt soba vpâah chis nanba zixlay dodsih, od brint Faxs hubaro tustax ylsi, sobaíad I vónpôvnph, Aldon daxil od toá-tar. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo Noco MAD hoath Iaïda.

O Thou third flame whose wings are thorns to stir up vexation, and hast 7336 lamps living going before thee, whose God is Wrath in Anger, gird up thy loins and harken. Move and show yourselves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

# The Eighteenth Call

> Ils Micaólz Olprit ialprg Bliors ds odo Busdir oîad ouôars caósgo, Casarmg Laíad erán brints casâsam, ds ivmd á-q-lo adóhi MOZ od maóffas, Bolp comobliort pambt. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo Noco MAD, hoath Iaïda.

O Thou mighty Light and burning flame of comfort which openest the glory of God to the center of the earth, in whom the Secrets of Truth 6332 have their abiding, which is called in thy kingdom JOY and not to be measured, be Thou a window of comfort unto me. Move and show your selves, open the Mysteries of your Creation, be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

## The Call of the Thirty Aethyrs

The nineteenth call is used to open each of the thirty Aethyrs. Only the name of the Aethyr itself (the third word in the first sentence) is changed.

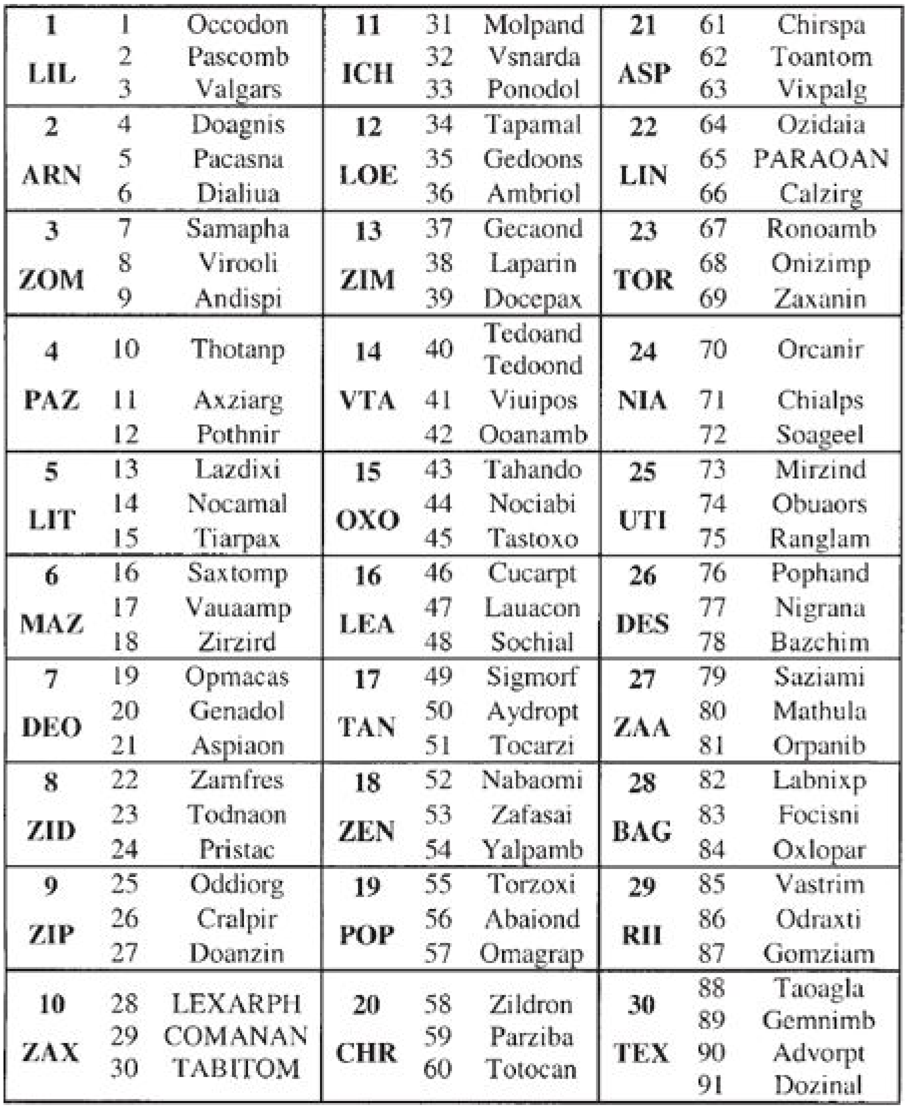
Each Aethyr (with the exception of the thirtieth) is inhabited by three governors, who could be considered personifications of the nature of the Aethyr. I believe that after you recite the call and before you settle down to scry, it is important to pronounce, vibrate, or otherwise incorporate the names of the governors in a brief invocation.

The names of the Aethyrs and their governors are listed in figure 90. If you wish to incorporate the sigils of the governors (the symmetrical characters) for visualizations or to create talismans, the sigils can be found in chapter eighteen, in column VI of figure 63.

## The Nineteenth Call

> Madriax dspraf [name of Aethyr, e.g., *TEX, RII*, or *BAG*] chis Micaólz saánir Caósgo, od físis balzizras Iaída, nonca gohúlim, Micma adoían MAD, Iáod bliorb, sabaooáôna chis Lucíftîas perípsol, ds abraássa noncf netáâib Caósgi od tilb adphaht dámploz, toóat noncf gmicálzôma Lrásd tófglo marb yárry IDOIGO od torzulp iáodaf gohól, Caósga tabaord saánir od christéós yrpóil tióbl, Busdir tilb noaln paid orsba od dodrmni zylna. Elzáptilb parmgi perípsax, od ta qurlst booapiS. Lnibm ovcho symp, od Christéos Agtoltorn mirc Q tióbl Lel. Ton paombd dilzmo aspian, Od christêos ag L tortorn parach asymp, Cordziz dodpal od fifalz Lsmnad, od fargt bams omaóas, Conísbra od auâuox tonug, Orscatbl noâsmi tabges Levithmong, unchi omptilb ors. Bagle? Mooóah ol córdziz. L capîmao ixomaxip od cacócasb gsâa. Baglen pii tianta abábâlond, od faórgt telocvovim. Mádrîiax torzu oádriax orócha abóâpri. Tabáôri priáz artabas. Adrpan corsta dobix. Yolcam priazi arcoazior. Od quasb qting. Ripir paaoxt sagácor. vml od prd-zar cácrg Aoivéâe cormpt. TORZV, ZACAR, od ZAMRAN aspt sibsi butmôna ds surzas tia baltan. ODO cicle Qáa, od ozama plapli Iadnâmad.

O you heavens which dwell in the First Ayre are mighty in the parts of the Earth, and execute the Judgment of the Highest, to you it is said, Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens, which provided you for the government of the Earth and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the providence of Him that sitteth on the Holy Throne, and rose up in the beginning saying: the Earth let her be governed by her parts and let there be division in her, that the glory of her may be always drunken and vexed in it self. Her course, let it run with the heavens, and as a handmaid let her serve them. One season let it confound an other, and let there be no creature upon or within her the same, All her members let them differ in their qualities, and let there be no one creature equal with an other: the reasonable Creatures of the Earth let them vex and weed out one an other, and the dwelling places let them forget their names: the work of man, and his pomp, let them be defaced: his buildings let them become caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made Man. One while let her be known and an other while a stranger: because she is the bed of a Harlot, and the dwelling place of Him that is Fallen. O you heavens arise: the lower heavens underneath you, let them serve you! Govern those that govern: cast down such as fall! Bring forth with those that increase, and destroy the rotten! No place let it remain in one number: add and diminish until the stars be numbered! Arise, Move, and Appear before the Covenant of his mouth, which he hath sworn unto us in his Justice. Open the Mysteries of your Creation: and make us partakers of Undefiled Knowledge.



| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| **1**<br>**LIL** | 1 | Occodon | **11**<br>**ICH** | 31 | Molpand | **21**<br>**ASP** | 61 | Chirspa |
| | 2 | Pascomb | | 32 | Vsnarda | | 62 | Toantom |
| | 3 | Valgars | | 33 | Ponodol | | 63 | Vixpalg |
| **2**<br>**ARN** | 4 | Doagnis | **12**<br>**LOE** | 34 | Tapamal | **22**<br>**LIN** | 64 | Ozidaia |
| | 5 | Pacasna | | 35 | Gedoons | | 65 | PARAOAN |
| | 6 | Dialiua | | 36 | Ambriol | | 66 | Calzirg |
| **3**<br>**ZOM** | 7 | Samapha | **13**<br>**ZIM** | 37 | Gecaond | **23**<br>**TOR** | 67 | Ronoamb |
| | 8 | Virooli | | 38 | Laparin | | 68 | Onizimp |
| | 9 | Andispi | | 39 | Docepax | | 69 | Zaxanin |
| **4**<br>**PAZ** | 10 | Thotanp | **14**<br>**VTA** | 40 | Tedoand<br>Tedoond | **24**<br>**NIA** | 70 | Orcanir |
| | 11 | Axziarg | | 41 | Viuipos | | 71 | Chialps |
| | 12 | Pothnir | | 42 | Ooanamb | | 72 | Soageel |
| **5**<br>**LIT** | 13 | Lazdixi | **15**<br>**OXO** | 43 | Tahando | **25**<br>**UTI** | 73 | Mirzind |
| | 14 | Nocamal | | 44 | Nociabi | | 74 | Obuaors |
| | 15 | Tiarpax | | 45 | Tastoxo | | 75 | Ranglam |
| **6**<br>**MAZ** | 16 | Saxtomp | **16**<br>**LEA** | 46 | Cucarpt | **26**<br>**DES** | 76 | Pophand |
| | 17 | Vauaamp | | 47 | Lauacon | | 77 | Nigrana |
| | 18 | Zirzird | | 48 | Sochial | | 78 | Bazchim |
| **7**<br>**DEO** | 19 | Opmacas | **17**<br>**TAN** | 49 | Sigmorf | **27**<br>**ZAA** | 79 | Saziami |
| | 20 | Genadol | | 50 | Aydropt | | 80 | Mathula |
| | 21 | Aspiaon | | 51 | Tocarzi | | 81 | Orpanib |
| **8**<br>**ZID** | 22 | Zamfres | **18**<br>**ZEN** | 52 | Nabaomi | **28**<br>**BAG** | 82 | Labnixp |
| | 23 | Todnaon | | 53 | Zafasai | | 83 | Focisni |
| | 24 | Pristac | | 54 | Yalpamb | | 84 | Oxlopar |
| **9**<br>**ZIP** | 25 | Oddiorg | **19**<br>**POP** | 55 | Torzoxi | **29**<br>**RII** | 85 | Vastrim |
| | 26 | Cralpir | | 56 | Abaiond | | 86 | Odraxti |
| | 27 | Doanzin | | 57 | Omagrap | | 87 | Gomziam |
| **10**<br>**ZAX** | 28 | LEXARPH | **20**<br>**CHR** | 58 | Zildron | **30**<br>**TEX** | 88 | Taoagla |
| | 29 | COMANAN | | 59 | Parziba | | 89 | Gemnimb |
| | 30 | TABITOM | | 60 | Totocan | | 90 | Advorpt |
| | | | | | | | 91 | Dozinal |

*Figure 90: Aethyr/gobernor table*

Appendix III

# The Geographical Location of the Ninety-one Parts of the Earth Named by Man, as Detailed in JohnDee's *Liber Scientiae Auxilii Et Victoriae Terrestris*[119]

**by Robin E. Cousins**

*Liber Scientiae Auxilii* et Victoriae Terrestris, which forms part of Sloane Manuscript 3191, provides the details necessary to operate a system of magic, by which the magician can discover

> 'how to compare … [the] divisions of provinces according to the Divisions of the Stars, with the Ministry of the Ruling Intelligences, and Blessings of the Tribes of Israel, the Lots of the Apostles, and Typical Seals of the Sacred Scripture, [so that he] shall be able to obtain great and prophetical oracles, concerning every region, of things to come.'[120]

On Wednesday 23 May 1584, while in Krakow, John Dee and Edward Kelley received from the Spirit Nalvage the names of ninety-one regions and provinces of the physical world, as defined by man. At this time America was no longer considered to be a group of islands; but Australia had yet to be discovered and the search for the North-West Passage had just commenced. The names of the ninety-one parts relate to the Ptolemaic ancient world of about AD 150 with some additions. The Spirit Nalvage explains:

> 'Notwithstanding the Angel of the Lord appeared unto Ptolemie, and opened unto him the parts of the Earth: but some he was commanded to secret: and those are Northward under your Pole. But unto yon, the very true names of the World in her Creation are delivered.'[121]

The list is not altogether satisfactory. Dee, who was well-versed in geography, had not heard of some of the places and even Nalvage said, 'Here are 15, which were never known in these times … The rest are'. Many of the strange locations are indeed in the Polar Regions, which were uncharted at the time. In fact, a considerable Arctic land mass was believed to exist and was featured on sixteenth century maps. Nevertheless, locations for this region are desirable and there are many areas in the extreme north, whether land or sea, which can be covered by the descriptions. The belief of a south polar continent (Tolpam, Part 58) was not inaccurate, a location which can usefully extend to Australasia which was undiscovered at the time.

Two points emerge at the end of the communication relating to known lands not included in the list. Firstly, when Dee asks of ‘Polonia, Moschovia, Dania, Hibernia (Ireland), Islandia, and so of many others’, Nalvage replies: ‘Polonia and Moscovia, are of Sarmatia (Russia); Denmark, Ireland, Frizeland, Iseland, are of Britain: And so it is of the rest.’[122] Does this imply that Brytania (Part 61) can be used to gain access to lands not included within the ninety-one parts? Secondly, when Dee presses Nalvage as to which part governs ‘Atlantis and the annexed places, under the King of Spain called the West Indies’, Nalvage replies: ‘When these 30 appear, they can each tell you what they own. Prepare for tomorrows Action’. The communication is, therefore, incomplete. Unfortunately, ‘tomorrows Action’ never occurred, because Kelley believed Nalvage to have taken the descriptions from books, including Agrippa's *Occult Philosophy*, and refused to communicate further. ‘E. K. remained of his wilful intent’, noted a frustrated Dee. However, Onigap (Part 34) may refer to these lands and there is the possibly implied use of Brytania, as described above. Note that Dee held that the term ‘West Indies’ was very misleading and preferred to use ‘Atlantis’ instead of ‘America’, as a name for the new lands. Nevertheless, the additional thirty parts wait to be realised, which would bring the total of the parts of the Earth to 121. It is interesting to speculate, whether they would affect the design of the Great Table.

Dee bought Gerhard Mercator's *Universal Chart of the World* and the geographical work of Pomponius Mela to help him with his locations. He does not record his success. Ultimately, the advice of Nalvage in relation to Chaldei (Part 42) and Chaldea (Part 72) is the only way to establish the locations of the obscure and ambiguously described parts of the world: ‘You shall finde the difference of it, in practice’.

# The Ninety-One Parts of the World

Many of the locations are well-known. However, for the obscurer areas Dee's Spiritual Diaries (*Cotton Appendix XLVI, Parts 1 & 2,* published as *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee and Some Spirits*, edited by Meric Casaubon, 1659) are often the only guide. In these instances, supportive quotations are given. Other parts, especially those located by Kelley or Nalvage in the Far Orient or in the Arctic regions, are difficult to place on the world map today, as in Dee's time these regions were largely unexplored and uncharted.

1 **AEGYPTUS**: Egypt.

2 **SYRIA**: Southern Syria.

3 **MESOPOTAMIA**: Land between the Tigris and Euphrates rivers in Northern Iraq and North-East Syria.

4 **CAPPADOCIA**: Extensive province of Central Turkey, stretching from the Black Sea in the north to Cilicia (Part 14) in the south. The original territory, Cappadocia Proper, occupied the southern areas.

5 **TUSCIA**: Tuscany or Etruria, a province in Central Italy including Florence.

6 **PARVA ASIA**: Asia Minor, Anatolia or Asiatic Turkey.

7 **HYRCANIA**: Area south-east of the Caspian Sea in Iran.

8 **THRACIA**: Thrace includes Eastern Greece, Turkey in Europe, and Southern Bulgaria.

9 **GOSMAM**: According to Kelley, ‘Here appear great Hills, and veins of the Gold Mines appear: the men seem to have baskets of leather. This is one of the places under the Pole Artick.’

10 **THEBAIDI**: Thebes (Egypt) and surrounding area.

11 **PARSADAL**: Kelly, ‘Here the sun shineth fair.’ Most probably Pasargardae or Parsagarda (‘the habitation of the Persians’), the ancient capital of Parsa/Persis/Persia Proper or the modern Iranian province of Fars (Part 74). Parsagarda is located about 60 miles northeast of Shiraz.

12 **INDIA**: Includes Indian provinces along the Indus River, roughly present-day Pakistan and India West of the Ganges (India Intra Ganges).

13 **BACTRIANE**: Bactriana covers Northern Afghanistan and the southeast of the Turkmenistan, the River Amu Darya (Oxus) forming the northern boundary. For lands to the north of the river, see Sogdiana (Part 26).

14 **CILICIA**: Coastal country bordering the Mediterranean in South-East Turkey.

15 **OXIANA**: Alexandreia Oxiana, a town and its surrounding area on the Oxus River (Amu Darya) on the borders of Northern Afghanistan and Uzbekistan.

16 **NUMIDIA**: Eastern Algerian coastal district between Africa (Part 86) and Mauretania (Part 91).

17 **CYPRUS**: Cyprus.

18 **PARTHIA**: North-East Iran, to the south of Hyrcania (Part 7). The region has a common border with Turkmenistan.

19 **GETULIA**: The Western Sahara, south of Morocco, including Southern Algeria, Mali and the modern state of Mauritania.

20 **ARABIA**: Saudi Arabia.

21 **PHALAGON**: Dee: ‘I have never heard of it.’

**Kelley**: ‘It is toward the North, where the veines of Gold … appear … The men have things on their shoulders of beasts skins.’

Dee: ‘Groynland as I think’ (i.e. Greenland).

22 **MANTIANA**: This is Matiana or the Mattieni by Lacus Matianus, now Lake Urmia in North-Western Iran. The population is mainly Kurdish. Lake Van, approximately 200 miles west in Eastern Turkey, was once called Lake Mantiana.

23 **SOXIA**: Sacae/Sachia/Sakas approximates with Xinjiang Uygar or Sinkiang Uighur region, North-West China. It is also known as Chinese Turkistan.

Kelley: ‘People here appear of reddish colour.’

24 **GALLIA**: A ‘greater’ France with the Rhine forming the northern and eastern boundaries, thereby including Belgium, Luxembourg, and the Southern Netherlands.

25 **ILLYRIA**: At its greatest extent, Illyria included Central and Eastern Austria, Western Hungary or Transdanubia, the former Yugoslavia excluding Macedonia, Northern Bulgaria and Romania.

26 **SOGDIANA**: District between the rivers Amu Darya (Oxus) and Syr Darya (Jaxartes) including Uzbekistan, with the cities of Bokhara and Samarkand, and Western Tajikistan. Afghanistan is to the south, for which see Bactriana (Part 13).

27 **LYDIA**: Coastal region in Western Turkey.

28 **CASPIS**: Area to the south-west of the Caspian Sea in Iran.

29 **GERMANIA**: Includes modern Germany, Poland, the Czech Republic, Slovakia, and extends to the Italian border in the south, incorporating Switzerland and the Tyrol in Western Austria. In the north, Germania can include Denmark, Norway and Sweden, although Dee was told that Brytania (Part 61) could be used for Denmark, which at that time governed Norway as well.

30 **TRENAM**: Kelley: ‘Here appear Monkies, great flocks. The people have leather Coats, and no beards, thick leather, and Garthers … ‘

Nalvage: ‘These people are not known to you?’

Dee: ‘Are they not in Africa?’

Nalvage: ‘They be.’

Probably Teniam, a region on Jodocus Hondius's *World Map* (1608) straddling the Ivory Coast/Upper Volta/Ghana borderlands.

31 **BITHYNIA**: Black Sea coastal region in the north of Turkey, west of Paphlagonia (Part 40), including Istanbul (Asian side).

32 **GRAECIA**: Nalvage: ‘A great Citie, and the Sea hard by it.’

Dee: ‘Is not that great Citie Constantinople?’

Nalvage: ‘It is …’

Graecia is thus Istanbul, not Greece; for which use Achaia (Part 37).

33 **LICIA**: Lycia is a country on the south coast of Turkey or Anatolia.

34 **ONIGAP**: Kelley: ‘Here appear handsome men, in gathered tucked garments, and their shoes come up to the middle of their legs, of diverse coloured leather.’

Nalvage: ‘These be beyond Hispaniola.’

Kelley: ‘It is a low Countrey. Here appear great piles of Stones like St Andrews Crosses … There are on this side of it (a great way) a great number of dead Carkases …’

Nalvage: ‘It is beyond Giapan.’ (That is, beyond Japan across the Pacific to the Americas. Note that Onigap is an anagram of Giapon.)

Dee: ‘Then it is that land, which I use to call Atlantis.’

Nalvage: ‘They stretch more near the west.’

This can only be Mexico, particularly the Yucatan. Beyond Hispaniola(Haiti and Domenica) and west of ‘Atlantis’ or America is Central Mexico and the Yucatan, which is a low-lying peninsula. The people wore bright colours; the temples could resemble St Andrew's crosses; and, many people were slaughtered by the Spanish Conquistadores.

35 **INDIA MAJOR**: India Extra Gangem or India east of the Ganges, which includes all of South-East Asia.

36 **ORCHENY**: Nalvage: ‘A great many little Isles.’

Dee: ‘Do you mean the Isles of Orkney?’

Nalvage: ‘No.’

Dee: ‘They seem to be the Isles of Malacha.’

Dee is mistakenly thinking of the islands around Malaya (Malacha or Malacca) or even the Moluccas. The Orcheni were a people south of Chaldea (Part 72), living on or by islands in the marshlands of the lower Tigris and Euphrates.

37 **ACHAIA**: Southern Greece, including Athens and the Peloponnisos.

38 **ARMENIA**: Extensive region which, most comprehensively, stretches from the Euphrates in eastern Turkey to the Caspian Sea, thereby including Armenia and Azerbaijan.

39 **CILICIA (NEMROD)**: Nalvage: ‘You never knew this Cilicia. This is Cilicia where the Children of Nemrod dwell. It is up in the Mountains beyond Cathay.’ Probably Calatia, a region in this location featured on Emery Molyneux's terrestrial globe of 1592. It equates with the extreme north-eastern province of Russia by the Bering Straits, the Magandan Oblast. Cilicia in Turkey is Part 14.

40 **PAPHLAGONIA**: Black Sea coastal country in the north of Turkey.

41 **PHASIANA**: Mainly Kurdish region in Eastern Turkey, north of Lake Van, not to be confused with Phazania/Fezzan in Libya, for which see Garamantica (Part 45).

42 **CHALDEI**: The people of Chaldea (Part 72).

43 **ITERGI**: Nalvage: ‘… the people are yellow, tawney … They are to the south of the last Cilicians.’ This is possibly Mongolia, Manchuria (North-East China), and Korea. The name appears in this region on a terrestrial globe, dated 1492, of German geographer Martin Behaim (c.1459–1507).

44 **MACEDONIA**: Northern Greece and the Former Yugoslav Republic of Macedonia.

45 **GARAMANTICA**: Garamantes, a large area in Inner Africa, covering the Eastern Sahara, including the south of Libya (Fezzan), extreme South-Eastern Algeria, Niger and Chad.

46 **SAUROMATICA**: Sarmatia or European Russia.

47 **AETHIOPIA**: Includes Ethiopia south of Egypt and also the entire unknown African continent south of the Equator, which was known as Ethiopia Interior in Dee's time. Unexplored parts of Africa north of the Equator were known as Libya Interior.

48 **FIACIM**: Kelley: ‘Now he sheweth by the North Pole and the great Mountain.’

This is the North Pole. A great mountain was believed to exist at the Pole.

49 COLCHICA: Colchis roughly equates with the modern Republic of Georgia, located to the east of the Black Sea.

50 **CIRENIACA**: Cyrenaica, a Mediterranean coastal region of Eastern Libya.

51 **NASAMONIA**: Ill-defined north-eastern Libyan coastal district by the Gulf of Sirte in the west of Cireniaca (Part 50).

52 **CARTHAGO**: Carthage, Tunisia.

53 **COXLANT**: Nalvage: ‘It appeareth very Eastward.’

Kelley: ‘It is on high ground. There come four Rivers out of it, one East, another West, another North, and another South … Is this the Paradise that Adam was banished out of?’

Nalvage: ‘The very same.’

A discussion follows which does not help to locate Coxlant. The search for the Earthly Paradise, like the Eldorado, was the dream of early explorers. The four rivers are the Pison (The Persian Gulf?), Gihon (The Nile?), Hiddekel (Tigris), and Euphrates. The favourite location of Paradise was considered to be a little north of the confluence of the Tigris and Euphrates. However, other locations favoured sites further north in Mesopotamia and Armenia. Tibet could be another location. It is very easterly; on high ground; and the four rivers are the Mekong (east), the Indus (west), the Yangtze (north), and the Brahmaputra (south). Ultimately, however, the location of Coxlant or the Earthly Paradise must rest with the spirituality of the individual.

54 **IDUMEA**: Also called Edom, this is Southern Israel and Jordan.

55 **PARSTAVIA**: Actually Bastarnia, approximately Bessarabia or Moldavia to the east of Romania.

56 **CELTICA**: Nalvage: ‘It is that which you call Flandria, the Low Country.’

This is North-West France and Belgium, not Central Gaul which is usually known as Celtica.

57 **VINSAN**: Kelley: ‘Here appear men with tallons like Lions. They be very devils. There are five isles of them.’

Suggest the ancient kingdom of Wu-Sun, south of Lake Balkhash in Kazakhstan. The ‘isles’ could be communities near the lake.

58 **TOLPAM**: Kelley: ‘Under the South Pole.’ This is Antarctica and Australasia.

59 **CARCEDONIA**: Carchedonia or modern Tunisia.

60 **ITALIA**: Italy, including the Istrian Peninsula in Croatia.

61 **BRYTANIA**: The British Isles, Scandinavia, and possibly places not included in the 91 parts.

62 **PHENICES**: Phoenicia, approximately the Lebanon and Northern Israel.

63 **COMAGINEN**: Commagene, a land-locked district in Southern Turkey, bounded on the east by the Euphrates and on the south by Syria. Cilicia (Part 14) is to the west.

64 **APULIA**: Province in south-east Italy between the Apennines and the Adriatic, bounded on the south by Calabria or the ‘heel’ of Italy.

65 **MARMARICA**: North African coastal region straddling the Egyptian and Libyan border. The Nile forms the eastern boundary.

66 **CONCAVA SYRIA**: Hollow Syria, usually known as Coele Syria, now forms Northern Syria.

67 **GEBAL**: Later Byblos, now Jubayl, about twenty miles north of Beirut, Lebanon.

68 **ELAM**: Also known as Susiana, it is approximately the same as the modern Iranian province of Khuzestan at the north of the Persian Gulf, bordering Iraq and including Abadan.

69 **IDUNI**: Nalvage: ‘It is beyond Greenland.’

70 **MEDIA**: North-Western Iran, south of Caspis (Part 28) and Hyrcania (Part 7). Includes Teheran.

71 **ARIANA**: Eastern Iran, Pakistan west of the Indus, Southern Afghanistan.

72 **CHALDEA**: A tract of country in South Iraq running along the Euphrates from the Persian Gulf to Babylon (about 50 miles south of Bagdad). The Shamiya Desert forms the western boundary.

73 **SERICIPOPULI**: A people in Eastern Asia. Serica or Seres equates with China and the Far East.

74 **PERSIA**: Persis or Parsa, this is approximately the modern Iranian province of Fars. Located in South-West Iran and bounded on the west by the Persian Gulf, the province was the kernel of ancient Persia and includes the ancient cities of Parsagarda (Part 11) and Persepolis.

75 **GONGATHA**: Kelley: ‘Towards the South Pole.’

This is Gongala, an area to the south of Libya Interior by the Equator. In the sixteenth century Kelley's description is apt, but today the region equates with South Sudan.

76 **GORSIM**: Kelley: ‘Beares and Lions here.’

Most probably Chorazin/Korazim/Gorazim, an ancient site to the north of Lake Tiberias (Sea of Galilee), Israel, with the ruins of a black basalt synagogue. The place was condemned by Jesus and legend claims the Antichrist will be born there. Note also Chorasmia/Khorezm/Khiva, south-east of the Caspian Sea in Turkmenistan.

77 **HISPANIA**: Spain and Portugal.

78 **PAMPHILIA**: Southern Turkish coastal land, between Lycia (Part 33) and Cilicia (Part 14), forming a narrow strip of land around the Bay of Antalya.

79 **OACIDI**: This is Oasitae (‘… of the Oasis’), the oasis area west of the Nile, which includes the great oasis of the Oracle of Amon.

80 **BABYLON** or **BABYLONIA**: Region in Southern Iraq, extending north from the Persian Gulf between the Lower Tigris and the northeastern Arabian desert. Babylon, the capital, is about fifty miles south of Bagdad.

81 **MEDIAN**: Kelley: ‘It is much Northward.’

Note, however, Midian—the land of the Midianites by Sinai; or, even the people of Media (Part 70).

82 **IDUMIAN**: Kelley: ‘They are two Isles environed with an arm of the Scythian Sea, which goeth in at Maspi.’

Most probably the region to the north-east of the Aral Sea in the Kazakhstan. Suggest ‘Maspi’ is a corruption of the Aspisii Montes/Mons Aspisii, which shortened to M. Aspisii, distorts to Maspi. The mountains were supposedly located in this region, but in the sixteenth century much of this land and especially the far north of Siberia or Scythia was Terrae Incognita. Mercator's map of North-East Asia, which is dated 1569, shows a hypothetical arm of the Scythian Sea (Laptev and East Siberian seas) almost reaching to the north-east of the Aral Sea with the M. Aspisii nearby. The Aspisii Scythea were the people dwelling to the west of the mountains and to the north of the River Jaxartes (Syr Darya). Note also, however, the Arimaspi detailed in Part 88 below. The Maspii, a noble Persian tribe, are too far south to be considered.

83 **FELIX ARABIA**: Arabian Red Sea coastlands, particularly the south-western areas, including the Yemen.

84 **METAGONITIDIM**: The Metagonitae were a people living in Tangiers and the surrounding area. The district forms the west of Mauretania (Part 91) or modern Northern Morocco.

85 **ASSYRIA**: Eastern Iraq between the Tigris and the Iranian border.

86 **AFRICA**: Mediterranean coastal region of Libya, including Tripoli and the modern province of Tripolitania, but excluding the eastern part, for which see Cireniaca (Part 50) and Nasamonia (Part 51). The region also includes the eastern Algerian coastlands and the Algerian/Tunisian border. This is not the continent of Africa.

87 **BACTRIANI**: The people of Bactriana (Part 13).

88 **AFNAN** or **AFRAN**: Kelley: ‘Here appear people with one eye in their head, seeming to be in their breast, towards the Equinoctial.’

Dee: ‘I remember of people called Arimaspi.’

Dee is confused here, as the Arimaspi (‘the one-eyed’) were a people on the left bank of the Middle Volga, north of the Caspian Sea. The Afran are the people Ptolemy called the Aphricerones, located just north of Equatorial Africa in North Zaire. The ancient scholars considered that all the southern parts of Africa were uninhabitable (as with many unexplored lands) and populated with strange beasts. Herodotus included in his conjectures on unknown Africa descriptions of peoples with ‘one eye in the breast instead of the usual head’, which must be the people referred to.

89 **PHRYGIA**: Large province in Central Turkey. Greater Phrygia was bounded on the east by Cappadocia (Part 4).

90 **CRETA**: Crete.

91 **MAURITANIA** or **MAURETANIA**: Morocco and the north Algerian coastlands, not to be confused with the modern state of Mauritania, which is located further south and for which see Getulia (Part 19).

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# Appendix IV

# Angels of the Elemental Tablets

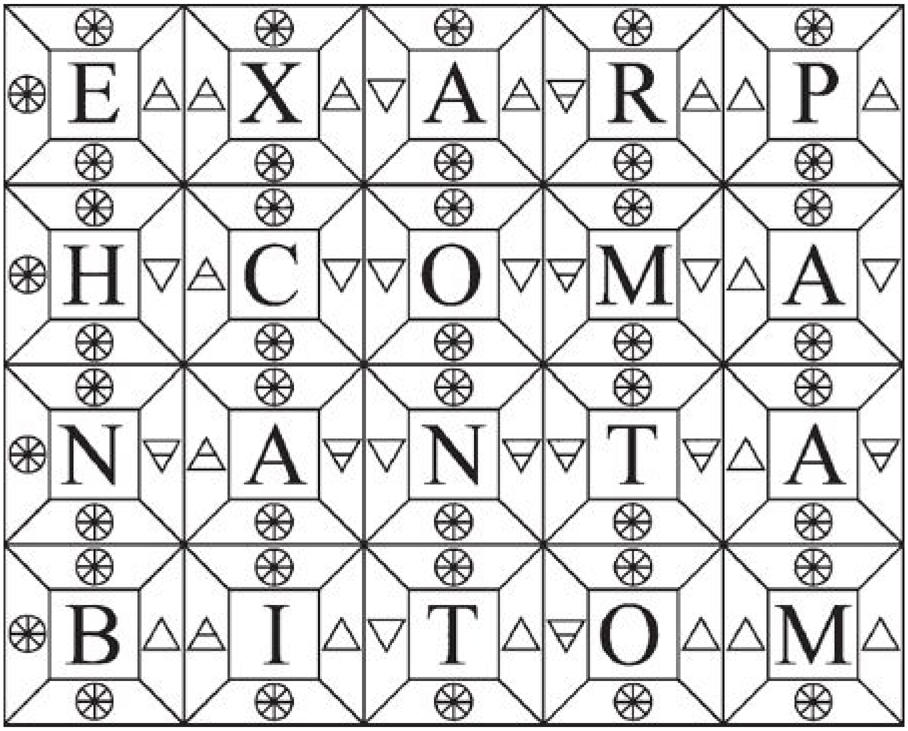
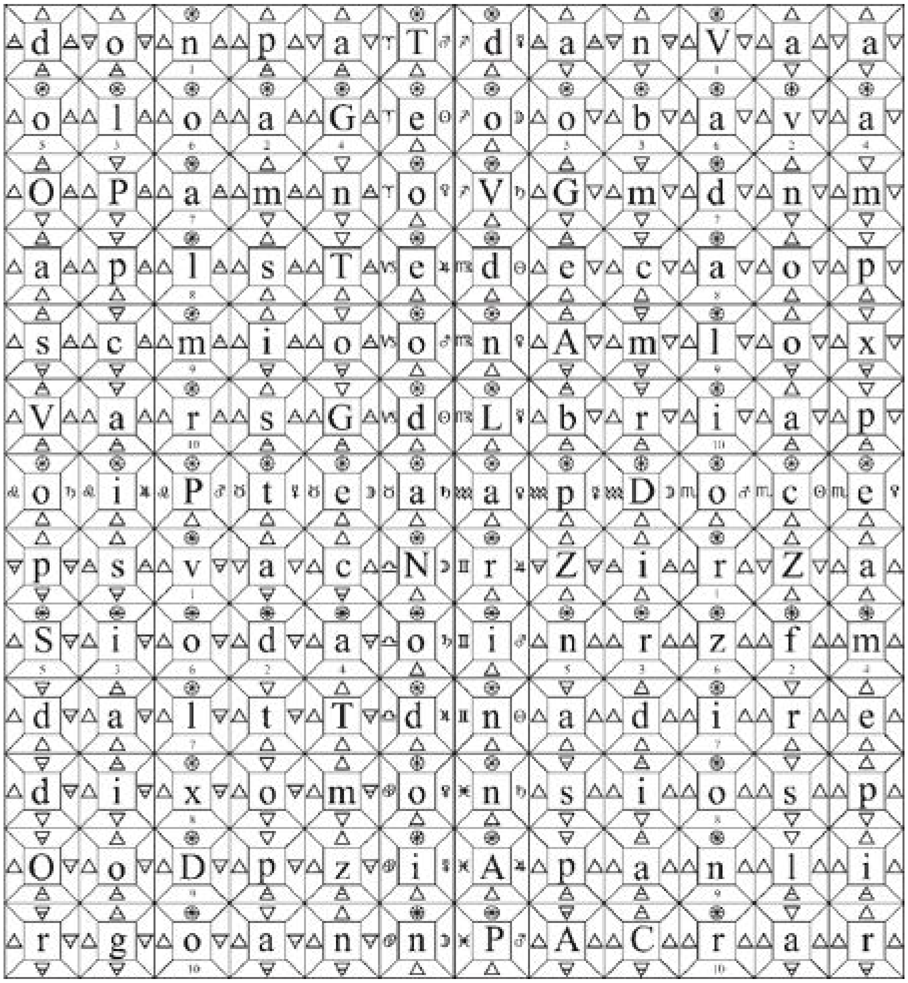

E X A R P
H C O M A
N A N T A
B I T O M

*Figure 91: Full Tablet of Union*



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| O | P | a | m | n | o | V | G | m | d | n | m |
| a | p | l | s | T | e | d | e | c | a | o | p |
| s | c | m | i | o | o | n | A | m | l | o | x |
| V | a | r | s | G | d | L | b | r | i | a | p |
| o | i | P | t | e | a | a | p | D | o | c | e |
| p | s | v | a | c | N | r | Z | i | r | Z | a |
| S | i | o | d | a | o | i | n | r | z | f | m |
| d | a | l | t | T | d | n | a | d | i | r | e |
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| O | o | D | p | z | i | A | p | a | n | l | i |
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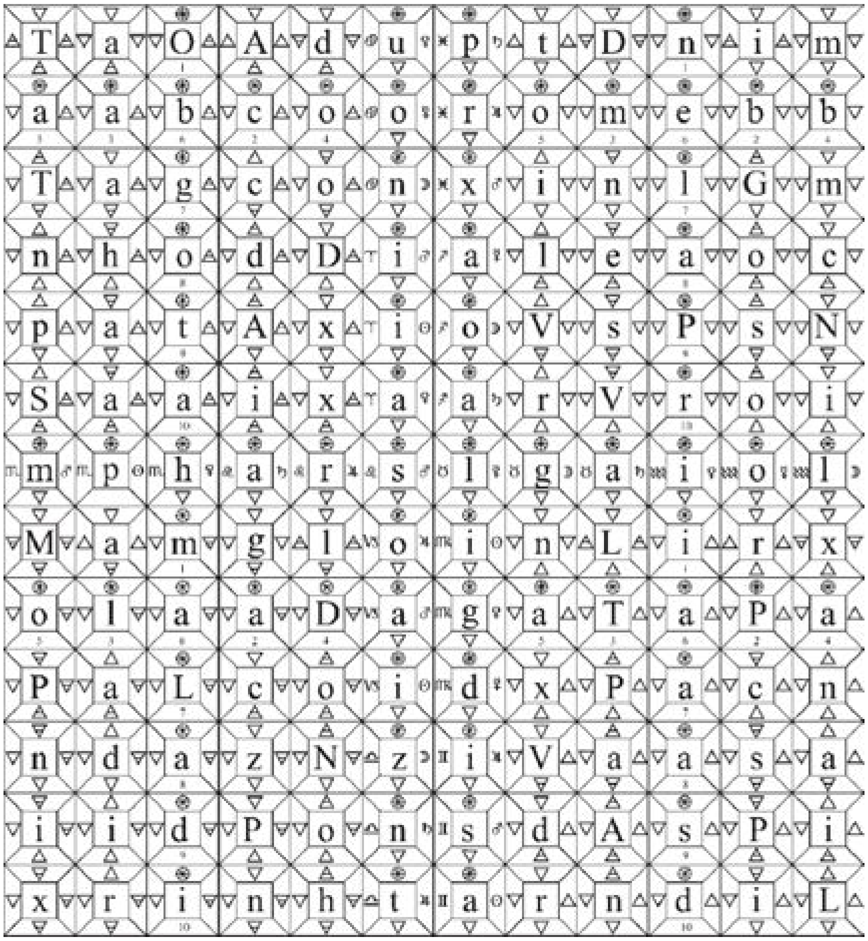
*Figure 92: Full Elemental Tablet of Fire*



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| p | a | t | A | x | i | o | V | s | P | s | N |
| S | a | a | i | x | a | a | r | V | r | o | i |
| m | p | h | a | r | s | l | g | a | i | o | l |
| M | a | m | g | l | o | i | n | L | i | r | x |
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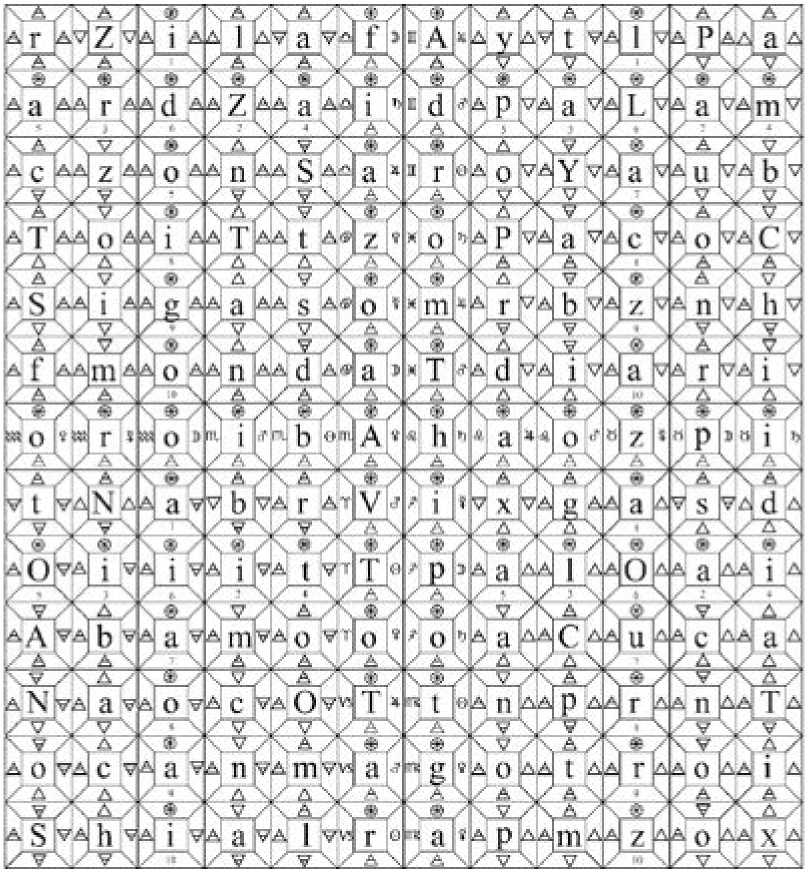
| i | i | d | P | o | n | s | d | A | s | P | i |
| x | r | i | n | h | t | a | r | n | d | i | L |

*Figure 93: Full Elemental Tablet of Water*



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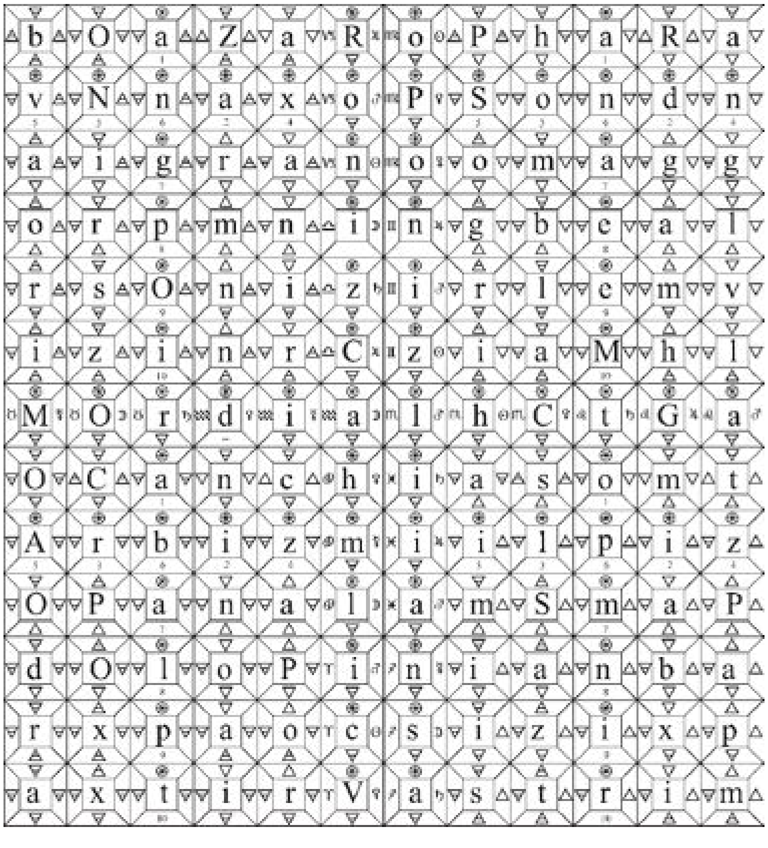
| a | r | d | Z | a | i | d | p | a | L | a | m |
| c | z | o | n | S | a | r | o | Y | a | u | b |
| T | o | i | T | t | z | o | P | a | c | o | C |
| S | i | g | a | s | o | m | r | b | z | n | h |
| f | m | o | n | d | a | T | d | i | a | r | i |
| o | r | o | i | b | A | h | a | o | z | p | i |
| t | N | a | b | r | V | i | x | g | a | s | d |
| O | i | i | i | t | T | p | a | l | O | a | i |
| A | b | a | m | o | o | o | a | C | u | c | a |
| N | a | o | c | O | T | t | n | p | r | n | T |
| o | c | a | n | m | a | g | o | t | r | o | i |
| S | h | i | a | l | r | a | p | m | z | o | x |

*Figure 94: Full Elemental Tablet of Air*



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|---|---|---|---|---|---|---|---|---|---|---|---|
| b | O | a | Z | a | R | o | P | h | a | R | a |
| v | N | n | a | x | o | P | S | o | n | d | n |
| a | i | g | r | a | n | o | o | m | a | g | g |
| o | r | p | m | n | i | n | g | b | c | a | l |
| r | s | O | n | i | z | i | r | l | c | m | v |
| i | z | i | n | r | C | z | i | a | M | h | l |
| M | O | r | d | i | a | l | h | C | t | G | a |
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| A | r | b | i | z | m | i | i | l | p | i | z |
| O | P | a | n | a | l | a | m | S | m | a | P |
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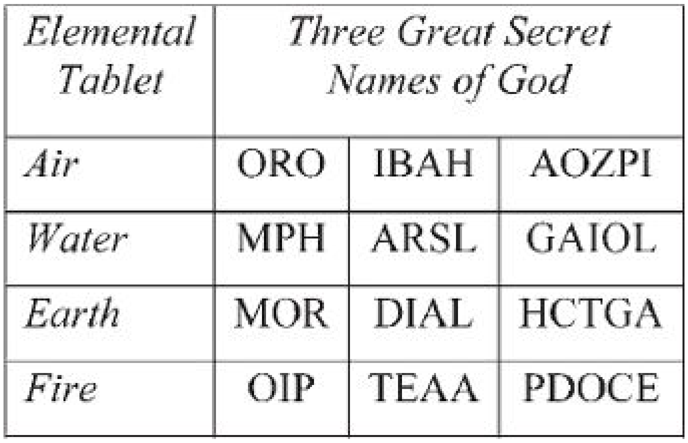
| r | x | p | a | o | c | s | i | z | i | x | p |
| a | x | t | i | r | V | a | s | t | r | i | m |

*Figure 95: Full Elemental Tablet of Earth*

## The Three Great Secret Names of God

At the very top of the hierarchy of the Elemental Tablet are the Three Great Secret Names of God. In the practice of modern Enochian magick, prior to contacting any angel from the Elemental Tablet, the Three Great Secret Names of God should be first be invoked. The Golden Dawn and Crowley incorporated the names in a preliminary temple opening. Whether you use these temple openings in your own work, or if you design your own opening ritual, you must never neglect to recognize by name the Three Great Secret Names of God who rule the Elemental Tablet you are working with.



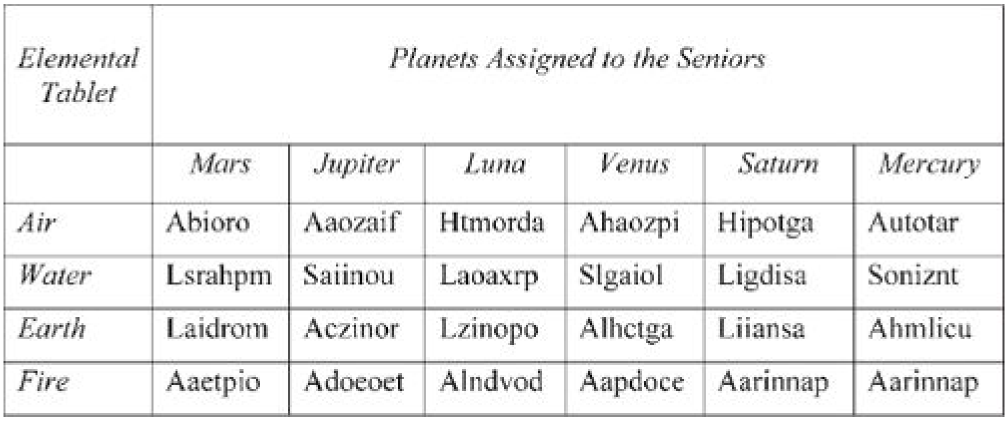
| *Elemental Tablet* | *Three Great Secret Names of God* | | |
|---|---|---|---|
| *Air* | ORO | IBAH | AOZPI |
| *Water* | MPH | ARSL | GAIOL |
| *Earth* | MOR | DIAL | HCTGA |
| *Fire* | OIP | TEAA | PDOCE |

*Figure 96: The Three Great Secret Names of God of the Elemental Tablets*

## The Seniors and the Kings

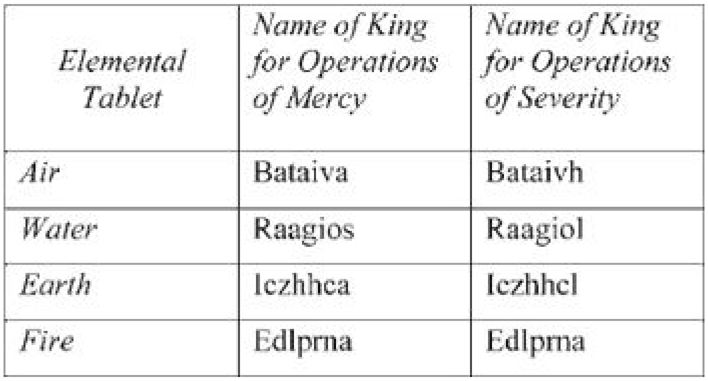
Next in hierarchical order are the six seniors and the king of the Elemental Tablet. After invoking the Three Great Secret Names of God, these seven angels must also be recognized by name and made part of the magician's opening ritual.

If you are invoking an individual senior, you may omit the names of the other seniors (but not the king) in your ritual opening.



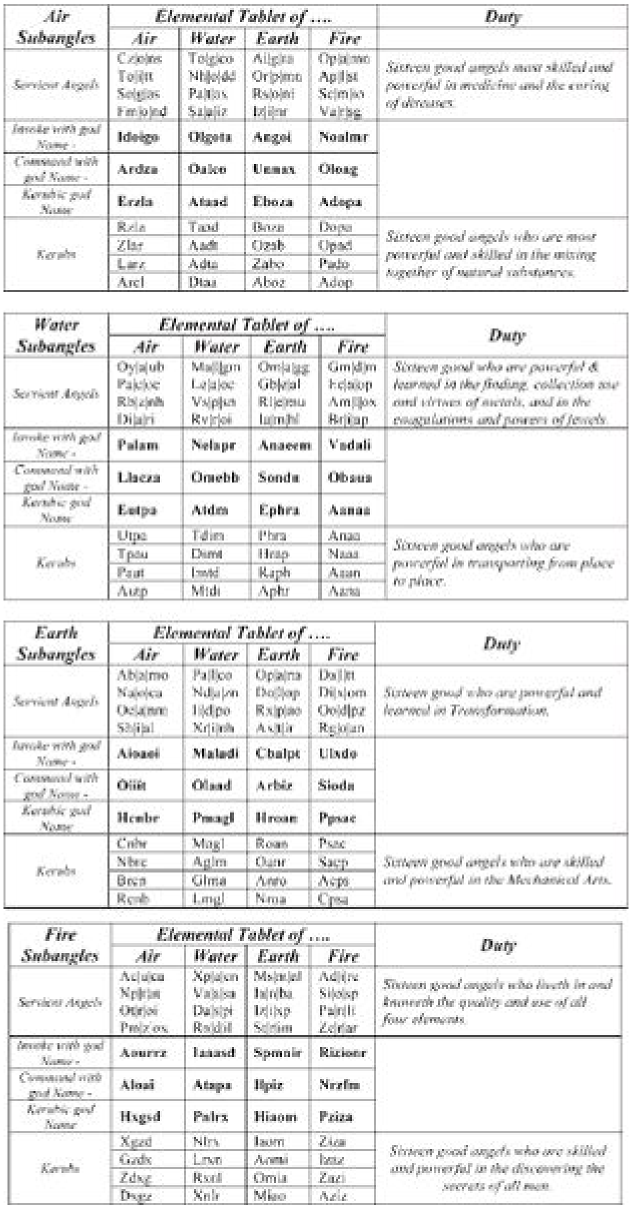
| *Elemental Tablet* | *Planets Assigned to the Seniors* | | | | | |
|---|---|---|---|---|---|---|
| | *Mars* | *Jupiter* | *Luna* | *Venus* | *Saturn* | *Mercury* |
| *Air* | Abioro | Aaozaif | Htmorda | Ahaozpi | Hipotga | Autotar |
| *Water* | Lsrahpm | Saiinou | Laoaxrp | Slgaiol | Ligdisa | Soniznt |
| *Earth* | Laidrom | Aczinor | Lzinopo | Alhctga | Liiansa | Ahmlicu |
| *Fire* | Aaetpio | Adoeoet | Alndvod | Aapdoce | Aarinnap | Aarinnap |

*Figure 97: The senior of the Elemental Tablets*



| *Elemental Tablet* | *Name of King for Operations of Mercy* | *Name of King for Operations of Severity* |
|---|---|---|
| *Air* | Bataiva | Bataivh |
| *Water* | Raagios | Raagiol |
| *Earth* | Iczhhca | Iczhhcl |
| *Fire* | Edlprna | Edlprna |

*Figure 98: The kings of the Elemental tablets*



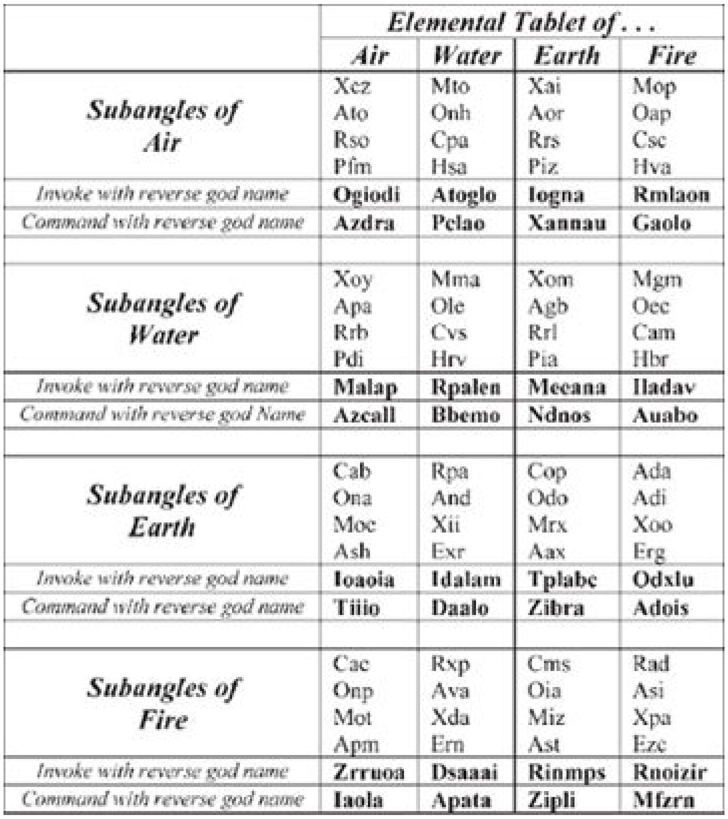
| **Air Subangles** | ***Elemental Tablet of ….*** | | | | ***Duty*** |
|---|---|---|---|---|---|
| | ***Air*** | ***Water*** | ***Earth*** | ***Fire*** | |
| *Servient Angels* | Cz\|o\|ns<br>To\|i\|tt<br>Si\|g\|as<br>Fm\|o\|nd | To\|g\|co<br>Nh\|o\|dd<br>Pa\|t\|ax<br>Sa\|a\|iz | Ai\|g\|ra<br>Or\|p\|mn<br>Rs\|o\|ni<br>Iz\|i\|nr | Op\|a\|mn<br>Ap\|l\|st<br>Sc\|m\|io<br>Va\|r\|sg | *Sixteen good angels most skilled and powerful in medicine and the curing of diseases.* |
| *Invoke with god Name -* | **Idoigo** | **Olgota** | **Angoi** | **Noalmr** | |
| *Command with god Name -* | **Ardza** | **Oalco** | **Unnax** | **Oloag** | |
| *Kerubic god Name* | **Erzla** | **Ataad** | **Eboza** | **Adopa** | |
| *Kerubs* | Rzla | Taad | Boza | Dopa | *Sixteen good angels who are most powerful and skilled in the mixing together of natural substances.* |
| | Zlar | Aadt | Ozab | Opad | |
| | Larz | Adta | Zabo | Pado | |
| | Arzl | Dtaa | Aboz | Adop | |

| **Water Subangles** | ***Elemental Tablet of ….*** | | | | ***Duty*** |
|---|---|---|---|---|---|
| | ***Air*** | ***Water*** | ***Earth*** | ***Fire*** | |
| *Servient Angels* | Oy\|a\|ub<br>Pa\|o\|oc<br>Rb\|z\|nh<br>Di\|a\|ri | Ma\|l\|gm<br>Le\|a\|oc<br>Vs\|p\|sn<br>Rv\|r\|oi | Om\|a\|gg<br>Gb\|e\|al<br>Rl\|e\|mu<br>Ia\|m\|hl | Gm\|d\|m<br>Ec\|a\|op<br>Am\|l\|ox<br>Br\|i\|ap | *Sixteen good who are powerful & learned in the finding, collection use and virtues of metals, and in the coagulations and powers of jewels.* |
| *Invoke with god Name -* | **Palam** | **Nelapr** | **Anaeem** | **Vadali** | |
| *Command with god Name -* | **Llacza** | **Omebb** | **Sonda** | **Obaua** | |
| *Kerubic god Name* | **Eutpa** | **Atdim** | **Ephra** | **Aanaa** | |
| *Kerubs* | Utpa | Tdim | Phra | Anaa | *Sixteen good angels who are powerful in transporting from place to place.* |
| | Tpau | Dimt | Hrap | Naaa | |
| | Paut | Imtd | Raph | Aaan | |
| | Autp | Mtdi | Aphr | Aana | |

| **Earth Subangles** | ***Elemental Tablet of ….*** | | | | ***Duty*** |
|---|---|---|---|---|---|
| | ***Air*** | ***Water*** | ***Earth*** | ***Fire*** | |
| *Servient Angels* | Ab\|a\|mo<br>Na\|o\|ca<br>Oc\|a\|nm<br>Sh\|i\|al | Pa\|l\|co<br>Nd\|a\|zn<br>Ii\|d\|po<br>Xr\|i\|nh | Op\|a\|na<br>Do\|l\|op<br>Rx\|p\|ao<br>Ax\|t\|ir | Da\|l\|tt<br>Di\|x\|om<br>Oo\|d\|pz<br>Rg\|o\|an | *Sixteen good who are powerful and learned in Transformation.* |
| *Invoke with god Name -* | **Aiaoai** | **Maladi** | **Cbalpt** | **Ulxdo** | |
| *Command with god Name -* | **Oiiit** | **Olaad** | **Arbiz** | **Sioda** | |
| *Kerubic god Name* | **Hcnbr** | **Pmagl** | **Hroan** | **Ppsac** | |
| *Kerubs* | Cnbr | Magl | Roan | Psac | *Sixteen good angels who are skilled and powerful in the Mechanical Arts.* |
| | Nbrc | Aglm | Oanr | Sacp | |
| | Brcn | Glma | Anro | Acps | |
| | Rcnb | Lmgl | Nroa | Cpsa | |

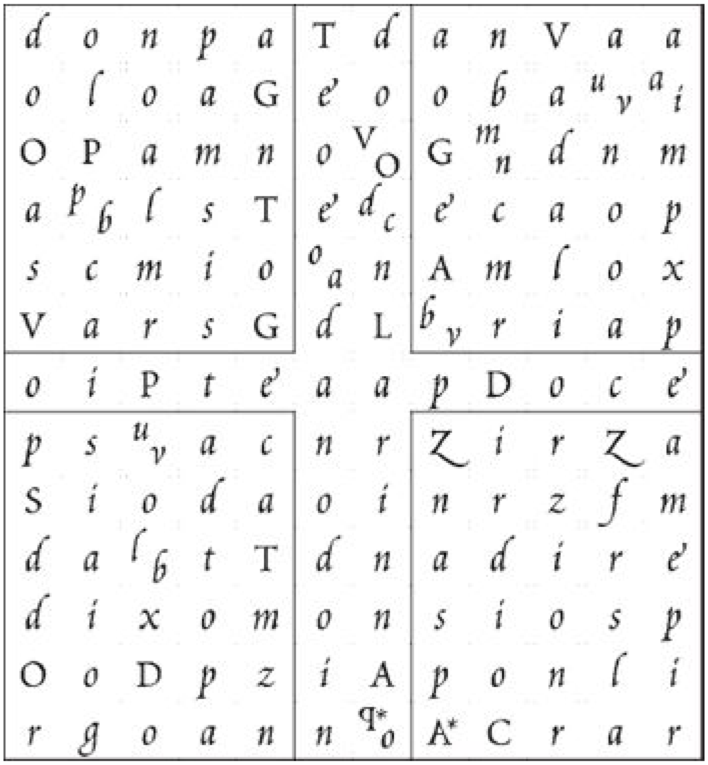
| **Fire Subangles** | ***Elemental Tablet of ….*** | | | | ***Duty*** |
|---|---|---|---|---|---|
| | ***Air*** | ***Water*** | ***Earth*** | ***Fire*** | |
| *Servient Angels* | Ac\|u\|ca<br>Np\|r\|at<br>Ot\|r\|oi<br>Pm\|z\|ox | Xp\|a\|cn<br>Va\|a\|sa<br>Da\|s\|pi<br>Rn\|d\|il | Ms\|a\|al<br>Ia\|a\|ba<br>Iz\|i\|xp<br>St\|r\|im | Ad\|i\|re<br>Si\|o\|sp<br>Pa\|n\|li<br>Ze\|r\|ar | *Sixteen good angels who liveth in and knoweth the quality and use of all four elements.* |
| *Invoke with god Name -* | **Aourrz** | **Iaaasd** | **Spmnir** | **Rzionr** | |
| *Command with god Name -* | **Aloai** | **Atapa** | **Ilpiz** | **Nrzfm** | |
| *Kerubic god Name* | **Hxgsd** | **Palrx** | **Hiaom** | **Pziza** | |
| *Kerubs* | Xgzd | Nlrx | Iaom | Ziza | *Sixteen good angels who are skilled and powerful in the discovering the secrets of all men.* |
| | Gzdx | Lrxn | Aomi | Izaz | |
| | Zdxg | Rxnl | Omia | Zazi | |
| | Dxgz | Xnlr | Miao | Aziz | |

*Figure 99: Good angels, god names, and Kerubs of the subangles, with their duties*



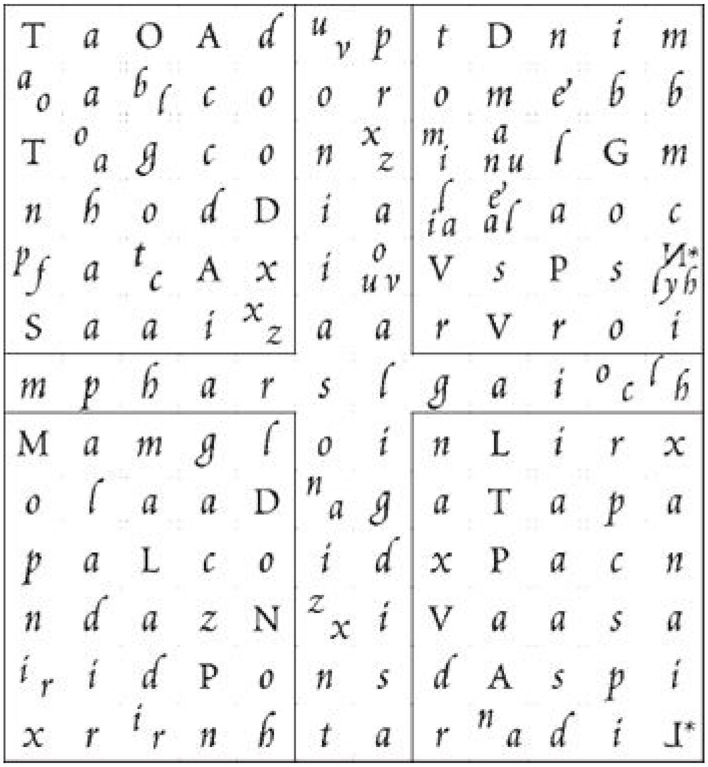
| | Elemental Tablet of . . . | | | |
|---|---|---|---|---|
| | ***Air*** | ***Water*** | ***Earth*** | ***Fire*** |
| ***Subangles of Air*** | Xcz<br>Ato<br>Rso<br>Pfm | Mto<br>Onh<br>Cpa<br>Hsa | Xai<br>Aor<br>Rrs<br>Piz | Mop<br>Oap<br>Csc<br>Hva |
| *Invoke with reverse god name* | **Ogiodi** | **Atoglo** | **Iogna** | **Rmlaon** |
| *Command with reverse god name* | **Azdra** | **Pelao** | **Xannau** | **Gaolo** |
| | | | | |
| ***Subangles of Water*** | Xoy<br>Apa<br>Rrb<br>Pdi | Mma<br>Ole<br>Cvs<br>Hrv | Xom<br>Agb<br>Rrl<br>Pia | Mgm<br>Oec<br>Cam<br>Hbr |
| *Invoke with reverse god name* | **Malap** | **Rpalen** | **Mecana** | **Iladav** |
| *Command with reverse god Name* | **Azcall** | **Bbemo** | **Ndnos** | **Auabo** |
| | | | | |
| ***Subangles of Earth*** | Cab<br>Ona<br>Moc<br>Ash | Rpa<br>And<br>Xii<br>Exr | Cop<br>Odo<br>Mrx<br>Aax | Ada<br>Adi<br>Xoo<br>Erg |
| *Invoke with reverse god name* | **Ioaoia** | **Idalam** | **Tplabc** | **Odxlu** |
| *Command with reverse god name* | **Tiiio** | **Daalo** | **Zibra** | **Adois** |
| | | | | |
| ***Subangles of Fire*** | Cac<br>Onp<br>Mot<br>Apm | Rxp<br>Ava<br>Xda<br>Ern | Cms<br>Oia<br>Miz<br>Ast | Rad<br>Asi<br>Xpa<br>Ezc |
| *Invoke with reverse god name* | **Zrruoa** | **Dsaaai** | **Rinmps** | **Rnoizir** |
| *Command with reverse god name* | **Iaola** | **Apata** | **Zipli** | **Mfzrn** |

*Figure 100: Wicked angels of the subangles and the adverse agods that invoke and command them*



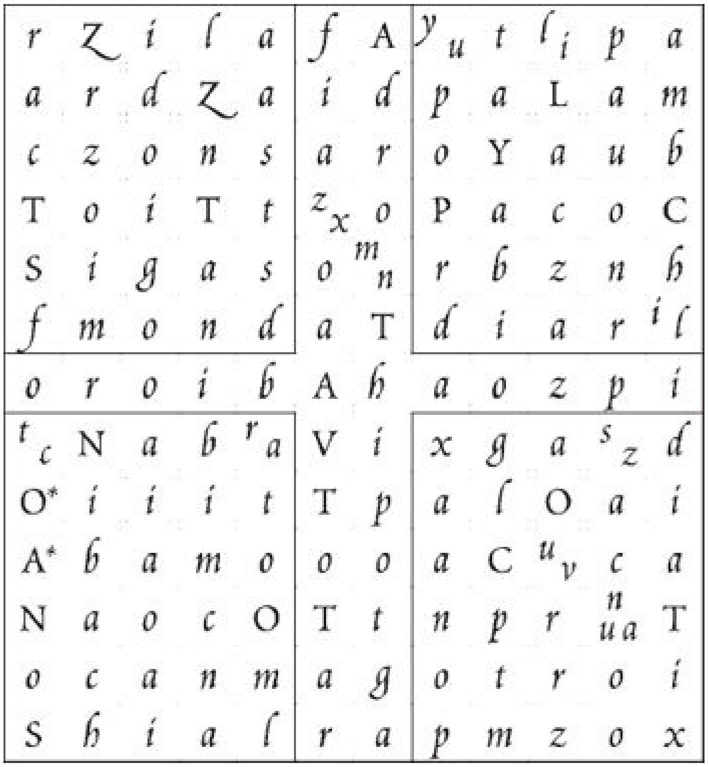
| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| d | o | n | p | a | T | d | a | n | V | a | a |
| o | l | o | a | G | e | o | o | b | a | u<br>v | a<br>i |
| O | P | a | m | n | o | V<br>O | G | m<br>n | d | n | m |
| a | p<br>b | l | s | T | e | d<br>c | e | c | a | o | p |
| s | c | m | i | o | o<br>a | n | A | m | l | o | x |
| V | a | r | s | G | d | L | b<br>v | r | i | a | p |
| o | i | P | t | e | a | a | p | D | o | c | e |
| p | s | u<br>v | a | c | n | r | Z | i | r | Z | a |
| S | i | o | d | a | o | i | n | r | z | f | m |
| d | a | l<br>b | t | T | d | n | a | d | i | r | e |
| d | i | x | o | m | o | n | s | i | o | s | p |
| O | o | D | p | z | i | A | p | o | n | l | i |
| r | g | o | a | n | n | q*<br>o | A* | C | r | a | r |

*Figure 101: Multiple-lettered Elemental Tablet of Fire*



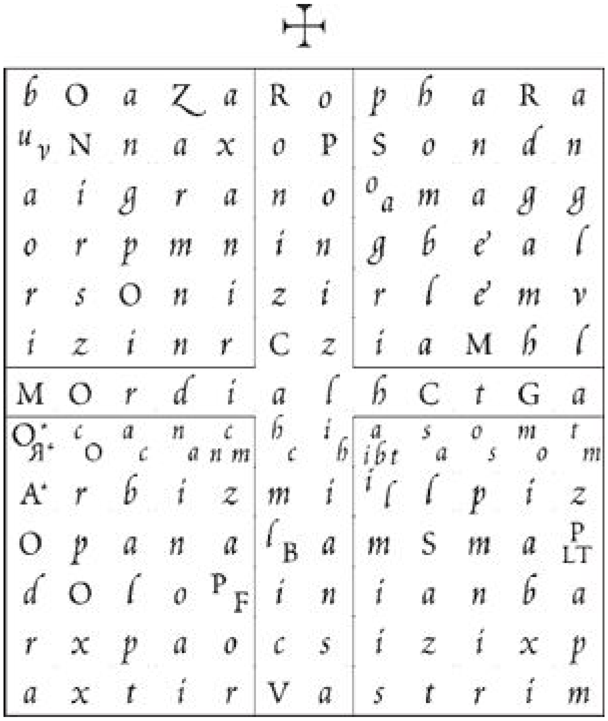
| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| T | a | O | A | d | $^{u}{}_{v}$ | p | t | D | n | i | m |
| $^{a}{}_{o}$ | a | $^{b}{}_{\text{ſ}}$ | c | o | o | r | o | m | e' | b | b |
| T | $^{o}{}_{a}$ | g | c | o | n | $^{x}{}_{z}$ | $\overset{m}{i}$ | $\overset{a}{nu}$ | ſ | G | m |
| n | h | o | d | D | i | a | $\overset{\text{ſ}}{ia}$ | $\overset{e'}{a\text{ſ}}$ | a | o | c |
| $^{p}{}_{f}$ | a | $^{t}{}_{c}$ | A | x | i | $\overset{o}{uv}$ | V | s | P | s | $\overset{\text{И*}}{\text{ſyb}}$ |
| S | a | a | i | $^{x}{}_{z}$ | a | a | r | V | r | o | i |
| m | p | h | a | r | s | ſ | g | a | i | $^{o}{}_{c}$ | $^{\text{ſ}}{}_{h}$ |
| M | a | m | g | ſ | o | i | n | L | i | r | x |
| o | ſ | a | a | D | $^{n}{}_{a}$ | g | a | T | a | p | a |
| p | a | L | c | o | i | d | x | P | a | c | n |
| n | d | a | z | N | $^{z}{}_{x}$ | i | V | a | a | s | a |
| $^{i}{}_{r}$ | i | d | P | o | n | s | d | A | s | p | i |
| x | r | $^{i}{}_{r}$ | n | h | t | a | r | $^{n}{}_{a}$ | d | i | ⊥* |

*Figure 102: Multiple-lettered Elemental Tablet of Water*



| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| r | Z | i | ſ | a | f | A | $^{y}{}_{u}$ | t | $^{\text{ſ}}{}_{i}$ | p | a |
| a | r | d | Z | a | i | d | p | a | L | a | m |
| c | z | o | n | s | a | r | o | Y | a | u | b |
| T | o | i | T | t | $^{z}{}_{x}$ | o | P | a | c | o | C |
| S | i | g | a | s | o | $^{m}{}_{n}$ | r | b | z | n | h |
| f | m | o | n | d | a | T | d | i | a | r | $^{i}{}_{\text{ſ}}$ |
| o | r | o | i | b | A | h | a | o | z | p | i |
| $^{t}{}_{c}$ | N | a | b | $^{r}{}_{a}$ | V | i | x | g | a | $^{s}{}_{z}$ | d |
| O* | i | i | i | t | T | p | a | ſ | O | a | i |
| A* | b | a | m | o | o | o | a | C | $^{u}{}_{v}$ | c | a |
| N | a | o | c | O | T | t | n | p | r | $\overset{n}{ua}$ | T |
| o | c | a | n | m | a | g | o | t | r | o | i |
| S | h | i | a | ſ | r | a | p | m | z | o | x |

*Figure 103: Multiple-lettered Elemental Tablet of Air*



| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| b | O | a | Z | a | R | o | p | h | a | R | a |
| u<br>v | N | n | a | x | o | P | S | o | n | d | n |
| a | i | g | r | a | n | o | o<br>a | m | a | g | g |
| o | r | p | m | n | i | n | g | b | e' | a | l |
| r | s | O | n | i | z | i | r | l | e' | m | v |
| i | z | i | n | r | C | z | i | a | M | h | l |
| M | O | r | d | i | a | l | h | C | t | G | a |
| O•<br>я• | c<br>O | a<br>c | n<br>a | c<br>n m | h<br>c | i<br>b | a<br>i b t | s<br>a | o<br>s | m<br>o | t<br>m |
| A• | r | b | i | z | m | i | i<br>l | l | p | i | z |
| O | p | a | n | a | l<br>B | a | m | S | m | a | P<br>LT |
| d | O | l | o | P<br>F | i | n | i | a | n | b | a |
| r | x | p | a | o | c | s | i | z | i | x | p |
| a | x | t | i | r | V | a | s | t | r | i | m |

*Figure 104: Multiple-lettered Elemental Tablet of Earth*

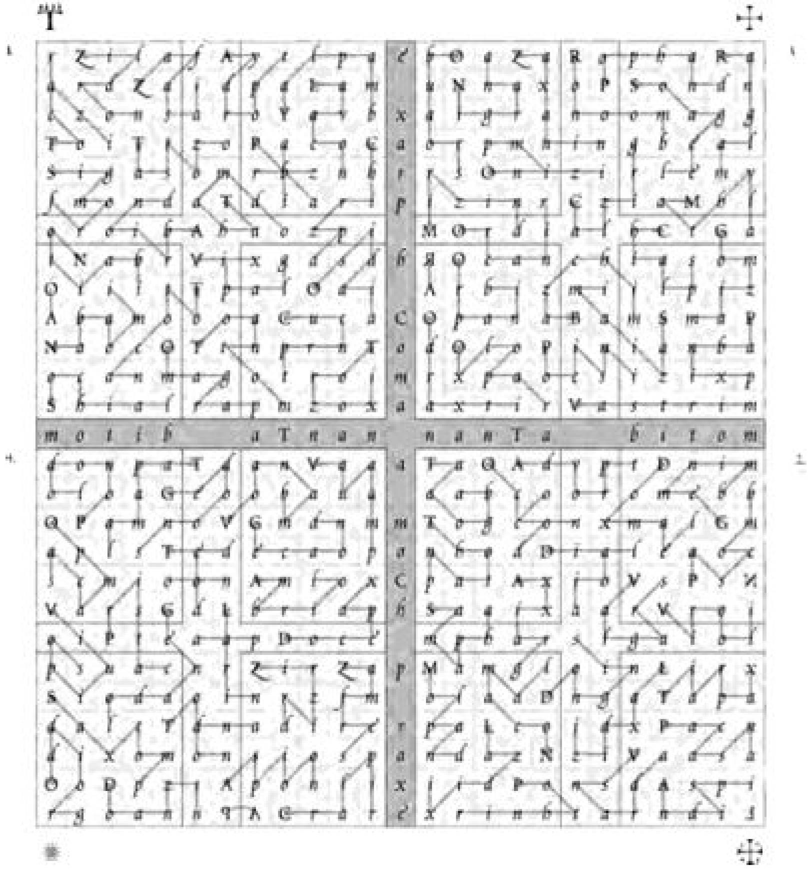


*Figure 105. The Great Table (Unreformed) with the Symmetrical Characters*

### Appendix V

# Three Examples of Enochian Magick Visions

*Nanta, elo Hoath zorge ef.*

*“Spirit of Earth, first worshiper friendly visit.”*

—LAIDROM, MARS SENIOR OF EARTH

## Example 1[123]

First Session (September 25, 1980) Laidrom, Mars senior of the Elemental Tablet of Earth. Scryer: David P. Wilson.

For our first evocation session I decided we would work as Dee and Kelley did. One person would act as seer, and one as operator. The seer would recite the appropriate call, receive the vision, and communicate it during or after the session. The operator would banish, open and close the temple, and question the seer. I would be the operator, but I did not know who in our little class would be the first to sit in the visionary driver's seat. On class night there was only one rather reluctant volunteer.

David P. Wilson was not new to the world of magick. In the years leading up to his affiliation with our lodge he sat in with a host of magical groups and workshops in the Los Angeles area upon whom he later heaped scorn and ridicule because of their inability to show him “real magick.” He was the boldest member of the class, also the most impatient and sarcastic. I could see the Enochian class going down in flames on opening night because David the curmudgeon once again “saw nothing!” He had done none of the preliminary Enochian work with the rest of the class. He hadn't painted a set of tablets or studied any of the calls. Still, he was our only volunteer.

I can't recall why but I decided we would to try to contact LAIDROM, the Mars Senior of the Elemental Tablet of Earth. In the spirit of *better safe than sorry*, we placed the Earth tablet in the South (Capricorn/Cardinal Earth) and enclosed the entire class in a circle cast with a clothesline cord. I banished with the rituals of the lesser and greater pentagrams and hexagrams, then opened the temple and invoked the hierarchical names as indicated in *Liber Chanokh*. David was seated on the floor at the southern edge of the circle, just inches away from the Earth tablet. Leaning against the wall behind the tablet was a huge cardboard version of the [Elemental] Tablet of Earth that I placed there for the other members of the class to focus upon. I turned on the tape recorder and gave David a copy of the Call to read. I sat down behind him while he read it aloud.

He did rather well considering he had never read it before. When he was finished, he closed his eyes and took a deep breath. Nothing happened. I asked him to read the Call again. He did so and after only a few seconds he said, “I have a landscape. I see a landscape.”

I was relieved beyond words. “What does it look like?”

David proceeded to describe in surprising detail a desert vista of flat, trackless white crystalline powder stretching to the horizon. Great gray columns of volcanic rock towering over the plain broke the monotony of the scene. Between the columns the ground was pockmarked with countless gaping pits.

That was it. Nothing else was occurring. I asked him to read the Call a third time. This time there was movement. From out of a pit in the center of his field of vision arose a black cone. He said it sparkled from the inside and upon its surface with thousands of little sparks that jumped from one star to another.

I asked, “Is this LAIDROM?”

David grabbed his pencil and notepad and quickly scribbled something. I looked at what he had drawn. It looked like four very poorly drawn Enochian letters. At the time it meant nothing to me. I asked for a clearer answer. “Is this LAIDROM?”

“It's him! It's him! I see him.”

He described a humanoid figure draped in the same material from which the cone was constructed. He had an egg-shaped head but no face. His hands were like mittens—there were no fingers. He reached his arm toward the ground and “drew” a diagram in the sand in front of him. David quickly copied the figure on the notepad. It was a square divided diagonally by two lines with a small circle in the lower left-hand corner. We took this to be LAIDROM's signature.

We were all very excited. It was as if the entire class saw David's vision in our mind's eye. Then it occurred to me. Now that we've got this guy, what the hell are we to do with him? Before I could think of what to do next, David said, “Lon, I feel like … I feel … I could make strange sounds.”

This was a twist. “Let yourself.” I told him. “Go with it.” I tried to sound calm.

“*Naw-n tahelo hoh athayzo raygayeff*… this is bullshit!”

“No! Relax, let it happen!”

“I mean it, I feel like an idiot. I'm too … *zil-zi-anzilzi-lo-da-arp nan-ta* … (inaudible) … *ef* … *efee thar-zi*. I am sorry. That's all. Nothing like this has ever happened before. I just felt like doing it.” David's apology was comical. We all broke into nervous giggles.

It had been quite an evening. As we had planned nothing particular to do with LAIDROM, I thought it wise to quit while we were ahead. I asked David to thank our spirit guest for his visit and proceeded to banish and close the temple.

One of the class members had brought along his Enochian Dictionary[124] and suggested we try to use it to see if David's strange babbling actually meant something. I rewound the tape and played it back from the beginning. Everything was crystal clear right up to the time of LAIDROM's appearance, when the tape developed an irritating distortion. We joked that it was the fault of malicious spirits and expected it to soon clear up. It did not. In fact, by the time the tape reached David's babbling we could hardly pick his voice out from behind the bank of white noise. As soon as the good stuff was over, the distortion suddenly stopped.

Noise notwithstanding, after replaying the section of tape a dozen times or more, we picked up enough of what was being said to write down three audible strings of syllables:

*naw-n tahelo hoh athayzo raygayeff*.

*zil-zi-anzilzi-lo-da-arp nan-ta* … (inaudible) and

*ef* … *efee thar-zi*.

Starting at the beginning, we painstakingly played with the phonetics of each word (and the word/words following) and attempted to match them with words in the Enochian Dictionary. Obviously we weren't being very scientific, nor, I confess, very objective. This was all very exciting and romantic, and I am sure that night we would have squeezed *some* profundity out of any string of sounds. Be that as it may, it took less than an hour to break the sounds up as follows:

*Nanta, elo Hoath zorge ef.*—Which translated neatly to: “Spirit of Earth, first worshiper friendly visit.”

*Zil zien*—“stretch forth hands”

*Zilodarp Nanta*—“stretch forth and conquer Spirit of Earth”

*Ef etharzi*—“visit in peace.”

Needless to say we were all very impressed. At the end of the evening it was agreed that from now on class would meet two times a week to pursue Enochian magick. Sadly, David's ability to break spontaneously into the Enochian language would diminish rapidly as his familiarity with the language of the Calls increased. After the fourth or fifth session, he lost the ability completely. His visions, on the other hand, became clearer, more informative, and more provocative.

## Example 2

**Monday Night Magick Class** (July 17, 2006) Twenty-ninth Aethyr Rii. Scryer: Jill Belanger

*Enochian scrying sessions sometimes trigger emotional, physical, even sexual reactions. This is a clip from the transcription of a recording of a Monday night magick class scrying of the twenty-ninth Aethyr, Rii, and its governors: Vastrim, Odraxti, and Gomziam. The main scryer in this session was Jill Belanger, one of the class's most talented seers. It demonstrates that Enochian visions need not take the form of biblical-esque landscapes and heavy magical pronouncements. I thank Jill for being a very good sport and allowing us to eavesdrop on part of this provocative session.*

*This session started with the full opening ritual as outlined in chapter one.*

As soon as I closed my eyes I was pulled into a vortex, an upside down six, and I was pulled in with an … um … another gentleman, a lover, a man, and we were instantly in sexual ecstasy going in water in the form of six, and just flying around, the flame was in the middle, and the water was swirling around, and I was lost in that ecstasy for a while. And then I thought, No, I've got to figure out what this message is about. So I tried to push him away. (Laughter from class.) And I said (very drunkenly), "Gumziam [sic], where are you? And I kept flying around in the water vortex. I then saw two triangles together but three dimensional, in sort of like (garbled) with three or four sides instead of eight sides, and then the two triangles … one split off from the other one. One on top, one on bottom, and the widest parts were together, and I was standing in the middle … and it was like the floor and ceiling were separating and apart.

And I looked down, and the floor was split into four parts, not like the Watchtowers, more like pyramids, and one was Fire, Water, Earth, and Air. Then it was stuck back together again, and I was swirling with the vortex again. I said, "Fire creates, but water solidifies," and the two pyramids went back together, and I was with this lover again, floating around, and I was like, "OK! Let's … well … OK!" (Laughter from class.) I'm still kind of hot! (More laughter.)

## Example 3

**Public Workshop** (July 22, 2006) Thirtieth Aethyr, Tex. Scryer: name withheld

*The following is a letter I received a few days after I returned home from a workshop series on Enochian vision magick. The vision the young woman describes occurred during a scrying session that concluded a half-day public workshop. She, like most of the attendees at this event, had never performed Enochian magick before.*

*After I had outlined a brief history of Dee and Kelley's adventures and the fundamentals of Enochian magick, the entire class took part in the ritual and chanting of the Ring/Lamen/Holy Table/Sigillum/Table of Nalvage opening ceremony. Over their two-part chorus of the Table of Nalvage words, I recited the nineteenth call to penetrate the thirtieth Aethyr, Tex. Here is her experience.*

Hi, Lon!

Thanks again for making the trek here … last weekend. I learned a lot more than I had expected to, which is why I'm writing you this. I didn't get a chance to talk to you about the things I saw/did when you led the class foray into the Enochian aethyrs, and initially I was hesitant to because of the rather personal nature of some of it. But after talking to [my brother] about it, I realized I should tell you; in fact, he insisted I do so. So here goes.

We had just finished chanting the Holy Table, and you indicated we should close our eyes while you continued chanting and just follow the images that came to us. Initially I got not images per se, but random geometric shapes in dark shades of purple and green, mostly pyramids, and pyramids of one color in front of squares of a slightly darker shade. I realized that I was falling forward, swiftly, down a triangular corridor filled with a dark purplish haze, with occasional lighter purple flashes—like falling through layers and layers and layers, whoosh, whoosh, whoosh, with something spinning all around me at the same time. Then I realized I wasn't going down anymore, but rising, still through this triangular purple infused corridor, whoosh, whoosh, whoosh, still the spinning, and I began to feel my heart pounding like it would burst inside me, I felt dizzy and slightly nauseous, and just when I thought I couldn't stand it for another moment longer, I stopped speeding forward, and the purple mist cleared, and I was standing on a grassy plain, almost a hilltop, that rose slightly upward in front of me. I realized that the thing that had been spinning seemed to be the petals of an enormous flower, a lotus, perhaps, and that the hillside on which I stood was contained within its perimeter, like a low wall going around it. It occurs to me now that I was facing north.

Beyond the border of the wall were two more hills in the distance, one to the left and one to the right, covered in vibrant dark green vegetation, and I knew vaguely that there were Things in those hills, in those trees, but I didn't have time to think about them. There were four pillars that stretched up around me, at the outside edge of the wall, and as I watched, a pyramid rose up out of the hillside in front of me, or perhaps I simply moved swiftly up the hillside towards it. It wasn't large, maybe only one or one and a half stories high; it was four sided and made of a smooth golden brick or stone. A blinding light issued from the center of it, and, as I watched, the form of a person appeared in the center of this light and was walking towards me.

My impression was that he came from inside the pyramid, and he seemed to be coming from some distance, though the pyramid was just in front of me. He was tall and blond and blue eyed and wore a garment of brilliant white and a golden circlet about his temples. And he was smiling, he was so glad to see me. As he came close to me, he opened up the robe to reveal a column of blinding white light running down the centerline of his body. As my eyes adjusted to the light, I realized that the light was coming from his chakras, which were blazing yellow-white light and shaped sort of like flowers. I realized that my chakras were also blazing, and the light from his heart chakra leapt forward in a thin white-yellow tongue of flaming light and entered my heart chakra. Then his throat chakra flamed and leapt into mine, and then all of them at once seemed to, and that blazing sharing of chakra light continued for a few blissful, amazing moments.

He held his hands out in front of him, palms facing toward me, and I placed my palms against them, and the chakras in our hands blazed with light and fire for a moment. Then he took my hands and pulled them straight into his chest so that I held his heart chakra in my hands, and then he indicated that I should put his heart chakra inside my chest. I was amazed that he would suggest that, and slightly hesitant, but he was insistent, and together we thrust it into my chest. I was stunned at the force of the heat of the union of our two heart chakras. Then he gestured to his throat chakra, and again, I took his chakra in my hands, and lifted it out of him and into myself, with another flash of heat. Then I lifted out his third-eye chakra, then his solar plexus chakra, then his hara chakra. I reached next for his root chakra, and realized that in my hands it had become a huge golden phallus, and as in the curious logic of dreams, there was only one obvious way to integrate that into myself—I mounted it, and at the same time, I reached up and removed the crown from his head, symbolic of his crown chakra, and placed it on my own head at the same moment as the phallus slid into me, and the universe exploded. It wasn't sex, it wasn't copulation, it was Union, I was perfectly with and within him, and he was perfectly with and within me. It was Bliss, it was Light, it was Perfection. I heard his voice in my ear, saying, “You are She, in Whom all things are received; She in Whom all things are created; She in Whom all things are possible. All Life is Yes; all Love is Know. Know that You are She.”

At about that moment, I heard your voice saying something about looking around for landmarks that would help me remember this place, and I laughed to myself that I wasn't likely to forget this. You said something else about bringing back a sign, or a key or talisman from this place, something to know and remember it by that would help me return, and I pulled back slightly from this Being with a wordless question, and his answer was to withdraw from me, and he ejaculated into my outstretched hands, a liquid golden light that turned into two glowing, golden diamond crystals that sank into my palms and disappeared as I watched.

Then your voice said it was time to return, and without another word or glance between us I was whisked up and away, coming back into awareness of my body with a nauseating thud, my head spinning, my heart pounding painfully. You started asking us questions about what we'd seen, where we'd been, and I was too nauseated and out of breath to answer, but was amazed to hear my classmates describing similar imagery, lotuses, columns, towers, pyramids, though no one else seemed to have experienced anything close to what had passed between me and that other Being—or at least, no one was admitting to it. I sat there in a haze, listening to them, thinking about my own experience, and waiting for my heart to quit pounding, my stomach to stop churning. I must have looked pretty stunned, because [my husband] asked me if I was OK, and all I could initially articulate to him as he looked over at me was, “What the f___ just happened to me?”

We broke for dinner at about that moment, and I realized my opportunity to share it with the class had passed. But I still wanted to tell you about it, and, of course, [my husband]. We had driven separate cars that day, so we met at the house before going to the restaurant, and there at home I told him. He stared at me while I told him about it, saying it was pretty amazing, but I'd better not say anything about it in front of the class as a whole, that it was way too personal to just lay out there that way. He suggested I call [my brother], that he'd be able to decode it for me and would definitely be interested. I agreed, but thought at the same time that I really should tell you, but wanted to do so in private.

We went to dinner and then to the meet and greet with the class, but I held back, there were always too many people around. Perhaps now, after reading my account, you understand my hesitancy. Because to be honest, I wasn't sure how to begin, I was still unsure of myself, unsure of how to confess to someone I had only just met that under his direction I had experienced a union that was way more than sexual with someone who was apparently a Being of Light, a resident of the angelic realms, and also not sure of what that said about me. But I knew who would know what it all meant, and so as soon as I got home on Sunday, I called my brother and told the whole story to him. He was jubilant, congratulatory, awestruck, and then he asked me, “Well, what did Lon say when you told him?” I had to admit that I hadn't been sure of what or how to communicate it, and had been further stymied by my husband's reaction to it. My brother was incredulous. How could I not have shared that vision with you, who of all people, would understand it and sympathize with my bewilderment at it? I should have told you everything, he insisted. I agreed and promised him I would write you. And so here we are.

My brother was curious to know which of the Aethyrs you had us reading from, and I couldn't remember; my husband thinks you said we were only going to push ourselves up a level, but my brother thinks I went farther than that and said you might recognize which one. There were things about the place that I recognized from dreams—it's a place I've dreamed of my whole life but never consciously remembered until now. I'm not unaccustomed to visions and vision quests, but this was unlike anything I've ever done before. My body's reaction to it was visceral; I crashed hard when I came back from it, and I continued to feel the physical aftereffects for several days (kind of like recovery from a bad acid trip). Today, Thursday, I'm finally feeling back up to steam. My brother said that's a normal reaction to astral projection; is that really what I did? I have my own theories about the imagery and symbolism. I'm a massage therapist and energy worker, a master of the Usui and Karuna systems of Reiki, and the student of a spirit guide who was a Native American shaman. The ejaculation of light that turned into crystals and sank into my palms resonates with me on several levels. I think one possible meaning is that it was a gift to use in my healing work. I can tell you that all this week, whenever I've "turned on" the Reiki or use one of the symbols, the chakras in my palms blaze with heat, my patients have actually commented on it! (In fact, they're heating up right now, just thinking about it.) [My brother] didn't exactly discount my idea about it, but he said there was a lot more mystical significance there than I realized, or than he should even talk to me about until I talked to you. Obviously, it's loaded with archetypal images, but I would love to know what you get from them, what level you sent me to, and if you recognize anything from my descriptions.

Thanks for your patience. This has turned from an email into a novella! I eagerly await your reply!

Brightest blessings!

# Notes

1 Geoffrey James, *The Enochian Magick of Dr. John Dee*. (St. Paul, MN: Llewellyn Publications, 1994). Orignally published: *The Enochian Evocation of Dr. John Dee*. (Gillette, NJ: Heptangle Books, 1984) pp. 199–201.

2 Sometimes spelled "Kelley."

3 Meric Casaubon, ed. *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits*. Ed. Clay Holden (orig. pub. London: Maxwell: 1659, rev. ed. New York: Magickal Childe Publications, 1992. A transcription of Dee's diaries from May 28, 1583 to April 2, 1587. The Magickal Child edition expands on the original and includes additional material by Clay Holden and Lon Milo DuQuette. Hereafter referred to as "*A True and Faithful Relation*."

4 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic*. (Boston: Weiser Books, 2003).

5 Jean-Claude Carrière, *The Mahabharata: A Play Based Upon the Indian Classic Epic*, trans. Peter Brook (New York: Harper & Row, 1987), 5.

6 Ibid.

7 Aleister Crowley, *Magick, Liber ABA: Book Four*, ed. Hymenaeus Beta, 2nd rev. ed. (York Beach, ME: Weiser Books, 1997), 126.

8 Francis Israel Regardie (1907–1985) was private secretary to Aleister Crowley in the 1920s. Regardie went on to publish the rituals of the Golden Dawn and a series of books that made him a venerated icon of the magical and hermetic movements of the late twentieth century.

9 Aleister Crowley, Israel Regardie, eds., *Gems from the Equinox* (St. Paul, MN: Llewellyn Publications, 1974; Scottsdale, AZ: New Falcon, 1992; San Francisco: Weiser Books, 2008).

10 Israel Regardie, ed. *The Golden Dawn: The Original Account of the Teachings, Rites & Ceremonies of the Hermetic Order*. (St. Paul, MN: Llewellyn Publications, 1969). There have been numerous revised editions to this book, the latest being issued in 2002.

11 These nearly illegible photocopies were printed from microfilm on primitive heat-sensitive paper that made your skin crawl whenever you touched it.

12 Sometimes spelled *Kelly*.

13 Aleister Crowley, Lon Milo DuQuette, and Christopher Hyatt, *The Enochian World of Aleister Crowley: Enochian Sex Magick* (Scottsdale, AZ: New Falcon, 1991).

[14] Lon Milo DuQuette, *Tarot of Ceremonial Magick Deck: A Pictoral Synthesis of the Three Great Pillars of Magick* (Stamford, CT: U.S. Games Systems, 1995).

[15] Lon Milo DuQuette, *Tarot of Ceremonial Magick* (York Beach, ME: Weiser Books, 1995).

[16] There! That wasn't so hard. Thank you, O remover of obstacles. I do believe the evil spirit of writer's block has been banished.

[17] Crowley, *Magick, Liber ABA: Book Four*, 193.

[18] In magick, "invocation" usually refers to the *calling into* oneself the presence or the essence of Deity; "evocation" usually refers to *calling forth* a spiritual entity (angel, spirit, demon, etc.) into the magician's triangle of art, there to be constrained and charged to do the magician's bidding. Theoretically, once the magician has successfully invoked the divine presence within himself or herself, he or she then has the divine authority to evoke the spirits.

[19] John Dee, *Mysteriorum*, and *John Dee's Five Books of Mystery*, p. 54: Sloane 3188.

[20] Caitlin and John Matthews, *The Western Way: A Practical Guide to the Western Mystery Tradition* (London: Arkana/Penguin Books. 1986), 294.

[21] The title *doctor* has for centuries been attached to John Dee, and certainly his academic and professorial stature among his counterparts was enormous. However, there are no records of him actually receiving a doctorate degree. We do know that he finished school in 1551 with a master of arts degree and subsequently given a modest pension from King Edward VI.

[22] Peter French, *John Dee: The World of an Elizabethan Magus* (New York: Dorset Press, 1989).

[23] John Aubrey, *The Natural History and Antiquities of the County of Surrey* (London: n.p., 1718), 82.

[24] This tidbit of historical trivia did not escape the attention of former British intelligence officer Ian Fleming when he created his fictional superspy, James Bond. Dee's espionage exploits are featured at an exhibit at the International Spy Museum in Washington, D.C.

[25] Sometimes spelled *skrying*.

[26] *A True & Faithful Relation*, Magickal Childe edition, p. 174.

[27] For good or ill, there will always be a few of these. Foolishness and naïveté are often the most valuable weapons in the magician's arsenal.

[28] Ordo Templi Orientis.

[29] Without which the magician "can do nothing."

[30] Even though Dee and Kelley continued an on-and-off relationship until 1587, when one particularly significant Enochian magick-related operation occurred (see

book III), for all intents and purposes their angelic operations ended on July 13, 1584.

31 Johann Wolfgang Goethe, *Faust*, trans. George Madison Priest (Franklin Center, PA: Franklin Library, 1979).

32 Lon Milo DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford* (Boston: Weiser Books, 2001). 129.

33 *Mysteriorum Liber Primus*. Also *John Dee's Five Books of Mystery*, pp. 67–68.

34 What is likely Dee's own copy of *Aldaraia sive Soyga: Tractatus Astrologico magicus—the Book of Sogya* is found in the British Library's MS Sloane 8.

35 It is interesting to note that one row in the table Magistri of *The Book of Soyga* is not filled with letters.

36 I encourage readers who feel drawn to the mysteries of the tables to review the following brilliant cryptographic analysis of them: Jim Reeds, "John Dee and the Magic Tables in the Book of Soyga," in *John Dee: Interdisciplinary Essays in English Renaissance Thought*, Vol. 193, *International Archives of the History of Ideas/Archives internationales d'histoire des idées*, ed. Stephen Clucas (New York and Heidelberg: Springer, 2006).

37 Carl Sagan (1934–1996) was an American astronomer and popular-science writer. This quote is from his 1980 television series, *Cosmos*.

38 Aleister Crowley, *Magick, Liber ABA: Book Three: Magick in Theory and Practice*, 231.

39 Lon Milo DuQuette, *The Key to Solomon's Key: Secrets of Magic and Masonry* (San Francisco: CCC Publishing, 2006), 104.

40 I Kings 3:5. George M. Lamsa, trans., *The Holy Bible from Ancient Eastern Manuscripts* (Philadelphia: A. J. Holman Company, 1967).

41 Ibid., I Kings 3:9–12.

42 Just as no two people share the same history (karma), flaws, talents, or potential, each magician's career is entirely unique. Hence the Lord's comment to Solomon, "Lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you" (I Kings 3:12).

43 DuQuette, *The Key to Solomon's Key*, 105.

44 Dee, *Quinti Libri Mysteriorum*, Sloane 3188.

45 John Dee, *De Heptarchia Mystica*, Sloane 3191.

46 Dee and Kelley referred to their magical sessions as actions.

47 Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

48 My dear friend Glacier in Chicago fashioned both the Ring and Lamen for me from a plate of thin gold (see acknowledgements).

49 "From the year 1579 in approximately this manner, in Latin or English (and furthermore in another singular and particular manner around the year 1569,

sometimes for Raphael and sometimes for Michael) it was most pleasing to me to pour forth prayers to God. May God grant his wonderful mercy to me. Amen.” Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

50 Using the inconsistent spelling characteristic of the Elizabethan period, this phrase originally read, “Beware of wavering: Blot owte suspition of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu^. All our Mysteries shalbe known unto you.” Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

51 The letter *b* (or *Pa* in the angelic alphabet) is used liberally in Heptarchic and Enochian magick. The frequency of its appearance has prompted some modern scholars to speculate that it represents the number seven, the key or foundational number of Dee and Kelley's angelic magick.

52 The symbols of the planets are as follows: Saturn ♄, Jupiter ♃, Mars ♂, Sol ☉, Venus ♀, Mercury ☿, Luna ☽.

53 This prayer is not found as such in the original Dee and Kelley material. I composed it to reflect my understanding of the purpose of the Lamen as it relates to myself and the Holy Table.

54 Dee, *Quinti Libri Mysteriorum*: Appendix, Sloane 3188.

55 Most likely laurel wood.

56 It is estimated in Dee's day a cubit equaled approximately forty-four inches.

57 *A True & Faithful Relation* also includes excerpts from Dee's work with Bartholomew Hickman from March 20, 1607, to September 7, 1607.

58 Aleister Crowley, *The Equinox*, Vol. I, no. 7. Reprinted as *The Equinox: Volume I*, Soror Virakam, ed. (York Beach, ME: Weiser Books, 1999), 229.

59 Dee, *Quinti Libri Mysteriorum*: Appendix, Sloane 3188.

60 And just as we microcosmic human beings are said to be the reflection of macrocosmic Deity, the individual names of the kings and princes on the 12 × 7 table that create the Lamen (which are read from right to left) are the mirror image of the those found on the 12 × 7 table that create the Holy Table (which are read from left to right).

61 Dee, *Quinti Libri Mysteriorum: Liber Secundus*, Sloane 3188.

62 *Liber Juratis (The Sworne Booke of Honorius*) and Athanasius Kircher's *Eodipus Aegypticus*.

63 The Greek omega here is the only example of a non-Latin letter appearing on the Sigillum Dei Aemeth.

64 When new, the candles served to illuminate the altar during several years of Gnostic masses.

65 My thanks go to Enochian magician Michael Strader for these images, which he was kind enough to also fashion for our Monday night magick class in purified tin.

66 Casaubon, *A True & Faith Relation*, 209.
67 Dee and Kelley, *Liber Mysteriorum Quintus*, Sloane 3189.
68 Much of which can be found today in Sloane 3189.
69 Sloane 3188.
70 Peterson, *John Dee's Five Books of Mystery*, 32.
71 Dee, *Mysteriorum Liber Primus*, Sloane 3188.
72 Dee, *Liber Mysteriorum Quintus*. Sloane 3188.
73 For the full quote see Casaubon, *A True & Faithful Relation*, 174.
74 New volumes of *The Equinox* continue to be published today by Crowley's magical order, Ordo Templi Orientis.
75 The Ceremony of Preparation is found in chapter one and appendix I of this book.
76 Casaubon, *A True & Faithful Relation*, 74.
77 Ibid.
78 Ibid.
79 Ibid., 88.
80 The calls are also referred to as *cries* or *keys*.
81 In this fanciful vignette, Nalvage is reaching into the future to quote the venerable author of *The Chicken Qabalah of Rabbi Lamed Ben Clifford*.
82 Dee, Sloane 3191.
83 Some of the countries are difficult for us to pinpoint today. I am deeply indebted to Robin Cousins, who has done extensive research in this area and written a marvelous essay on the subject, which he has graciously allowed me to reprint in its entirety in appendix III.
84 Casaubon, *A True & Faithful Relation*, 170.
85 Ibid., 168.
86 The four cloths were colored: The one in the east was red; the south, white; the west, green; and the north, black.
87 Casaubon, *A True & Faithful Relation*, 170.
88 Casaubon, *A True & Faithful Relation*, 183.
89 The tribes were first identified by a number, one through twelve, and later identified by name.
90 David R. Jones, "The System of Enochian Magick, Part II: The Evolution of the Tablets," *Lion & Serpent* 4, no. 4 (2001). *Lion & Serpent* is a journal published by Sekhet-Maat Lodge, Ordo Templi Orientis.
91 Dee, *Cotton Appendix XLVI: Actio Tertia Trebonae Generalis*.
92 In particular, *Liber Scientae Auxilii et Vitoriae Terrestris* (Sloane 3191).
93 Casaubon, *A True & Faithful Relation*, 188.
94 Ibid., 168.

95 Ibid.

96 The Book of the Revelation 4:4: “Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.”

97 INRI is an acronym of the Latin phrase *Iesvs Nazarenvs Rex Iudaeorvm*, “Jesus the Nazarene, King of the Jews.” It appears in the Gospel of John (chapter 19, verse 19). The four letters also have pro-found esoteric meanings to Christian mystics and ceremonial magicians, who see in the letters a magical formula of creation and being.

98 In astrology it is the four fixed, or kerubic, signs of the zodiac that exemplify the purest elemental quality. For example, there are three zodiac signs that represent the element of Fire: Aries, Leo, and Sagittarius. Aries is the cardinal or initial aspect of Fire, Leo is the fixed (kerubic) or firmly defined aspect of Fire, and Sagittarius is the mutable and most easily influenced aspect of Fire.

The four fixed (kerubic) signs of the zodiac are: Aquarius (Air), Scorpio (Water), Taurus (Earth), and Leo (Fire). The classic symbols of the fixed signs (the angel of Aquarius, the eagle of Scorpio, the bull of Taurus, and the lion of Leo) are called the kerubic emblems and appear often in Christian iconography.

99 Casaubon, *A True & Faithful Relation*, 179.

100 Ibid.

101 Superficial, though not essential, transmutation.

102 Casaubon, *A True & Faithful Relation*, 183.

103 Ibid., 188.

104 Casaubon, *A True & Faithful Relation*, 196.

105 Ibid.

106 Ilemese is one of Sons of Sons of Light from the Sigillium Dei Aemeth. See chapter ten.

107 Casaubon, *A True & Faithful Relation*, 209.

108 Ibid., 209.

109 For the moment I will forego a discussion of the small cards of each suit. See appendix IV.

110 I don't fully understand why, but it is a consistent characteristic of Enochian magick to organize the four elements in this order: Air, Water, Earth, and Fire.

111 Charley D. and Milo, *Charley D. and Milo*, Epic Records, 1970.

112 The more the magician practices reciting the calls, the more sensitive he or she becomes to the shifts of consciousness each one produces.

113 Theoretically, each of the 156 lettered squares of an Elemental Tablet is an angel who can be contacted by continuing the hierarchical descent into the subangle. If you care to plunge this deeply into elemental workings, you are free to do so by discovering a further hierarchy of namesand letters that seems most logical to you.

[114] Donald Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language As Revealed to Dr. John Dee and Edward Kelley* (York Beach, ME: Weiser Books, 1994).

[115] DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford*, 17.

[116] The thirtieth Aire contains four parts.

[117] Aleister Crowley, *The Vision & the Voice, With Commentary and Other Papers* (York Beach, ME: Weiser Books, 1998), 45.

[118] Crowley, *The Vision & the Voice*, 8.

[119] New edition of "The Physical Location of the Ninety-one Parts of the Earth Named by Man, as Detailed in the *Liber Scientiae Auxilii et Victoriae Terrestris* of John Dee," published in *Elizabethan Magic*, ed. Robert Turner (Shaftesbury, Dorset, UK: Element Books, 1989). 162.

[120] Henry Cornelius Agrippa, *Occult Philosophy*, 1533.

[121] Meric Casaubon. *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee and some Spirits*, London, 1659, p.153; and pp.153–159 for all quotations following.

[122] Dee, like most of his contemporaries, believed the island of Friseland to exist. It was, in fact, a duplication of Iceland on an early map, an error which was repeated. When its coast was supposedly skirted, this was actually the coast of Cape Farewell, Southern Greenland. Note also that today Germania (Part 29) incorporates Poland. In Dee's time Poland was located further eastward and would have formed part of Sarmatia or Russia (Part 46).

[123] The following is taken from chapter 20 of my book *My Life with the Spirits: The Adventures of a Modern Magician* (York Beach, ME: Weiser Books, 1999), 138–141.

[124] Laycock, *The Complete Enochian Dictionary* (see footnote 115).

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# About the Author

Lon Milo DuQuette is a bestselling author and lecturer, whose books on Magick, Tarot, and the Western Mystery Traditions have been translated into ten languages. He is currently U.S. Deputy Grand Master of Ordo Templi Orentis and is on the faculty of the Omega Institute in Reinbeck, NY and the Maybe Logic Academy. Among his many books, he is the author of *My Life with the Spirits* (Weiser 1999), *Understanding Aleister Crowley's Thoth Tarot* (Weiser 2003), *The Magick of Aleister Crowley* (Weiser 2003), and *Tarot of Ceremonial Magick* (Weiser 1995). He lives in Costa Mesa, CA with his wife Constance. Visit him on the Web at: www.lonmiloduquette.com.

Having mastered the arts and science of his age, Elizabethan magus Dr. John Dee [1527–1608] resolved that worldly knowledge could no longer provide him the wisdom he desired. He turned his attention to magick, and in 1582 he and his clairvoyant partner Edward Kelley made contact with a number of spiritual entities who identified themselves as angels—the same angels that communicated with Adam, Enoch, and the patriarchs of the Old Testament. Over the next three years three distinct magical systems were revealed to Dee and Kelley. The third, thanks largely to efforts from the adepts of the Hermetic Order of the Golden Dawn and the 20th-century practices of Aleister Crowley, is now widely known as Enochian Magick.

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Book # 58

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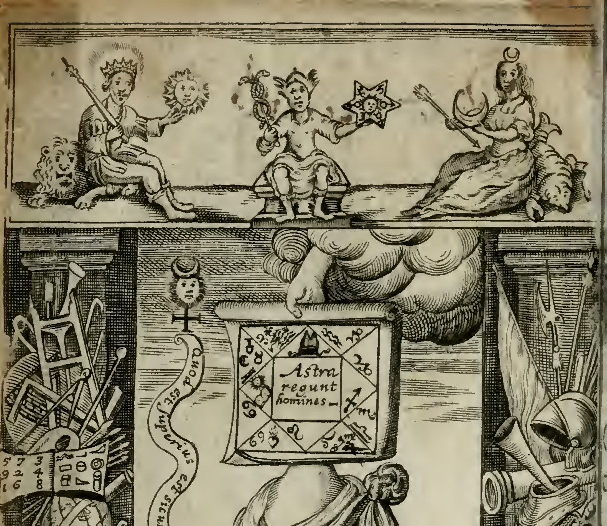
Willm Peckitt

1758


Quod est superius est sicut inferius
Astra regunt homines
Mercuriophilus Anglicus
London
Printed for Richard Mynne

These Hieroglyphicks vaile the Vigorous Beames
Of an unbounded Soule: The Scrowle & Scheme
The full Interpreter: But how's conceald
Who through Ænigmaes lookes, is so Reveal'd

T. Croſs ſculp: T:W:M:D:

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OR

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to diſpoſed in this Method.

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Both made Engliſh

## By *James Haſolle*, Eſquire,

*Qui eſt Mercuriophilus Anglicus.*

---

*Our Magiſtry is begun and perfected, by onely one thing; namely, Mercury.* Ventur. p.26.

---

*London*, Printed by *J. Fleſher* for *Richard Mynne*,
at the ſign of St. *Paul* in Little *Britain*. 1650.

# TO ALL
# Ingeniouſly Elaborate
# STUDENTS,
# In the moſt
# Divine Myſteries
# OF
# *Hermetick Learning.*

I Here preſent you with a *Summary Collection* of the choiſeſt *Flowers*, growing in the *Hermetick Gardens*, ſorted and bound up in one compleat and lovely *Poſie*. A way whereby *Painful Inquiſitors* avoid the uſual diſcouragements met with in a tedious wandering through each long *Walk*, or winding *Maze*; which are the ordinary and guilful Circumſtances, wherewith envious *Philoſophers* have inlarged their *Labors*;

purpoſely to puzzle or weary the moſt reſolved *undertakings*. 'Tis true, the manner of delivery uſed by the *Ancients* upon this *Subject*, is very far removed from the common path of *Diſcourſe*; yet I beleeve they were conſtrained (for the weight and majeſty of the *Secret*) to invent thoſe occult kinde of expreſſions in *Ænigmaes*, *Metaphors*, *Parabols*, and *Figures*.

Now amongſt the Catalogue of *Authors* that have treated of this *ſacred Learning*, I have chiefly obſerved four ſorts.

The firſt are ſuch whoſe wel-mindedneſs and honeſty, have cauſed them to lay down the whole Myſtery *faithfully* and *plainly*; giving you a *Clew*, as well as ſhewing you a *Labyrinth*; and they onely are to be ſtudied.

The ſecond are thoſe whoſe *Magiſterial* handling a part or branch thereof, did it rather to diſcover themſelves *Maſters*, then with intent to *inſtruct* others: Theſe may be read, but they are too ſublime for thoſe, who ſtand in need of an *Introduction*.

Others there are, who out of *Ignorance* or *Miſtake*, have delivered blinde and unbottomed *Fictions*; which have too much deluded and abuſed the credulous *World*: ſo that of this ſort I may ſay (not blemiſhing the honor, which ſome of them have juſtly acquired in other parts of learning,) their *Works* are like *Pigmaleons* Image, [full of exquiſite *proportion*, *feature*, *delicacie*, and *beauty*, but not animated with the *life* and *ſoul* of *Truth*;] and whileſt a man conſults with *ſuch*, he ſhall always doubt, whether what he reads be to the *matter*, or not: However the *Judicious* may ſmell their levity by the *rankneſs* of their *impertinancies*.

But the laſt and worſt ſort of all, are thoſe, who through *Envy* have ſcattered abroad their unfaithful *recipies* and falſe *gloſſes*; (taking for preſident the *Devil* that can ſow *tares*, and transform himſelf into an *Angel of light*) with intent to *choak* and *obfuſcate* the more evident *light* of the plain dealing *Philoſophers*: And to diſcern theſe *Impoſtures*, requires a Judgment able to divide a Hair.

From this variety of *Writers* it is, that many, otherwiſe ſtedy Mindes are toſt up and down, as from Racket to Racket; being forced to change their

*Thoughts*, as oft as they change their *Authors*, and conceiving they have ſetled right upon a *Point*, (juſt like tickliſh *Weather-cocks*,) are neceſſitated to ſhift with the next *puff*, (although but of an empty windy conceit:) New *diſcoveries* begetting new *opinions*, which raiſe more untoward and turbulent *Doubts*, then their greateſt ſtrength of Judgment can conjure down. Thus (*unhappy men!*) thinking themſelves ready to *Anchor*, a croſs guſt blows them off the *ſhore*; perhaps into a rougher ſea of Debate and Perplexity then before, and with greater hazard and danger of ſplitting.

I know that the truth of the proper *Argent*, its *Preparation*, and the *Fire*, (the three moſt important ſteps to this *bleſſed Work*) with the whole *proceſs*, is by ſome *Philoſophers* ſo ſincerely laid down and unfolded, that to a knowing *Artiſt* it is a cauſe of much wonder, why he that reads (though but ſmatteringly acquainted with *Nature*) ſhould not meet with cleer ſatisfaction: But here's the reaſon, *Many are called, but few are choſen*: 'Tis a *Haven* towards which many skilful *Pilots* have bent their courſe, yet few have reacht it. For as

amongſt

amongſt the people of the *Jews*, there was but one that might enter into the *Holy of Holies*, (and that but once a yeer,) ſo there is ſeldom more in a *Nation*, whom *God* lets into this *Sanctum Sanctorum* of *Philoſophy*; yet ſome there are. But though the number of thoſe *Elect* are not many, and generally the fathom of moſt mens *Fancies*, that attempt the ſearch of this vaſt and ſubtil *Myſtery*, too narrow to comprehend it, and their ſtrongeſt *Reaſon* too weak to pierce the depth it lies obſcured in; being indeed ſo unſearchable and ambiguous, it rather exacts the ſacred and courteous *Illumination* of a *Cherub*, then the weak *aſſiſtance* of a *Pen* to reveal it. Yet let no Man deſpair: *For ſurely there is a ſpirit in man, and the inſpiration of the Almighty giveth underſtanding*; and though all things before us ſeem huddled up in a deformed *Chaos*, yet can he place them in *comlineſs* and *order*. For many *Philoſophers* cloſely ſhut up, or concealed divers things, which they left the ingenious *Inquirer* to ſift into, or finde out; preſuming to whom *God* intended the diſcovery of the *Wonder*, he would afford *Eyes* that ſhould pierce through the miſt of *Words*, and give them a ray of light which ſhould lead them through this darkneſs: *To finde out that Path which no Fowl knoweth, and which the Vultures eye hath not ſeen:* For, if ſeriouſly peruſed, you ſhall finde their *Books* are much like *Drawers*, that lead to ſome choiſe and ſecret *Box* in a *Cabinet*, [one opening the way to the reſt] which if heedfully revolved, the ſatisfaction you miſs of in one *Author*, will be met with in another, and all perhaps may at length diſcover ſuch pregnant and ſublime *Secrets*; as ſhall manifeſt thee to be one of thoſe *choſen veſſels*, ordained to be informed of this *Knowledg*, which ſometimes *God hath hid from the wiſe and prudent, but revealed unto Babes.*

Whoſoever therefore undertakes the ſearch of this *abſtruſe* and *ſecret Learning*, muſt know it requires *heedful and piercing Judgments*, *apt and cleer Fancies*, *faithful and diſtinct Conceptions:* For the *Philoſophers writings* are not onely interwoven with moſt exquiſite cunning and ingenious artifice, but the *Golden Thred* of the *Matter* is ſo warily diſpoſed, covertly concealed, and ſo broken

broken off and diſperſt; (they being ever fearful to afford *too early light* or *ſatisfaction* to the Readers,) that unleſs *the Father of Illuminations* prompt, or lend an *Angels* hand to guide, the beſt principled Student may be loſt in tracing its ſeveral *Meanders*, and fall ſhort of finding out its *ſcattered ends*. Be wary then in the *application of words* (for therein the *Imagination* is ſubject to many *miſcarriages*, being apt to *twiſt* and *bow* each Sentence to the various frame of its preſent *Conceptions*, and the unwary *diſcoveries* it firſt makes:) Eſpecially thoſe words which appear to lie moſt *naked*; for where the *Philoſophers* ſeem to ſpeak *plaineſt*, there they have written nothing at all; or elſe in ſuch *ordinary expreſſions*, have wrapt up ſome ſenſe, *highly myſterious*: Generally fitting their diſcourſe with *Words*, that like the *Delphian Sword* will cut both ways, or reach to a larger extenſion or latitude, then ſome *Conceptions* can ſtretch them too; intending and ayming at things *beyond*, (and ſometimes *below*) what we ſuppoſe thoſe bare expreſſions diſcover.

In fine, they have ſet before us a *task* for *Explanation*, other then is uſed in our ordinary beaten track of *Diſcourſe*: which he that will well underſtand, muſt firſt be maſter of the *language* of *Nature*, having run through the diſcouragements of the tedious progreſs, and laborious difficulty *of joyning her Letters, and ſpelling her Syllables.*

Tis true, the dignity of this infallible *Myſtery* lies open to many hard *Cenſures*, and profane *Scandals*, ſo well known, I need not mention them; but that thereby I ſhall endevour to remove, and purge this pure and heroick *Science* (almoſt generally contemptible) from the droſs, and corruption of an *Impoſture.*

Commonly we ſhall finde them moſt traduce it as *falſe* and *deceitful*, who (having the repute of *Schollers*) pretend to have ſpent much time and induſtry in the ſearch thereof; and becauſe it is dreſt in ſuch variety of *flouriſh* and *figurative Speeches*, that their ſhallow underſtandings cannot eaſily pierce into it; (their wilde unhappy *Fancies* like ſo many *Tailors ſhops ful* of various *ſhreds* of *Conceits*, making up out of ſuch *changeable colours* at beſt but a *Fools Coat*:) They profeſs all the diſcoveries

thereof

thereof to be meer *Chimeraes*, and it ſelf a *ſtudied Fable.* But the *Egyptians* might as well deny *light* in the Land of *Goſhen*, becauſe themſelves lived in darkneſs, or we, if either of the *Luminaries* ſuffer *defect* to our view, conclude that the *Eclipſe* is *Univerſal.*

If theſe (otherwiſe well accompliſht) *Men*, would but conſider how many occult, ſpecifick, incomprehenſible, and inexplicable qualities there lies dormant and obſcured in *Nature*, of which no abſolute or true account can be rendered by themſelves: As the concatenation of *Spirits*, their working without the *Body*, the *Weapon Salve*, the *Sympathetical Powder*, the Vertues of the *Loadſtone*, the wonderful and never to be enough admired Secrets of *Magnetick Philoſophy*, and *Natural Magick*: As alſo what *Art* it ſelf is able to perform, by the power of *Mathematical* concluſions, in *Geometry*, *Numbers*, both myſterious and vulgar, *Perſpective Opticks*, *&c.* What famous and accurate *Works*, induſtrious *Artiſts* have furniſhed theſe latter Ages with, and by *Weights*, *Wheels*, *Springs* or *Strings*, have imitated *lively Motion*, as *Regiomantanus* his *Eagle*, and *Fly*, *Drebler's perpetual Motion*, the *Spring* in a *Watch*, and ſuch like *Self-Movers*, (Things that ſeem to carry with themſelves (like *living Creatures*) the *principles* of their own *Motions*, and *unallied* to any outward *Object*, except onely to ſet them *going* :) The *Arts* of *Navigation, Printing*, and making of *Gunpowder* (which for the honor of our Countryman *Roger Bacon*, I the rather mention, who lived above a hundred yeers before we heard of its original from the *German Monk*, and certainly knew its whole *Compoſition* ; but that his pious Thoughts (finding it might prove ſo ſwift and deviliſh a deſtruction to *Men, Cities, Caſtles, &c.*) would not ſuffer him to reveal the *way* of *making* it, though he plainly diſcovered its *Nature, force*, and horrible *execution* ; (as appears in the *ſixt Chapter* of his learned Epiſtles *De Secretis operibus Artis & Naturæ.*) In a word, what marvellous concluſions, *Art* (making uſe of *Nature* for an *Inſtrument*) can perform, without the help of ſo low and inferior aſſiſtants as *Characters, Charms*, or *Spells*, (and yet theſe have their ſeveral powers, if judiciouſly

judiciouſly and warily diſpoſed and handled ;) inſomuch, that no man that underſtands the *ſafe* and *honeſt power* of *Art* and *Nature*, can juſtly aſperſe their *Legitimate Children*, as though " they were the off-ſpring (or indeed had any relation) to *Diabolical Arts*. From which few particulars, I might infer many other wonders poſſible to be wrought, which yet to appearance or probability, are beyond the power of accompliſhment: and where the *various productions* of *Nature*, *Art*, or both, have given the *levity* and *infidelity* of many mens *Judgments*, the *lie*; whoſe prejudicate *thoughts* would never beleeve a thing could be done, till they found (beyond evaſion or denial) it was done.) I ſay, if ſuch men would but ſeriouſly *conſider* theſe and the like *miraculous effects*, they might be of force ſufficient to perſwade the moſt doubtful amongſt them, that *Art* with the help of *Nature*, may arrive at ſuch perfection, to work *Wonders*, as far beyond theſe, as theſe would be beyond their apprehenſions, had " they never heard of them before; nay to beleeve, *there is nothing incredible*

*either*

*either in divine or humane things:* and yet they never become ſo happy Favorites as to be made privy to the *myſteries* of this *Cunning.*

Another *Error* theſe curious Brains run into, is, That they look *beyond Nature,* and often deſpiſe the *Path* for the „ *Plaineſs* thereof, ſuppoſing it *too vulgar* to conduct them to ſuch *rare* and *intricate Wonders;* whereas they conſider not, that *Nature* in all her *productions,* works *plainly, eaſily,* and without *inforcement.* Briefly, ſuch ought to ſuſpect as *falſe,* all things that appear not feaſable, without it excel in *ſubtilty,* or be rackt upon the *Tenter* : And this is the *Rock,* againſt which divers ſuffer „ *ſhipwrack,* apprehending they ought to place the *materials* of this glorious and magnificent *building,* in more *remote* and *ſtrange things,* then really it is.

Some again *calumniate* and *ſcandalize* this ſerious and *divine work,* as a *fictitious thing,* and they are ſuch, whoſe eaſie *confidence* (forgetting the cautionary *Items* of the *Philoſophers*) beleeve all true they once finde *Written* : And when after tedious and chargeable *Chymical* operations, (the expreſſions of the *Philoſophers* ſeeming to look that way ) they finde no reality in the *Experiments* anſwerable to their *expectations*; but all prove as defective in their production, as the birth of *Erichthonius* was imperfect; then in a diſcontented *humor* (perhaps having been *cheated* to boot) ruine (with their good opinion of the *thing* ) all they have before undertaken. But it is no wonder if they be at much expence, that make uſe of *many things*: What need is there of ſo vain a uſe of many *Glaſſes*, ſo much *blowing* of the *Coals*, ſuch *conſumption* of *Fire*, and other impertinent and expenſive *preparations* : When the *Philoſophers* tell us, *One Glaſs*, *one Furnace*, *one Fire*, (and that an *immaterial* one, not to be found in the *Furnace* of the *Chymiſts*, ) *is ſufficient to perfect the work*; which whoſoever attempts, and cannot firſt fancy the *Complement* thereof to be gone through *without charge*, (at leaſt very *little* or *inconſiderable* ) let them leave off, and deſiſt; leſt the *conſumption* of their *wealth* leave their *hearts* as *cold*, as the *drudging* in a *falſe Fire* hath made their *faces pale*.

Others there are that clamor, and cry

out againſt this guiltleſs *Learning*, whoſe *covetous deſires* have made them ruſh upon the practiſe ſo far, that they are forced to retreat by *weeping croſs*. It is the common Fate of the *Covetous* to meet with a *Cheat*, and the ſmooth ſtories of a *Quack* do oftentimes ſet ſo delightful and eager edg upon their *griping deſires*, (which doubtleſs a *Knaviſh genius* may cunningly carry on) that the confiding *Miſer* ſhall never diſtruſt him, till he be ſet to rake among the *Aſhes* for his wealthy return. And as unskilful men cannot uſe too much *warineſs*, if they be to deal with any that pretends to teach the proceſs of this *Myſtery*; ſo they cannot take too much good adviſe to avoid their *illuſions*. By way of *Caution* therefore, beware of thoſe *mercenary pretenders*, that (boaſting much of their abilities) offer to diſcover you any of thoſe *Secrets*; upon condition you give them ſuch or ſuch a ſum of *money*; for by this *tinkling ſound* you ſhall judg them *counterfeit metal*. Never was this *Holy Myſtery* communicated to ſo wicked a *man*, as ever would or durſt make *ſale* of it; or indeed do ſuch men ſtand in

need.

need. They want not *Money*, or are neceſſitated to condition for a *Trifle*, that poſſeſs ſo great and unexhauſtible a *treaſure*; *for length of days is in her right hand, and in her left hand, riches and honor.* Therefore who hath this, hath all: it incircling within it ſelf, *all temporal felicity, health of body, and all good fortune.*

Next, truſt not thoſe that *proſtitute* their *skill*; theſe are the *Waſps* that creep into the *Hive* of *Hermes*: ſuch *Vagrants* doubtleſs are *empty* and *unfraught*, and have more uſe of what they may *skrew* out of you, then you can make benefit of what may be *gained* from them. It is a *Jewel* of that price and eſtimation, that they who finde themſelves once bleſt with its *poſſeſſion*, entertain it as *Lot* did his *Angels*; who would rather deliver up his onely *daughters*, [his dear and neareſt comforts] then expoſe ſuch choiſe *Gueſts* into the hands of *wicked men*, not daring to make the Secret common, leſt they become *breakers of the Celeſtial Seals*; much more to betray it into *untruſty hands*, for any *gain* or *benefit*.

But beſides theſe, the generality of the World are nurſt up in a belief, *there is* *no ſuch thing* : *Firſt*, becauſe they never heard of any that *publikely profeſt it*, or by viſible *operations* manifeſted its truth in any age. *Secondly*, in regard they as ſeldom found any Man, that (by his *Condition* or *Converſation* ) made evident ſhew to the World, that he was poſſeſſor of ſuch a *wealthy Science*: Many of the Profeſſors commonly living miſerably *poor*, who though they boaſt what vaſt *Treaſures* they can command, yet ſcarce are ſeen to have a *penny* in their purſe, or a whole *Rag* to their backs.

To the *firſt*, I anſwer, That there are divers things which peculiarly grow within the *bowels* of the *Earth*, and ſeem as *buried* to us, becauſe they neither bud forth or grow up; and withal, there being *ſo* few *Adepted Prieſts* in the World, it is no wonder, the *Ceremonies* of ſo divine a *Miracle*, ſhould be both ſeldom and privately celebrated.

To the ſecond, That *there is, that maketh himſelf rich, and hath nothing; and that maketh himſelf poor, having great riches.* For on whomſoever *God* out of his eſpecial grace, is pleaſed to beſtow this *Bleſſing*, he firſt fits them for a moſt a moſt *vertuous life*, to make them the more capable and worthy of it; and being ſo qualified, they ſtraightway lay aſide *ambitious thoughts*, and take up a *retiredneſs*; they dwell within their *Root*, and never care for *flouriſhing* upon the *Stage* of the *World*: The conſideration of this *Magiſtery* being *theirs*; does more fill their *Mindes*, then all the *Treaſures* of the *Indies*, were they entailed upon them, (it being not to be valued, becauſe it is the *ſummity* and *perfection* of all *Terreſtrial Sciences*;) nor indeed need ſuch regard the *airy* and *empty glory* of *Magnifying-Fame*; that can command *an abſolute Content in all things*. Nay, ſome loſe their *vain glory* ſo far, as none ſhall ſcarce ever hear them *mention* it; counting nothing more advantageous, then to *conceal* what they *enjoy*. For, as it is a *Secret*, of the higheſt nature and concernment; ſo *God* will not ſuffer it to be revealed to any, but thoſe that can tell how to conceal a *Secret*; and if we rightly weigh this, that the poſſeſſion of the thing takes from the poſſeſſors, *the root of all evil*, [*Covetouſneſs*;] how then can any corrupt or ſiniſter *thoughts* grow up in them?

It is alſo worthy conſideration, how many eminent *dangers*, *troubles*, *fears*, and *inconveniences*, the very ſuſpition of having the *Stone*, hath intitled ſome Men to ; and how many ſeveral ways their *lives* have been attempted, by powerful and wicked men ; becauſe they concealed the *Myſtery* from them. But let the reward of *thoſe* who would forcibly ſtrip this *Secret* from any breſt, be like that of the *Sodomites*, which would have *Lot* deliver them his Angels, [*Blindneſs in the eyes of their underſtandings*,] to waſte out their time in ſeeking the *Door* that lets in to this knowledg, but never finde it.

Furthermore, this *Learning* is not *revealed* by any *Maſter*, but under the moſt weighty *Ties* and *Obligations* of an *Oath* ; and that by long *tryal* and *experience* of a mans *fidelity*, *vertue*, *judgment*, *diſcretion*, *faithfulneſs*, *ſecreſie*, *deſires*, *inclinations*, and *converſation*: to ſift and try whether he be *capable* and *deſerving* ; for the neereſt *Relation*. (unleſs exactly qualified with *merit*) cannot obtain this *knowledg* from them *Every Childe cannot be an Heir, nor every boſom Friend an Executor.* And

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this ſtrict care is taken, leſt the *Learner* ſhould miſapply his Talent, by ſerving the *Ambition* of *evil men*, or ſupporting *wicked* and *unjuſt Intereſts*; to domineer with *violence* and *oppreſſion*, perhaps to the trampling under foot the general Peace: For doubtleſs a ſevere account will be exacted by *God* at the Teachers hand, if the Learner ſhould miſgovern or abuſe this ſo great a *Grace*.

It is ſaid, *Wiſdom which findes out Knowledg and Counſel, dwells with Prudence.* A Conſcientious breſt muſt keep it moſt religiouſly inviolable, if once obtained: *Stability* and *Conſtancy* muſt be reſolved on by the undertaker, ever flying that inconſtant *humor*, which ometimes leads men on, with too greedy an appetite, and a while after withdraws and cools. Such fickle and wavering *Diſpoſitions* ſhould leave off betimes, eſt they meet with thoſe freſh conceipts, hat ſhall winde and turn their *Fancies* o many ſeveral ways, that at length like *Pentheus* (diſtracted with irreſolution) hey can ſetle no where; and how apt *uch inconſtant Seekers* are for this *Work*, heir imperfect *productions* will bear hem witneſs.

Another needful *Caution* may be given, and that proverbially: *Haſte makes waſte.* This miſchievous Evil is commonly forwarded by an *over-covetous deſire*; and this is that grand enemy to the *Work*, which often proves the ruine of all. He muſt therefore perſevere in his undertakings, and patiently contemplate on *Natures* ſlow and leiſurely progreſs in the bringing forth of her beſt things. It is not a *Matter* that is throughly apprehended at firſt, upon a ſlight or ſuperficial view: The *Philoſophers* that raiſed this *Fabrick*, did it by many *degrees*, and it is by their *ſteps* we muſt make our Aſcenſion to thoſe high *Wonders.* Do not then preſume, (though your underſtanding be able t build a Structure) that it is ſtrongly o exactly compiled; unleſs you finde i raiſed from a ground that is ſincerely *plain* and *natural*, managed and ſquare by the ſtrict Rules of *Art*. And conſidering that your *Errors* may prov fundamental, (for whoſoever miſſes hi way at the entrance, ſhall build upon ſ unſound a *Foundation*, as allows of n *emendations*, but a new *beginning*: You can never uſe too much *Caution* i

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your *Courſe*, or be over *ſedulous* in the guidance of your *underſtanding*. It is wiſdom to anatomize and diſſect every apprehenſion clearly, and examine what the operations of the *Minde* have effected; and in what manner the *Senſes* convey them unto you: And as you walk along, heedfully to obſerve, where the principal *Thred* is broken off, and then ſearch about where it is likely to be met with again; for doubtleſs the *ends* thereof are poſſible to be found out, if heedfully *traced*. However, if yet what you apprehend does not ſo exactly hit the *mark*; return to the ſtudy of *Nature*, there dwell, and look round to diſcover the beſt *Way*; caſt about again for a new *Scent*, and leave no path unſearched, nor no buſh unbeaten; for though you readily finde not the real *Truth*, yet peradventure you may meet with ſuch *ſatisfaction*, as will quiet your *Reaſon*, and make you take pleaſure in the ſearch. And he that once begins to love *Wiſdom* for its own ſake, ſhall ſooner be acquainted with her, then he that courts her for any ſiniſter or by reſpect: wherefore in this ſenſe may be taken that of our Saviour, *He that hath much, ſhall*

*receive*

*receive more*; *but he that hath little, ſhall be taken away, even that which he hath.* *Eliſha* obtained the ſight of the *Horſes* and *Chariots* of *Fire*, that carried *Elias* up into *Heaven*; but it was not till he had deſired, *that a double portion of his ſpirit might reſt upon him.* And *Eliſha*'s ſervant ſaw the Mountains full of *Horſes* and *Chariots* of *Fire*; but not till his Maſter had prayed to the Lord *to open his eyes*: If thy Thoughts are *devout*, *honeſt*, *and pure*, perhaps *God* may at one time or other, lay open to thy Underſtanding, ſomewhat that will truly and faithfully lead thee to the Knowledg of this *Myſtery.* *Solomons* ſlothful man that fears the *Lyon* in the *way*, muſt not venture into theſe *Streets of Wonders*; where are *Remoraes* that will puzzle or abate the moſt forward and ſevere *Inquiries*, and quench the thirſt and deſire of *fartheſt ſearch.* In our progreſs, the *higher* we go, the more ſhall we better our *proſpect*; it is not a *level* or a *flat*, that can afford us the benefit of *diſcovery* to a Knowledg, and Learning ſo remote.

*Aſtrologers* well know *the ſecret Chambers of the South*, and that there are

are *Stars* that have *influence* under the depreſſion of the *South Pole*, though not viſible in our *Hemiſphere*. As therefore in *Filtration*, we muſt lay the *drawing ſide* of the *Filter*, as low or lower, then the *ſuperficies* of *Water*, from whence it draws, elſe it hath not power to bring up any thing; ſo we muſt ſearch as deep as the *ancients Fountain*, ere we ſhall be able to draw any *water* out of their *Wells*; which if once obtained, the *time* for *operation* is beſt known by a fit *Election*, wherein the *Rules* of *Aſtrology* are to be conſulted with; in which *Science*, the Practiſers of this *Art* ought to be well read for the ſeveral uſes, that continually and neceſſarily muſt be made thereof.

I profeſs, for my ſelf, it is a *ſatisfying Contentment*, that I can finde ſome probable grounds for the poſſibility of ſuch an *Enterpriſe*; it is no more incredible to me, that from plain and ſimple *principles*, it may be exalted to ſuch an *height*, even beyond *perfection*, then to ſee the *ſtrings* of *Inſtruments*, (framed and compoſed of ſo baſe, and neglected things, as the *Guts* of *Cats*) ſhould be able (through *degrees* of *refining*,) to afford ſuch ſweet, mellow, and admirable *Muſick.* Nor is it a mean degree of happineſs, I conceive my ſelf ſeated in, that in ſo great a depth of *Myſtery*, I am inabled to diſcover ſome little *Light*, though but glimmering and imperfect: If I enjoy no more but onely to live in the *Womb* of ſuch *Knowledg*, or if with a dim reflex (from this *Rock* of *Fleſh*) I ſee no more then the *back parts* of this *Divine Science*, though the *glory* hath paſſed by to the *Ancients* before; it will contribute much to the quieting of my ſolicitous, and waking *Inquiries.*

We are not a little beholding to the induſtry of our *Anceſtors*, for collecting into Books this *Elemented Water* falling from *Heaven*, as into ſo many ſeveral *Veſſels* or *Ciſterns*; and there reſerving it for our *times* and *uſe*; which elſe would have ſoaked away, and inſenſibly loſt it ſelf in the *Earth* of *Oblivion*. But as to the freeing us from the toyl and diſcouragement of a tedious and irregular *ſearch*, (many *Philoſophers* pointing but at one part of the *Myſtery*, in the whole bundle of their *Treatiſes*;) we are eternally obliged to our *Author*, for ſo highly befriending us with theſe learned *Collections*, of the onely *few* and *pertinent Things*, from the reſt of their *large* and *unneceſſary Diſcourſes*, (and that from their *writings* who were unqueſtionably bleſt with the knowledg of this *Divine Myſtery*,) even as a skilful *Chymiſt*, who by *Spagyrical* operations, ſeparates the *groſs* and *earthy* from the more *fine* and *pure*, and out of a large *Maſs*, extracts onely the *Spirit*. And though it is not to be denied, that the *Philoſophers* left many *Lights* behinde them, yet is it as true they left them incloſed in *dark lanthorns*, and us to ſearch them out in *corners*: But here our *Author* hath brought them out of that *obſcurity*, and placed them before us in a *branched Candleſtick*, whereby we may view them *all* at once, and where like a full *Conſort* of *Inſtruments* each ſounds his part to make the *harmony* compleat; ſo that it will evidently appear to the *Judicious* and *Learned*, that theſe *Collections* were not raſhly, or with ſlight choice, ſnatcht or ſtript from the whole bulk of *Authors*; but with a wary and heedful Judgment, culled out and ſelectly choſen; and what the

the *Ancients* delivered ſcattered, and confuſed, is by his elaborate pains diſpoſed in ſo advantageous a *Method*, that we are much the neerer to finde out the right *path* by the *order* wherein he hath ranked their *ſayings*: yet not ſo, that the whole *Proceſs* lies juſt in that *Methodical Chain*, as ſeems *linked* together by each *Paragraph*; but that the ſame is here and there intermixt, and irregularly purſued; ſometimes the *beginning* being diſpoſed in the *middle*, the *middle* in the *end*, *&c.* And beſides, part of the *Philoſophers* ſentences may (and muſt) as well be referred to other *Chapters*, and under other *Heads*; and left for the induſtrious and painful Contemplator to ſet and joyn together. His *Expoſitions* in the *Corollaries* are very remarkable, rendering him a man of a moſt piercing *Intellect* and ſingular *Judgment*, and letting in much light to the dark *phraſes* of the *Philoſophers*; ſo that indeed they ſhew rather the *effects* of *Experience*, then *Contemplation*. In a word, *The work is like the Sun, which though it ſeems little, yet it is all light.*

For the *Author* himſelf, I muſt not be ſilent in what I have learned, though his *Work* render him ſufficiently famous, ſpecially being reported to me, to be a Gentleman, *Noble, ingenious, and deſerving.* He was *Son* to that excellent Phyſitian, Doctor *John Dee*, (whoſe fame ſurvives by his many learned and precious *Works*, but chiefly celebrated amongſt us, for that his incomparable Mathematical *Preface* to *Euclids Elements*) and *chief Phyſitian* to the *Emperor* of *Ruſſia*, being made choice of, and recommended by King *James*, to the ſaid *Emperor*, upon his requeſt, to ſend him over one of his *Phyſitians.* In this imployment, he continued fourteen yeers, being all that time Munificently entertained, as his merits and abilities well deſerved. Upon his return into *England*, he brought moſt ample Teſtimonies of his own worth, and Emperial Commendations to his late *Majeſty*; and ſince retired to *Norwich*, where he now lives, *And may he yet live the full poſſeſſor of that* honor *due to his* Eminent parts.

Touching the *Tranſlation*, I have as faithfully performed it, and given it as plain a *Verſion*, as the dignity of the *Subject* will allow; the better to fit it to their

their Underſtandings, who have wanted the aſſiſtance of being bred *Scholars*, and yet perhaps are deſigned to be informed of this wonderful *Secret.* Nevertheleſs, I thought fit to retain the *Subtilty* of the *Myſtery*, though the words ſpeak *Engliſh*; whereto the conſtant *Students* may but with *labor* reach, and that to whet their *appetites*, not that the lazy *Vulgar* ſhould pluck with *eaſe*, leſt they *deſpiſe* or *abuſe*. It is no deſparagement to the *Subject* that it appears in an *Engliſh dreſs*, no more then it was when habited in *Greek*, *Latin*, *Arabick*, *&c.* among the ancient *Grecians*, *Romans*, and *Arabians*, for to each of them it was their *vulgar Tongue*: And had not thoſe *Nations*, to whom *Learning* (in her progreſs through the world) came, taken the pains of *Tranſlation*, and ſo communicated to their own *Countries* the benefit of ſeveral *Faculties*; we had yet lived in much ignorance of *Divinity*, *Philoſophy*, *Phyſick*, *Hiſtory*, and all other *Arts*; for it was by the help of Tranſlation they all roſe to their ſeveral heights. I preſume to hope you will pardon the want of that *Elegancy* and

*Richneſs*,

*Richneſs*, which will ſtay behinde with *Originals*, as their proper and peculiar *Ornaments* and *Graces*; and accept of that *homely Habit* a *Tranſlation* muſt be content to *wear*: For ſaving the pains whereof to *future times*, if ſome general *Forms* and *Characters* were invented (agreeing as neer to the *natural quality*, and *conception* of the *Thing* they are to *ſignifie,* as might be;) that (to men of all *Languages*) ſhould *univerſally expreſs*, whatſoever we are to deliver by writing; it would be a welcome benefit to *Mankinde*, and much ſweeten the *Curſe* of *Babels* Confuſion, ſave a great expence of *Time* taken up in *Tranſlation*, and the *Undertakers* merit *extraordinary encouragement*.

Nor will this *unity* in *Character* ſeem impoſſible, if we conſider there is in all men one *firſt principle* of *Reaſon*, one *common interior Intelligence*, and that originally there was but *one Language*. Nay, it will appear leſs difficult, if we look back upon thoſe *ſteps* already laid to our hands; for we may draw ſome helps from the *Egyptian Hieroglyphick Symbols*, *Muſical Notes*, *Stenography*, *Algebra*, *&c.* Beſides,

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we ſee there are certain *Characters* for the *Planets*, *Signes*, *Aſpects*, *Metals*, *Minerals*, *Weights*, *&c.* all which have the power of *Letters*, and run currant in the *Underſtanding* of *every Language*, and continue as *Reliques* and *Remains* of the more *Sacred* and *Secret Learning* of the *Ancients*, whoſe *intentions* and *words*, were not expreſſed by the *Compoſition* of *Syllables* or *Letters*; but by *Forms*, *Figures*, and *Characters*.

To preſent this invention as more feiſable, we may conſider that the uſeful *radical words*, if numbred, would not ſwell beyond our *Memories* fathom, ſpecially if well ordered and digeſted by the judicious direction of an able and general *Linguiſt*; and ſuch a one that rightly underſtands the firſt and true impreſſions, which *Nature* hath ſtamped upon the *things* they would have ſignified by the *Form*. Our miſery now is, we ſpend a great part of our beſt and moſt precious time in learning *one Language*, to underſtand a *little Matter*, (and in how many *Tongues* is it neceſſary to be perfect, before a man can be *generally knowing?*) whereas, if this invention were but compleated, *Arts* would arrive at a high perfection in a little ſpace, and we might reckon upon *more time*, in the ſhort account and meaſure of our *days*, to be imployed in a *ſubſtantial ſtudy* of *Matter*.

But I muſt retire; and confeſs I have extreamly tranſgreſt the limits of a *Preface*; which (if it bore exact proportion to the *Matter* enſuing) ſhould be more brief and compendious: And yet I intended to deliver herewith ſome ſhort account of the *firſt* and *true Matter*, with the proceſs of the whole *Work*; but I ſhall leave you to the *Collections* enſuing, for preſent ſatisfaction, and if encouraged by your acceptance of this, may one day beſtow my own *Meditations* upon a particular Diſcourſe: In the mean time, *I charge all thoſe that ſhall reap any benefit by this Tranſlation, under the ſecret and ſevere Curſe of God, That they beſtow upon it the Auguſt reverence due to ſuch a Secret, by concealing it to themſelves, and making uſe of it onely to the Glory of our Great Creator.* That being the principal aym of this Work, and of all others ſtamped with the Signature of

1. *March*. 16$\frac{49}{50}$. *James Haſolle*.

# POSTSCRIPT.

*After I had writ this* Preface; *and committed it to the Preſs, I happily met with the following* Arcanum, *and perceiving it to ſuit ſo punctually with theſe* Chymical Collections, *for the ſolidity, likeneſs, and bravery of the* Matter *and* Form, *and to confirm ſome of thoſe Directions, Cautions, and Admonitions I had laid down in the* Prolegomena; *and withal, finding it a piece of very* Eminent Learning *and* Regard; *I adventured to tranſlate it likewiſe; and perſwaded the* Printer *to joyn them into one* Book, *which I hope will not diſlike the* Reader, *nor overcharge the* Buyer: *And though in the* Tranſlation *thereof, I have uſed the ſame ſolemnity and reſervation, as in the former; and ſuch as befits ſo venerable and tranſcendent a* Secret: *Yet I hope, that thoſe who (favored with a propitious* Birth) *ſearch into the Sacred Remains of* Ancient Learning, *admire the rare and diſguiſed effects of* Nature, *and through their* Piety *and* Honeſty, *become worthy of it, may finde* Ariadnes *thred to conduct them through the deluſive windings of this intricate* Labyrinth.

1. *April*, 1650.

James Haſolle.

# TO THE STUDENTS IN Chymiſtry.

ALthough (according to *Ariſtotle*) Muſick be ranked in the number of Sciences: yet we read how K. *Philip* tauntd his Son *Alexander*, when he ound him Harmoniouſly ſinging, in theſe words ; *Alexander, art not thou aſhamed to ſing ſo finely ?* By which words he accounts it diſhonorable for a Noble Man to uſe that Art publikely ; but rather when he is at leiſure: Privately, either to refreſh his Spirits, or if there be any diſpute concerning Phyſick, that it ſhould be tempered with all Harmonical ſweetneſs, and proportion. In like manner it is (to our grief be it ſpoken) with the Art of Chymiſtry ; whileſt it is ſo much defamed, diſparaged, and brought into diſgrace, by the fraudulent dealings of Impoſtors, as that whoſoeve profeſſes it, ſhall ſtill be ſtigmatized with Publike Reproach.

Neverthe leſs very many, yea too many there are to be found at this day, (profeſſing I know no what ſhadow of this Divine Art who ingroſs unto themſelves, a it were the whole World, to it

Deſtruction

Deſtruction, [Braſs, Iron, or other Metal,] not to convert the ſame nto Gold, but are found at length o cheat with it for Gold, to the great grief of many : Orphans mourn, by reaſon of ſuch Knaves, Widows weep, Husbands lament, Wives bewail their miſery. This Man deſireth his Lands, that his Houſe, another his Rents taken rom him. And amongſt theſe alſo (which is the more to be wondred at) we have known very many inſtructed in every Academical Science; becauſe of whom being ſtruck no leſs with Admiration then Fear,) I begun to be mething diſcouraged, and by e example of their vain Expence, ave over any further ſcrutiny in is Golden Science.

But the remembrance of my nfancy in this Study, wherein for ven yeers together I had been an e witneſs of the Truth thereof, I ſpent many laborious days, and tedious nights, until that according to the advice of Count *Bernard*, I had for ſome yeers read, and more accurately peruſed th moſt ſelect and approved Authors ; the which (although a firſt I ſuppoſed they had differe amongſt themſelves , as if wha this ſayes, another denyes, wha here is raiſed, there is ruined, yet at length I found (by Gods aſſiſtance,) that they agreed Hermetically and Harmonically, in on Way, and one Truth ; by whic means I diſcovered the one ſor true Philoſophers, the other falſ Chymiſts, and at length, calle to minde the memorable ſayin of *Daſtin* the Philoſopher : *Tha it ſufficeth not to be Learned, unle in the very thing from whence th Queſtion ariſeth.* So I found men (otherwiſe Learned) unlearned i this Art ; amongſt which I kne a *Biſhop*, (whoſe fame in Chymiſtry was celebrated of many, whom I viſited, after I had ſeen a little Chymical Tract, writ with his own hand:) And when I took him laboring in our Common Gold, whence he ſtudied to Extract *Vitriol*, (which he held his onely Secret) I left him; for that I ſaw he had neither before him the proper Matter, nor the manner of Working, according to the Doctrine of Philoſophers; and that I knew he had many Coal-rakers, and Brokers of Receipts, as well in *England*, as in *Germany*, and *Bohemia*: But truly I found not one Man for Thirty yeers together, that wrought upon the proper Matter, and conſequently# not any who deſerved the name of a *Philoſopher*. And for my own part, if more may not be granted me, then a far off to behold the Holy Land, I ſhall admire whatſoever the Great and Omnipotent God, is pleaſed out of his infinite Mercy, to grant me; yet in the interim, whilſt (for delight ſake) I was converſant (by the favor of *Hortulanus*) in the *Philoſophical Roſary*, I pickt out ſome no leſs pleaſant then wholſome Flowers, which I have made up into a *Faſciculus*, for the Eaſe and Benefit of Young Students, in this Art (whilſt in reading and peruſing, they were wont to conſume ſome yeers, before that they learned rightly how to handle, or in handling to compound:) The which (if not too boldly) I dedicate to you the Lovers of this Truth, and have accounted it worthy of publike view. Deign therefore (ye ingenious Men,) that this my *Faſciculus*, howſoever collected by my Labor, yet by your Authority and Favor, to be preſented a more Illuſtrious

Illuſtrious Work: whence (by Gods Favor and Permiſſion) they may be able to pick out what is daily ſo much deſired, and ſought for, by multitudes.

What in obſervance, Faith, and all Duty, and in memory of your Merits, may in any wiſe be performed by me, to your praiſe and honor: the ſame I moſt freely, and dutifully promiſe, and vow ſhall be performed. Farewel moſt Famous Men, and may ye not diſdain to cheriſh me with your Patronage.

Yours moſt devoted

ARTHUR DEE.

*C. M. Archiatros Anglus.*

# TO THE
# Candid READER.

E*ven as Reaſon and Experience; are juſtly called the Hands of* Phyſitians; *without which, neither Health [the Treaſure of Life] can be preſerved; nor Sickneſs [the Herauld of Death] expelled: And that Phyſick it ſelf remaineth Lame and Defective: So, in this Philoſophical Work, Nature and Art ought ſo lovingly to embrace each other, as* „ *that Art may not require what Nature denies, nor Nature deny what may be perfected by Art. For Nature aſſenting, ſhe demeans her ſelf obediently to every Artiſt, whileſt by their Induſtry ſhe is helped, not hindred. Of whoſe Steps, Progreſs, Motion, and Condition, whoſoever* s ignorant, let him not preſume to ttempt this Work, (of it ſelf Abſtruſe, and otherwiſe wonderfully ſhadowed over by Philoſophers, with nfinite Clouds:) For nothing Anſwers his Expectation, who either knows not, or ſtrives to compel Nature. For that ſhe (as learnedly Raymund) will not be enforced, or ſtraitned. But he that covets after Fame, by the Honor of the Art, or to reach the Summity thereof; let him firſt obſerve, and obſequiouſly follow Nature Naturalizing, Propagating, Multiplying, and being the Miſtreſs and Guide, muſt reſemble Art in what ſhe is able: which although in divers things it be a Correctrix, and help of Nature, whilſt it cleanſeth her from all Errors and Defilements, and being hindred in Motion, is holpen by it; yet is it impoſsible ſhe ſhould be imitated in all things.

For, as in this Divine Work (not

*undeſervedly ſo called, inaſmuch as it is affirmed of all Philoſophers, tha never any Man of himſelf, withou Divine Inſpiration, could comprehend, or underſtand it, though otherwiſe he appeared a moſt Learned Philoſopher :) So, in all other Compound Bodies, in the firſt Mixture, or Compoſition of Elements (that may conceal the Occult cauſe of Motion and Conjunction) the weigh and proportion of every Element are utterly unknown. That Secret o Secrets, beſtowed by God upon Nature in the Beginning, ſhe ſtill retains in her own Power, and ſhall ſo until the end of the World: Perhaps, leſt Mortal Men (if it ha been made known to them) elated b the inſolence and pride of Devils ſhould preſume to Create, which i proper to God onely; who by the unſpeakable Power of his Word, hat endued Nature (as his Miniſter with the Generation, Propagation*

*an*

*and Multiplication of all things. For when he inſpired in things Created, the Generation of the World (ſaying,* Encreaſe and Multiply;) *he gave alſo a certain Springing or Budding, [that is, Greenneſs, or Strength,] whereby all things multiply themſelves (whence ſome more profoundly contemplating, ſaid, That all things were green; whereas to be green, may be ſaid to encreaſe, and grow up together,) and that Greenneſs they called Nature. Therefore it is not without cauſe, that the prime Philoſophers do ſo ſeek after, and ſacrifice to Nature: when without her help, Art (in this knowledg) performs nothing. Nor any wonder, if the moſt Learned Engliſh Monk,* [Roger Bacon,] *writ of the wonderful Power of Nature, and the marvellous Secrets in Art. Nor doth* Parmenides *leſs admire the Power of Nature; [in theſe words,* O that Heavenly Nature, over-

ruling

ruling, and excelling the Natures of Truth, and cauſing them to rejoyce. This is that ſpecial and Spiritual Nature, to whom God gave a Power, above the violence of Fire; and therefore let us magnifie it,ſeeing that nothing is more Pretious!]

*Therefore* (Friendly Reader) *I recommend to thee, and the Sons of Art, this Lady of Honor, without which we attain not, (or perfect any thing in) this Art; that ſo it may be your work, and chief ſtudy to obtain her Friendſhip, ſo, as when an occaſion ſerves, ye may be found Judges, not Jugglers of Nature and Art.*

*For which cauſe I have writ this little Tract;* [ viz. *My* Faſciculus Chemicus;] *wherein I have given you the more abſtruſe Secrets of Nature, choſen, culled, compacted, and digeſted in no ordinary manner, as being a renowned* Speculum, *whoſe*

*reſulgent,*

*refulgent, and reflecting Beams make known, the unknown Secrets of Nature; taking original from the* Chaos, *proceeding to the Separation of Light from Darkneſs; and by the Degree of Perfection* (*Art handling it*) *the Foot-path is manifeſted, and chalked out; whereby Nature is at laſt brought to more Perfection. Which Book indeed, although perhaps it may be looked upon, by many, as a thing of no value, becauſe it conſiſts* (*for the moſt part*) *of the ſayings of* Philoſophers, *digeſted onely in order*, (*yet is it no eaſie buſineſs, when as* David Lagneus *witneſſes of himſelf, in his Epiſtle to his* Harmonious Chymiſtry, *whilſt he was Counſellor and Phyſitian to the moſt Chriſtian King*, That he ſweat with continual Labor, for twenty two yeers, until he had compoſed (*it may be*) ſuch another little Tract.) *As touching the Method of this Work, it contains ten* *ſmall Chapters, and every Chapter, follows the Order of the Work: whence alſo a Myſtery is revealed, which for matter of diſſembling, or concealing things, was never before ſet forth in this manner: Other men having ever put the Beginning at the End, and the End at the Beginning, in ſuch ſort (as witneſſes* Dynyſius) that it was impoſſible *(the Divine Counſel ſo diſpoſing it)* to finde all things orderly writ. *Some Chapters alſo are noted, not onely with Titles (ſcarce hitherto heard of) but rare Things, [ even the Secrets of the Art laid open, ] which (as very many affirm) ought not to be publiſhed. But in the end of every Chapter, I have briefly comprized, and expounded the extracted Marrow thereof. Otherwiſe (as* Senior *ſaith)* If I did not expound ſome thing out of them, my Book ſhould be the ſame, with the Book of thoſe Wiſe men, and my words

theirs;

heirs; and, as if I had taken their vords, and uſed them for my own, vhich were both unworthy, and diſgrace to him that ſhould o ſo.

*But the* Authors *I have prouced, whoſoever hath read them, ill not deny, but that they are the hoiceſt, the moſt Acute, and Aproved; and that the things ſelectd and culled from their Writings, re ſuch onely, as muſt neceſſarily e known; That ſo Art may be made nown in things requiſite, and the rivolous omitted, by which many ave been ſeduced from the way of Truth, whileſt onely it behooves the ntelligent Reader, to diſtinguiſh Truth from Falſhood. For the Truth s not otherwiſe hid in their Wriings, then Wheat amongſt the Chaff, he which with Labor and Toil I ave found out, and here preſented, Vnmasked and Naked) to the Stuious Readers, for the Publike good;*

*Hoping,*

*Hoping, that this my Labor will not onely be uſeful to the younger Proficients; but even grateful to the Learned themſelves; And which I deſire you may all of you, fairly, and freely accept of. Farewel.*

From my Study at *Muſco*, the Calends of *March.* 1629.

# ARTHUR DEE
## Doctor of Phyſick,
## His
## *Chymicall Collections.*

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### CHAP. I.
### *Naturall Matter, what it is, and from whence.*

*Petrus Bonus.*

IN truth the matter of which the Stone is made, is onely one; nor can this neighbouring Faculty bee
und in any other thing. And it
that which is moſt like to Gold,
is alſo that of which it is begot-
n; and it is *Argent Vive*, alone,
re, without the commixtion of
y other thing, and it is obſcured
ith infinite names, and the man-
r of operating is onely one, but

it is diverſly varied by the Philoſophers, therefore no wonder if the Art be difficult, and the Artiſts greatly erre. Neverthelesſe Art begets Medicine from the ſame, or altogether the like principles, as Nature begets metalls. *Petrus Bonus, page* 120.

*Arnoldus.* The Vive Argent is compounded with Citrine Sulphur, ſo that they are changed and become the ſame in one maſſe Lucide Red, weighty, of which two kindes are ſufficient for the compoſition of the Elixir. He therefore that deſires to ſearch into the ſecrets of this Art, it is fit he know the firſt matter of Metalls, leſt he loſe his labour. *Arnoldus lib.de Alchimia, pag.*1.

*Petrus Bonus.* Art willing to follow Nature inquires out her end, and findes theſe principles congealed by Nature into this middle Nature, and not impure; and endevours to digeſt

geſt and purifie ſuch a Matter with the heat of Fire, that from thence he might draw the form of Gold, with which all imperfect metals are turned into Gold, in as much as they are ordained by nature to this end, *Petrus Bonus p.*105.

*Lullius.*

We ſay that the whole is but one thing, which is varied into the number of three, by its operations, and in varying by one decoction is one thing of one ſingle power, and after this paſſing by degrees to information, by another digeſtion it will be another thing, which we call Argent Vive, Earth, Water, and Ferment, Gumm and our ſecond Salſature, bitter and ſharp, which by its Compound virtue and propriety got by the ſecond digeſtion; doth looſe the whole body, and after by another digeſtion hath a greater force. And ſo thou maiſt underſtand that in our Magiſteriall there are three proper

Earths, three Waters, and three proper Ferments; three proper Gumms, three Salſatures, three Argent Vives Congealing, as in our Practiſe is manifeſt. *Lullii Theorica p.109.*

*Tauladanus.* Such a Matter muſt be choſen in which is Argent Vive, pure, clean, clear, white, and red, and not brought to perfection, but equally and proportionably mixt by a due meane, with ſuch a ſulphur, and congealed into a ſolid Maſſe, that by our diſcretion and prudence, and our artificiall Fire, we may attain its inmoſt purity, that after the perfection of the work it may be a Thouſand Thouſand times ſtronger then ſimple bodies digeſted by naturall heat. *Tauladanus pag.314.*

*Lullius.* If we had Sulphur and Mercury from that matter upon the Earth of which Gold and Silver are made under the Earth, from them we could eaſily make Gold and Silver

ver, with the propriety of their own nature. Therefore there is nothing farther requiſite, but that we finde what is neareſt to it, of its own nature. Mercury in all Elemented ſubſtances is one and the ſame; which Mercury is indeed naturall heat, which produceth as well Vegetables as Minerals, although diverſly according to the command of Nature. And ſo our Mercury never is viſible, but intelligible only, and ſo it is manifeſt, that it is in every thing and every place, hence common to all things. *Lullii Codicillus pag.*131.

*Flamelius.* In our Stone, there are the Sun, and the Moon vive, and they can generate other Suns and other Moons; other Gold and Silver, to theſe, are dead. *Flamelii Annotationes, pag.*138.

*Roſ. Philoſ.* The Philoſophers Stone is found created by nature and our Mercury, *viz.* the matter in which the

Philoſophers Mercury is contained, is that which nature hath a little wrought and framed in a Metallick form, but yet left imperfect. *Roſ. Philoſ. pag.*231.

*Ripleus.* I ſaw a red Toad drinking the juyce of Grapes even till his Bowels were burſt. *Riplei Somnium.*

*Vogel.* Art following Nature will not uſe Argent vive alone, nor Sulphur alone, nor Argent vive and Sulphur together; but the ſame Matter mixt and compounded of the ſame Principles, which Nature hath prepared for Art, like a carefull Mother for her Daughter. And hath conjoyned them from the beginning of the generation of Metals not otherwiſe, as in Milk, Butter, Cheeſe, and Whay. But afterwards Art ſeparates and ſequeſters it, and again joyns and digeſts it. being purified by the addition of outward heat only: Nature operating from within, untill that outward

ward Sulphur be divided from the Argent vive. *Vogelius pag.*105.

*Baſilius Val.*

Think with thy ſelf whereto thou wouldſt labour to bring our Stone, then ſhalt thou know, it lows from no other then a certain Metallick Radix; from whence alo Metalls themſelves are ordained y the Creator. *Baſilius Valentius page* 15.

*Clanger Buc.*

When I ſpeak of Mercuriall waer, doe not underſtand Crude Mercury, but the Philoſophers Mercury of a Red ſubſtance, drawn rom Mineralls, having the matter n themſelves, from Sulphur and Mercury, and that Argent vive nd Sulphur are one thing, and roceed from one thing, therefore vhiten the Leton, viz. Braſſe with Mercury, becauſe Leton is of the un and Moon, a compound Cirine imperfect body, which when hou haſt whitened &c. *Clanger uccinæ pag.*503.470.

Dunſtan. The Philoſophers Gold and Silver, are two principall Tinctures, red and white, buried in one & the ſame body, which Tinctures can never naturally come to their perfect complement, yet they are ſeparable from accidentall droſſe, and earthly lutoſity, and afterwards by their proper qualities in their pure Earths the tinctures red and white are found commixtable, and the moſt fit Ferments for them, ſo that they may in a manner be ſaid to want no other thing. Of this very Body the matter of the Stone, three things are chiefly ſpoken, viz. *The green Lion*, *Aſſa fœtida, and white Fume*; but this is inferred by the Philoſophers from the Compound, that they might anſwer the fooliſh according to their own folly, and deceive them by the divers multiplicity of names. But doe thou always underſtand one thing to be really intended,

tended, although accidentally three things may be ſo called. For the green Lyon, Aſſa fœtida, and white Fume, are altogether attributed to one and the ſame ſubject, and are always coucht in one and the ſame ſubject, untill by Art made manifeſt. By the green Lyon, all Philoſophers whatſoever underſtood, green Gold, multiplicable, ſpermatick, and not yet perfected by Nature;having power to reduce Bodies into their firſt matter, and to fix volatile and ſpirituall things,and therefore not unfitly called a Lyon.By Aſſa fœtida, we underſtand a certain unſavory Odor, exhaled from the unclean body in the firſt operation, which may in all things be likened to ſtinking Aſſa fœtida. The reaſon why it is called white Fume is this: In the firſt diſtillation, before the Red Tincture aſcends, there ariſes a ſmoak truly white, whereby the receiver is darkned or filled with a certain milky ſhadow, whence it receives the name of Virgins milk. Therefore where ever thou findeſt a ſubſtance endowed with theſe three properties, know that it is the matter of the Philoſophers Stone. *Dunſtan. pa.3.*

*Clangor Buccinæ.* Therefore let us take a matter which will be Gold, and which by the mediation of our skill is brought into a true ferment. *Clangor. pag.*510.

*Roſarius Philoſ.* The matter of Metalls is a certain ſmoaky ſubſtance, and it is the firſt matter of Metalls, containing in it ſelf an unctuous or oyly moiſture, from which ſubſtance the Artiſt ſeparates the Philoſophicall humidity, which is fit for the work, which will be as clear as a water drop, in which is coucht the metallick Quinteſſence, and that is placable Metall, and therefore hath in it a meane of Joyning Tinctures

togeogether, becauſe it hath the na-ure of Sulphur, and Argent vive. *Roſar.Phil.p.278.*

*Daſtin.* The thing whoſe head is Red, eet White, and eyes Black, is the whole Myſtery, *Daſtin. viſio.p.2.*

*Morien.* Know that our Leton is Red, but not for our uſe, untill it bee made White. *Morienus p.38.*

*Lullius.* When thou wouldſt have Minerall Elements, take not of the firſt, nor laſt, becauſe the firſt are too much ſimple, but the laſt, too groſſe. When thou art hungry, take Bread, not Meal; when thou wouldſt make Bread, take Meal, not the Ear. *Lullius Theori.p.34.*

*Eximedes.* There is a pure Matter, which is the Matter of Gold, containing in it ſelf, the heat which gives increaſe, and hath a power to increaſe and multiply in its kinde, as all other things. *Eximedes, p.45.*

*Arnold.* In our imperfect Metall, are the Sun and Moon, in virtue and neer pow-

power, becauſe if they were not in the Compound, neither the Sun nor Moon could thence be made. *Arnold. Epiſt.pag.*491.

*Lullius.* Mercury is in all Elemented Subſtances, one and the ſame; which Mercury is indeed the naturall heat which produces as well Minerals as Vegetables, although diverſly according to the precept of Nature; and ſo our Mercury is not viſible but intelligible; and it is manifeſt, that it is in every thing and place, and common to all. *Lullii Codic.fol.*134. *Repelat.*6.

## THE COROLLARY.

Vogelius, Treveſanus, *with divers other Philoſophers adviſe, firſt ſeriouſly to conſider in what point Authors moſt agree; for in it they affirm, the onely and ſingle truth is involved: To me therefore, meditating this from the moſt ſelect Authors.*

*hors, recited with their Harmony, oth in the Subſtance, Form, and Colour, and in all neceſſary Circumſtances and Accidents, was diſcovered (by Divine aſsiſtance) the Subject of all wonder (as* Cornelius Agrippa *rightly cals it) in open and naked words. It is therefore generally agreed, and of all confeſſed, That there is one* vive *or* volatile *Argent, retaining a certain Vegetability, while it is yet in motion, not brought to maturity, or the determinate term of naturall digeſtion in the Mines. And the ſame is immaturate Argent vive (not that Mature of the vulgar) which is next to Metall in poſsibility; and therefore of ſome is called Immature Metall. According to* Arnold, Riplie, Dunſtan, Morien, *and* Clangor Buccinæ; *it is cloathed with a Red colour, offered or brought to us by Nature; but if it be not by the Artiſt taken from its Radix in a due time,*

viz.

viz. *before it come to ſuch maturity, as to contain one grain of Malleable Metall, it will be unfit for our purpoſe. Seek therefore the Philoſophick Embryon in its due place, and mature immaturity, and you ſhall know (as* Roſarius *ſaith) our Stone is found created of Nature; which truly is to be underſtood of the matter of the Stone compounded by Nature, and formed into a Metallick form, but given to Art imperfect, that by degrees it might be brought beyond the degree of perfection.*

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## CHAP. II.

### *The Preparation: or the firſt work, or work of the Winter.*

*Senior.* THis is the Preparation, becauſe there are blinde men, and they have erred a long time, while they were ignorant that this Stone was pre-

prepared with this preparation. *Senior, p.31.*

*Daſtin.* If the firſt work proceed not, how is the ſecond attained to? Becauſe, if no diviſion be made, there is no conjunction. *Daſtini Speculum, pag.56.*

*Arnold.* We muſt begin with the ſeparation of the Elements, from the Red earth, as of the pure from the impure. *Arnoldus in Hortulanum, pag.9.*

*Pandolph.* Thou muſt diligently conſider, how this diſſolution may be made, and certainly know, that it is not alone, but by the water of Mercury; and know, that every body is diſſolved with the ſpirit, with which it is mixt, and without doubt is made ſpirituall. *Pandolphus in Turba, pag.16.*

*Lullius.* Son of Truth, underſtand, that we in the firſt operation of our work, doe purge and prepare matter for the creation of its Sulphur; which

which being prepared, by and by in the ſecond preparation, wee compound and create medicine, which how great virtue it hath, will be manifeſt. Therefore firſt thou muſt create its Sulphur, becauſe without that, thou canſt not make the compleat *Elixir.* And when thou haſt created Sulphur, then begin the Philoſophick work: but ever conſider, that the nature and propriety which is in the very ſpirit, may not be combuſt in its preparation by the power of th fire. Becauſe then the ſpirit canno whiten, nor joyn it ſelf with th Earth: Therefore it often happens that they who think to make wate of life, make water of death, b reaſon of combuſtion. *Lullii Apertorium*, *p.*2.

*Arnoldus.* The Veſſels ſo diſpoſed, a moſ ſubtill ſmoke will ariſe in the A lembick, and the ſame will be tur ned into a clear water, having th

natur

nature of theſe ſpecies; whereof the Stone is generated: which Water deſcends by the Noſe of the Alembick. *Arnoldus in Comment. Hortulani. p.16.*

*Lullius.* The Phlegm wherein our Sulphur, which is called Gold, is decocted, is that in which Air is included: for our Phlegm is a middle ſubſtance; and the firſt water of Mercury, wherein the principle of the Stone is; *viz.* its diſſolution; nor doth it enter with it, but as it were wetting the parts of things, not generating or increaſing. *Lullii Teſtam. pag. 1.*

*Lullius.* It is meet thou prepare the Matter, till it be fit to receive our Mercury, which we call glorious Mercury; and the manner is, That thou take a proportion of the ſaid Earth, and put upon it the fourth part of the ſaid imperfect Menſtruum, wherein is ſuch a Mercury, and ſet it in a *Balneo* for the ſpace of ſix days, and diſtill it, and ſo continue untill the Earth be diſpoſed to imbrace a Soul; which will not be done at the firſt or ſecond time; therefore put it again and again in the *Balneo* for the ſpace of ſix days, in a Glaſſe very well ſealed; after that open the veſſell, and ſetting the Alembick on again, with a moſt gentle fire diſtill the humidity; and again pour on more of its Menſtruum, which hath its ſeed in it, and digeſt it as aforeſaid and ſo continue untill the Earth b diſpoſed to entertain its ſoul. Son it is to be obſerved, when it ſhal drink up and retain four parts mor of its weight, that if thou put a lit tle upon a heated plate of Gold o Silver, it will all flie up into ſmoke then is the Earth pregnant and pre pared, which ought to be ſubl med. *Lul. Teſt. pag.* 15.

*Roſar. Philoſoph.* Firſt, all the ſuperfluous and co rupt humidity in the eſſence tho

hoſe things, and alſo the ſubtill
nd burning ſuperfluity muſt be
levated with a proportionable
ire,and that by Calcining. Then
he totall ſubſtance remaining cor-
upt in the Calx of theſe Bodies of
he burning ſuperfluous humidity
nd blackneſſe, is to be corroded
ith the aforeſaid Corroſives, a-
ute or acerb, untill the Calx bee
ade white or red. *Roſar. Philoſ.*
*g.*345.

Our Mercury is made of perfect *Scala.*
odies, and not imperfect, that is,
ith the ſecond Water, after they
ave been duly calcin'd by the
rſt. *Scala, pag.*128.

It behoveth thee to extract one *Artepheus.*
ving or vive incombuſtible Wa-
r, and then congeal it with the
erfect body of the Sun, which e-
en there is diſſolved into nature,
d a white congealed ſubſtance, as
it were Cream, and would come
l white. Neverthelesse, firſt this

Sun in his putrefaction and reſolution in this Water in the beginning loſes his light; is obſcured and waxeth black; at length he will elevate himſelf above the Water,& by little and little, a white colour will ſwim above him, and ſo the perfect body of the Sun receives life, and in ſuch a Water is inlivened, inſpired, increaſed and multiplied in his ſpecie, as other things Therefore our Water is a Fountain fair, pleaſant and clear, prepared onely for the King and Queen whom it very well knows,and the it, for it attracts them to it ſelf, an they remain two or three days t waſh themſelves in that Fountain *viz.* ſome moneths; and theſe i makes to grow young,and render them very beautifull.

Theſe three things mutuall follow, *viz.* Humidity, Putridit and Blackneſſe; from whence th glaſſie houſe may be poſited, an

ſubti

ubtilly ſited, untill the moiſt Matter included, by little and little ecame putrid and black, for the utrefaction begins together with he ſolution, but the putrefaction s not yet compleat, untill the whole Matter be diſſolved into water. *Artephus pag.9.*

One of the contraries exceeding eſtroies the reſt, whence the Earth is made Water, when the watry qualities overcome it, and on the contrary, this Water muſt draw forth three things, *viz.* a Spirit, a Body, and a Soule, whence his Water is threefold in Nature, which hath in it ſelf Water, Fire, and Earth. We divide the diſſolved Stone in the Elements, nd waſh it particularly, that it t might be more ſubtilized, and he better purified, and that at pleaſure the Complexion might be more firmly compoſed, but we diſtill it very often, as the Water

*Daſtin.*

and Air are clean without dregs
and light without filth, pure with
out contraries, for then they waſ
more eaſily, touch more plentifu
ly, and work more nobly. For A
(as *Ariſtotle* ſaith) in like mann
throws off all ſuperfluities from i
work, as Nature doth. For Fi
extracts that which exiſts in t
interiours of things, and feeds o
the ſulphurity of them, ſubtilizin
and rarifying at pleaſure. An
therefore we diſtill them, th
we might ſweetly draw out the
filth. But we doe it ſweetly ar
with inhumation, leſt the exceſſi
Fire conſume the ſought for ſul
tilties. Whence in every diſtillat
on obſerve this ſign, that unive
ſally there be candour and purit
in it, and whatſoever drops fort
unmixt, put apart, becauſe t
work is corrupt if thou doe othe
wiſe. Therefore we ſo much diſti
it, untill it ſend forth no dregge

unleſ

unleſſe happily white ones, and this we iterate ſeven times, that in their ſimple purity they might tranſcend the orders of the ſeven Planets. For it is meet they be moſt pure and clean, which by their purity ſhould cleanſe and perfect other things. And according to the quantity of diſtillation they will be clear, and according to the plurality of clearneſs, they will cleanſe and touch other things. Whence it ought to be diſtilled ſeven times; what is more is evil, becauſe as diminution hinders, ſo augmentation corrupts.

In the fourth diſtillation follows the Lavement, that its every Element might be rectified ſeverally, whence we diſtill the Water and Aire ſeven times by themſelves. But thou ſhalt diſtill all things with moiſture, becauſe drineſſe corrupts the work with combuſtion: And the Philoſophers adviſe that every diſtillation be always made ſeven days with inhumation, meaning that inhumation be made ſeven days between every diſtillation. *Daſtini ſpec. pag.*96.

*Roſar. Arnold.* It behoveth thee to exerciſe the ſeparation of the Elements as much as thou art able, to waſh off the Water and Air by diſtillations, and to burn up the Earth by Calcination, untill there remain not any thing of the Soul in the Body, unleſſe what may not be perceived in the operation, the ſign of which will be, when nothing ſhall be evaporated from the Body, if a little of it be put upon a heated plate. *Roſar. Arnold. pag.*423.

*Maſſa Solis & Lunæ.* As an Infant exhauſts all airy vapours in nine moneths, and the menſtruum turned into a milky form: ſo in nine moneths the firſt work is performed, *viz.* the ſecond whiteneſſe, becauſe the whole is coagulated: Nevertheleſſe the

work

vork is finiſhed about ſix moneths ccording to the Experience of the Author, but according to *Balgus* *in Turba* in an hundred and ninety lays. *Maſſa Solis & Lunæ. pag.* 75.

* *Pag.129.*

Let not the water be ſuffered to tand when it is fit for operation, ecauſe it receives its Curd into he bottome, crudled or coagula- ed by the cold of the Aire, and ongealing drieth; which hapned o one of my Companions, who or the ſpace of a year found it ſo, ut it was not diſtilled. *Maſſa So- 's & Lunæ. pag.*274.

No ſolution ought to be made ithout Blood, proper or appro- riate, *viz.* the Water of Mercu- y, which is called the Water of he Dragon, and that Water ought o be made by an Alembick with- ut the addition of any other hing. *Roſar. Philoſ. p.*223.

*Roſar. Philoſoph.*

The whole courſe of the work endures

*Raymundus Lullius.*

endures for the ſpace of two years whence the Stone is of one year and the Elixir of another. to ever new Artiſt who never made it, bu to every good and expert Arti who is ſubtile, one year and thre moneths are accounted ſufficient *For by what it is corrupted, in lik manner it is generated. Lul. Theo p.76.*

*Ventura.* Accommodate well the Fire i the furnace, and ſee that the whol Matter be diſſolved into Wate then rule it with a gentle Fire, un till the greater part be turned int black duſt. Becauſe when ou Stone is in our veſſell, and ou Matter feels our Sun, it will pre ſently be reſolved into Water. *Ven tura p.129.*

*Roſarius Philoſ.* Putrefaction is made with moſt gentle Fire, ſo that nothin may aſcend, becauſe if any thin ſhould aſcend, there would b made a ſeparation of parts, whic ough ought not to be, untill the Maſculine and Feminine are perfectly oyned. *Roſar. Philoſ.pag.*261.

Daſtin.

The encompaſſing frigidity of the Aire, the binding ſolidity of the Earth, the diſſolving heat of the Fire, the impetuoſity and reſtleſſe motion of the Water, and exceeding quantity of Multitude doe hinder Putrefaction (as *Ariſtotle* ſaith.)

But the calidity of the Air, the ſubtility of Matter, the gentleneſſe of the Fire, the ſtability of Reſt, the equality of Compounds, the gravity of Patience, the maturity of Time, do neceſſarily induce and haſten Putrefaction; yet ſo, that the Air be tempered, what is thick ſubtilized, the Fire moderated, Reſt preſerved, Proportion adequated, Patience ſtrengthened, and the time expected until Nature proceeding naturally ſhall have compleated her owne worke.

*Daſtin*

*Daſtin ſpec. pag.* 184.

*Scala.* Our Water muſt be divided into two parts, whereof in one part the Body is congealed, *viz.* with ſeven Imbibitions and Congelations, but in the other part it putrefies and melts, that the fiery Water aboveſaid might be caſt forth. *Scala Philoſ.pa.*151.

If the work in its managing be deduced to the finall red ſtate, by corruption before the due term o whiteneſſe (which it may not be thou haſt erred; then for a remedy take away the redneſſe wit freſh white Water, by imbibitio and inhumation. *Idem.*

*Lullius.* There are three Humidities, th firſt is Water, the ſecond is Aire (the mean between Water and Oil the third is Oil it ſelf. The Wate is diſtilled to the likeneſſe or fig of perfect whiteneſſe, which i tranſparent ſplendour, and th ſhining clearneſſe of cryſtall; an

h

he that attains to this Token hath the Philoſophers Mercury, diſſolving all Bodies, chiefly of the Sun and Moon, becauſe of the vicinity or nearneſſe of Nature. *Lul. Codic.p.*119.

*Lullius.*

In our whole Magiſteriall there are three principall Spirits neceſſary, which without the conſummation of their reſolution cannot be manifeſted, and they are otherwiſe called three Argent vives, and for Argent vive underſtand the Water in which the Tincture is carried. *Raymund.Theor.p.*122.24.

*Ripleus.*

If you will hear me, I will truly ſhew what is that Mercury chiefly profitable: know therefore that there are three Mercuries which are the Keys of Science whom *Raymund* cals his Menſtrua, without which nothing is done rightly, but two of thoſe Mercuries are ſuperficiall, the third Eſſentiall, of the Sun and Moon, perfect Bodies

when

when we firſt Calcine them naturally, but no unclean Body is ingredienced except one, which is commonly called of the Philoſophers, The green Lion, which is the mean of joyning Tinctures. With the ſecond Mercury, which is vegetable Humidity, both the Principall, Materiall, and Formall bodies ought to be reſolved, otherwiſe they are of little moment. And with the third, which is Humidity, very permanent and incombuſtible, the unctuous Tree of *Hermes* is burnt into Aſhes. *Ripley pa.*25.

*Incertus.* Sons of Wiſdome, there are three ſolutions, the firſt is of a crude Body, the ſecond is of a Philoſophicall Earth, the third we put in Augmentation. The Virgin is Mercury, becauſe it never propagated a body in the Womb of the Earth, and yet it generates the Stone for us, by reſolving the Heaven.

en,that is, it opens the Gold,and bringeth forth a Soul. *Incertus de Chemia. pa.6.*

Ventura.

Metals are reduced to the firſt Matter, when they are driven back, o that firſt ſimplicity, which heir Elements had in their firſt Compoſition, in which there were Spirits and Vapours by nature perfectible to the form of the Compound. *Vent.pa.*12.

Ludus Puerorum.

By Argent vive is underſtood he humidity of that unction, which is the radicall humidity of our Stone. *Ludus Puerorum pag.* 174.

Vogel.

The Preparation of this Spirit, s its ſubtilation, which is performed by many diſtillations, untill t hath gotten cryſtalline ſplendour and clearneſſe. *Vogel.p.*148.

Ariſtotle.

Keep the rectified Water apart, becauſe that is the Mercury of the Philoſophers, the water of Life waſhing the Leton. *Ariſtotle pag.* 366.

The

*Lull. compendium.* The whole labour and tediouſneſſe is in this, *viz.* the ſeparation of the Elements and Sulphur. Air cannot be divided from Metals unleſſe by the twentieth, twenty ſecond, or thirtieth diſtillation. And the Fire may be divided from the Earth at the eleventh diſtillation, and as many diſtillations as there are, ſo many putrefactions and reiterations of Water and Air together, to wit, of our Menſtrual water, and every putrefaction requireth eight days, or ſix continued, ſo that the diviſion of the Elements, dures the ſpace of an year but we have compleated it in ſeven moneths. *Lull. compend. pa.* 281.

The Alchymiſts have ſaid that the Stone is compounded of two Waters, *viz.* of one which makes the volatile Stone, and the other which fixes and hardens it. *Idem.*

*Avicenna.* Between every Calcination of the Earth, pour on water moderately

rately, to wit; not much nor little; becauſe if much, there's made a ſea of perturbation, if little, it will be burnt up into aſhes. But ſweetly, not haſtily, from eight days to eight days, by watering, decocting, and calcining the Earth, till it hath imbibed its Water; therefore when the Earth ſhall not be white, bray it together with its Water, iterate and calcine it, becauſe Aroc and Fire doe waſh the Earth, and take away its obſcurity from it; for its preparation is always with Water, and as the fitneſſe of the Water ſhall be, ſo alſo ſhall be the clearneſſe of the Earth, and by how much the more the Earth ſhall be white, &c. *Avicenna pag.* 420, 421.

He which knows not how to extract more things out of one, is ignorant alſo to compound one thing of more. Our ſeparation is a ſeparation of a watry or moiſt vapour *Scala.*

or phlegme in Balneis, a levigation of rarity, a production of principles. *Scala.p.*134.

Geber. Imbibe Calx or Body oftentimes, that thence it may be ſublimed, and yet more purified then before, becauſe the Calx aſcends upwards very difficultly or not at all, unleſſe holpen by the Spirit. *Geber. lib. ſummæ perfectionis pag.* 573.

*Ventura.* ‘ The Veſſell being fitly placed in the Furnace, the Fire underneath muſt be continued, then the Vapour of the Matter will aſcend upwards into the Alembick moſt ſubtilly, and the ſame will be turned into ſerene bright and cleare Water, having the form of a water drop, and the Nature of all the ſpecies of which it is generated, and it deſcends again by the Crows beak, that is, the Neck of the veſſell of the Alembick; and this Water, becauſe it is ſubtile, doth

doth enter the Body, and extract firſt the Soule, afterwards it diſſolves all that is left, and turns it into Water. Moreover know that all things which are ſublimed are ſublimed two ways, ſome by themſelves, and ſome with others; but our Mercury ſince it is a Spirit, is ſublimed by it ſelf, but our Earth, ſince it is the Calx of the Body, is not ſublimed, unleſſe very well incorporated with Mercury. Therefore beat or pound them together, and imbibe till they become one Body, becauſe the Body aſcends not unleſſe incorporated with Mercury. *Ventura p.*141.

*Vogel.* Diſſolve the Gold and Silver in Water of their kinde if thou know it. *Vogelius p.*78.

*Maſſa Solis & Lunæ.* And this is the laſt Preparation, *viz.* of Spirits often reiterated by Contrition and Aſſation with their Body, untill thou ſee theſe things which thou deſireſt in it. *Maſſa*

*Solis & Lunæ pag.* 240.

*Afflictes.* Sons of Learning, know ye tha the whole Work,and the Government thereof is not done but b Water, with which mingle ye th body of the Magneſia, and put i in its Veſſel, and cloſe the mout carefully, and boil it with a gentl fire, till it be made liquid, for b the heat of the Water, the whol will eaſily be made Water. *Afflictes in Turba.p.*32.

## THE COROLLARY.

*From a certain Minerall Maſſ coagulated, lucid, red, ponderou being perfect Metall, in the neare power, containing in it ſelfe vi ſpermatick Sulphur, and vive in mature Mercury, multiplicable in ſelf, with the moſt gentle fire of Balneum, or Bath, is drawn forth certain inſipid, phlegmatick W ter, which if it be again repour*

*o*

*n, with its due proportion of Earth, nd in due ſeaſon digeſted, and ab- racted by diſſolving daily by little nd little (but yet more and more) he Body, it diſſolves likewiſe the ther Elements, and by including ire in it ſelf, carries it up by di- illing through an Alembick, the Vater and Aire ought again to be ſo ften poured on, digeſted and abſtra- ed till the Body be altogether re- lved by repeated diſtillations and humations. Then after the fourth iſtillation, the Aire is to be ſepara- d from the Water, and to be recti- ed by it ſelf ſeven times, with which terwards abſtract the Fire from e black Earth. Laſtly, ſeparate the ire from the Aire. And at length pregnate the dry Earth (de- rived of its humidity by imbibing) often with Aire, untill light iſe from darkneſſe, and our Infant pear before our eies, expected by ore then many lucubrations, which* *at length is crowned with a Diadem,* King of Kings, *whoſe riſe the Philoſophers adore, under the Ænigma o the riſing Sun in the encreaſing Moon. But in the very point of Coagulation, which is performed b Infrigidation, all Philoſopher with one conſent affirm that th work of the Winter, and of hidde Preparation, is finiſht, then begin the ſecond work truly Philoſophical as in theſe words our Countreyma* Norton *the excellent Philoſophe hath expreſt:* Our Philoſophica work (*ſaith he*) takes not its begin ning before all be clean within an without. *And according to* Att man, The ſecond work is n made but from a clean and purif ed body. *And this Preparation, firſt work he calleth a Sordid labou and adjudges it not worthy a learn man, therefore not unfitly ſaid to the work of Women.* But he d ſerves not Sweets, that will n

t

taſt of Bitters: *And they who either know not, or neglect this hidden laborious Preparation, will neither attain the benefit, nor deſired end of this Art. But he that doth not clearly underſtand, from theſe, the manner of Practiſe, let him ſeek further aßiſtance from* Raymund Lullie, Ripley, Roſary, *whence it plentifully may be fetched, eſpecially whilſt out of their Writings, in this little Chapter, where, here and there, they have obſcurely delivered themſelves, the Path it ſelf is evidently cleared.*

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## CHAP. III.

### *The Weight in Preparation.*

IF thou knoweſt not the quantity of the very Weight, thou wilt altogether want the doctrine of this Science. Forget not there- *Daſtin.*

fore, that whatſoever ought to diſſolve, ought to exceed in the quantity the thing to be diſſolved. But the firſt part of the Water (according to Philoſophers) ought to diſſolve the Earth, and turn it to its ſelf. Whence they ſay the Water is to be divided, that with the firſt part in forty days, it ought to be diſſolved, putrefied, and coagulated, till it be turned into a Stone, therefore it is meet that Water ſhould exceed the Earth. *Daſt.ſpec.p.*208.

When thou diſſolveſt, it ſhall be fit the Spirit exceed the Body, and when thou fixeſt, the Body ought to exceed the Spirit; for therefore is the Spirit that it might diſſolve the Body, and therefore is the Body that it might fix the Spirit. Therefore thou muſt impoſe three thirds of Moiſt, and one of Dry; for in the beginning of thy operation, help the work in Diſſo-

Diſſolution, by the Moon, and in Coagulation by the Sun. *Idem pag.96,98.*

*Maſſa Sol' & Lunæ.*

There is another Weight ſingular or plurall, and it is twofold; the firſt is of the firſt operation, and that is in the Compoſition of the Air, and it is divers according to divers men. Now there is another Weight Spirituall, of the ſecond work, and that is alſo divers according to divers men. *Maſſa Solis & Lunæ p.*177.

*Daſtin.*

I ſay that the firſt Water is to be divided into three thirds, whereof the firſt is to impregnate, terminate, and whiten the Earth, but the two other thirds are reſerved to rubifie the white Earth, that is to be incerated, and laſtly to be whitened: But yet no third (as *Democritus* upon the Magneſia ſaith) is ingredienced all at once, but every of the thirds is divided into another third, that ſo the

Nine

Nine thirds returning to one Earth, might compleat a perfect Decinary. But the three firſt thirds, are the three firſt Salſatures to perform the firſt Dealbation, but the ſix other remaining thirds are ſix parts of Divine Water to conſume the ſecond Dealbation. But none of thoſe thirds doth altogether ingredience the whole, and at once, but every part of them one after another is ſeverally impoſed in their own ſeaſon, work and order. *Daſtin. ſpec. pa.* 177.

A ſmall Error in the principles doth cauſe great Error in things principiated; therefore that thou maiſt not erre in the firſt and ſecond work, we have taught always to impoſe Equals, for ſo equality ſhall flouriſh in both, that the Earth might ceaſe, as the Water moiſtens; as the Earth ceaſes. *Idem p.*222.

It

It is fit to attend what belongs o Proportion, for in this many re deceived, therefore that thou naiſt not ſpoil the work, let thy Bodies be both ſubtilly limated vith Mercury, and ſubtilized with qual proportion, one of the Sun, nother of the Moon, till all theſe hings be reduced into Duſt, then nake thy Mercury, of which join our parts to the Sun, two to the Moon, as it is meet, and in this nanner it behoveth thee thou begin thy work in the figure of the Trinity. Three parts of the Body and as many of the Spirit, and for the Unity of the Spirit, one part more of Spirit then of corporeall Subſtance. According to *Raymunds Repertory*, this is the true proportion. This very thing my Doctor ſhewed me, but *R. Bachon* took three parts of the Spirit for one of the Body, for which I have watcht many nights before I perceived

*Ripley.*

ceived it, both is the right, take which thou wilt. If alſo thy Water be equall in proportion with the Earth and meaſured Heat, there will at once come forth a new Budde both White and Red. *Ripley pa.*30.

*Mundus.* Take of the whiteſt Gumme one part, and of the Urine of a white Calf another part, and part of a Fiſhes Gall, and of the Body of Gumme one part, without which it cannot be corrected; and decoct it forty days, afterwards dry it in the warm Sun till it be congealed. *Mundus pa.*88.

*Ariſtotle.* Take thy deareſt Son and joyn him equally to his white Siſter, drink to them a Love-cup, becauſe the conſent of goodwill joins one thing to another. Pour on them ſweet Wine, till they be inebriated, and divided into ſmalleſt parts. But remember that all clean things agree moſt aptly with clean

lean things, otherwiſe they will enerate Sons unlike themſelves. *riſt. in Tractatulo pag.362.*

Obſerve the firſt preparation, nd cogitate this, which is the exraction of all Spirits from the Body, and the cleanſing of them nto their Water. *Maſſa Solis & Lunæ pa.240.*

*Maſſa Solis & Lunæ.*

Thou muſt impoſe three thirds f moiſture, and one of dry; for n the beginning of thy operation elp the work in the Solution by he Moon, and the Congelation by he Sun. *Daſtin ſpec. pa.98.*

*Daſtin.*

## THE COROLLARY.

Count Bernard Treviſane *vowd to God, that he would never in aked words, or vulgar ſpeech diſloſe the Weight, Matter, or Fires, ut onely in true Parables, without ither diminution or ſuperfluity, in mitation of the Wiſe men, as in this*

*Chap-*

*Chapter. Amongſt others our Engliſh* Ripley *hath delivered things ſufficiently obſcured; But the youngling Artiſt ought to ruminate and conſider that what ever are nominated in the compoſition of the Weight, muſt always be underſtood of two things only,* viz. *of Water and Earth, which are ſometimes under Spirit and Body, ſometime under Mercury, the Sun and Moon, ſometimes under Air and Poiſon, nay under as many infinite other name concealed, as the very firſt Matter But that thoſe that ſeek might be directed into the right Path, and* Ripleys *cloud diſperſt with the beam of the Sun, let us attend the proportions which he hath diſpoſed in the his own words,* Let the Bodies (*ſait he)* be corrected or limated wit an equall proportion of Mercury *whence underſtand that the propor tion of Earth and Water muſt b equall, then he proceeds further an teaches*

*ches*, that one Body of the Sun joyned with two of the Moon, *which words are underſtood two rts of Water to one of Earth. He oceeds alſo farther*, and joyns four rts of Mercury to the Sun, and o to the Moon; *whence obſerve at four and two make ſix parts of ercury, Water, or Fire, which parts a to be mixt with one part of the Sun, and another of the Moon, which ſce they conſtitute two parts of rth, there ſhall be a like proportio to the aforeſaid ſix parts*, viz. *of ater, as one part of Earth to ree parts of Water. As appears om his following words*: viz. aft this manner begin thy worke i figure of a Trinity: *and with is Key his other Ænigmaes of the ight in this chapter are unlockt. hence alſo the Parables of other hiloſophers are diſcloſed, while ok opens Book, and the truth is om them ſcarce diſciphered without*

*out a Vail. For they always deliv*
*things that be like, and conceal t*
*truth, that they might deſer*
*both to be ſaid, and be Philoſ*
*phers.*

*But ſince in Number,Weight,a*
*Meaſure, all elementated Bodies*
*Animals, Vegetables, and Minera*
*are naturally united, bound, conc*
*tenated and compounded, and by t*
*Harmony of theſe all principiat*
*Principles attain the perfection*
*dained by God, and compleated*
*his handmaid Nature: Not unfi*
*may this Trinity,* viz. *of Numb*
*Weight, and Meaſure, be called t*
*Golden chain, by which as in all*
*nimals to every Member is grant*
*their ſpeciall Form, ſo by this Cha*
*every Member is joined, united, a*
*performs his Office.*

*Likewiſe alſo in Vegetables (ſi*
*Nature operates after one and t*
*ſame manner) we may preſume*
*every Vegetable, its own prop*
*weig*

weight may be particularly obſerved, alſo the prefixt number of Flowers, Leaves, and alſo a due meaſure of Longitude, Latitude, and Profunditude. Even as Minerals and Metals are alſo perfected in a fit proportion of the Weight of Elements pure or impure, in a due meaſure of Time, and certain Numbers: By which bounds rightly diſpoſed all things flouriſh, but being inordinate and confuſed, there is made a Chaos, Imperfection, and a Diſſolution of the Compound. For in their Concatenation and Connexion, is rebuilt an admirable power of Art and Nature, neither can Nature her ſelf conſiſt without theſe, nor Art perform any thing. Not enviouſly therefore did the Philoſophers wonderfully conceale the Proportion of the Elements, and the mixture of them in their operation, as if this being known they had unvailed all things. But as much as belongs to our pur-

*poſe*, viz. *the weight of the Philoſophick Work, theſe things onely are principally obſerved, to wit, Equals, two to one, three to one, nine to one; which when and how they are to be diſtinguiſht, our* Daſtin (*a famous Philoſopher*) *hath in theſe words clearly opened*: When thou diſſolveſt, the Spirit ought to exceed the Body, and when thou doſt fix, the Body to exceed the Spirit. *Who therefore knows the due time of Putrefaction to ſolution, the time of Imbibition, Deſiccation, Fermentation, and Inceration, ſhall with eaſie pains and ſmall endevour from the forenumbred Proportions, make choice of what is convenient for every time or ſeaſon of the Work. And he that hath known the Weight,* (*as* Petrus Bonus *ſaith*) *hath known the whole Myſtery, and he that is ignorant of it, let him leave digging in our Books.*

## CHAP. IV.

### *The Philoſophers Fire, what?*

TAke Water Proportionated in quality according to the Body which thou wouldſt diſſolve, in ſuch a manner, as the unnaturall may not exceed the naturall heat; for every complexionated thing is deſtroyed, unleſſe he Fire of Nature govern it. There are three Humidities, the irſt is Water, the chief of reſol- able things; the ſecond is Air, nd it is the mean between Water nd Oil; the third is Oil it ſelf, the erative of all Elements, and our nall Secret. *Lull. practica fol.* 75. *Lullius.*

Our Fire is Minerall, and va- ours not, unleſſe it be too much irred up, whoſe proportion muſt e known, that it may only ſtir up he Matter, and in a ſhort time, *Pontanus;*

that Fire without the Impoſition of hands, will compleat the whole work. *Ponta. pa.*40.

*Senior.* The Fire which we ſhew thee is Water, and our Fire is Fire, and not Fire. *Senior.pag.*29.

*Dardarius.* Argent vive is a Fire, burning, mortifying, and breaking Bodies, more then Fire. *Dardarius in Turba* 113.

*Vogel.* I ſay with *Lullius* that this Water, or Vive Argent is called Fire of the Philoſophers, not becauſe inwardly it is of its own Nature, hotter then Oil, or the forementioned radicall moiſture; but becauſe in its actions it is more powerfull then Elementary Fire, diſſolving Gold without violence, which Fire cannot doe. *Vogel.pa.*145.

*Lullius.* Let the Artiſt well conſider wha are the powers of Fire naturall unnaturall, and againſt nature and what may be the friend, o enemy of each. *Lull. Codic.p.*37

]

It is fit the heat be ſo much, as that thou maiſt by ſweating ſend forth the Water, and let it be no way hardened or congealed; becauſe Gumme, contrary to the Nature of other things, ſweats, and is coagulated with gentle decoction. *Ventura pa.* 113. *Ventura.*

Philoſophers have four different Fires, *viz.* Naturall, Unnaturall, againſt Nature, and Artificiall, whoſe divers operations the Artiſts ought to conſider. *Ripleus pa.*38. *Ripley.*

The Fires meeting themſelves, devour one another. *Roſin. pa.*265. *Roſin.*

The Spirit is a ſecond Water of which all the things forementioned are nouriſhed, every plant refreſht and quickned, every light kindled, and it makes and cauſes all Fruit. The firſt Water being the Sun is Philoſophically calcined, that the Body might be opened, and made ſpongious, that *Scala.*

the ſecond Water might the better enter, to operate its work, which ſecond Water is the fire againſt Nature by whoſe power the complement of this Magiſtery is performed. *Scala pa.*125.

*Ripleus.* We calcine perfect Bodies with the firſt Fire naturally, but no unclean Body doth ingredience our work except one, which of the Philoſophers is called the Green Lion, which is the medium of uniting and joining Tinctures. *Ripl. pa.*26.

There is a certain Soul exiſting between Heaven and Earth, ariſing from the Earth, as Aire with pure Water, the cauſe of the life of all living things, continually running down upon our fourfold Nature producing her with all its power to a better condition, which airy Soul is the ſecret Fire of our Philoſophy, otherwiſe called our Oil, and myſtically our Water. *Idem pa. eadem.*

Our

Our Mercury is made of perfect Bodies, not imperfect, that is, with the ſecond Water, after the Bodies have been duly Calcined by the firſt. *Albert. pa.* 19. *Albert.*

This Fire is called Humour, becauſe in it, as hath been ſaid, heat or the fire of Nature is hidden, even as the heat of Animals, in the Primogenian moiſture. *Vogel.*

Water ſince it is Heterogeneall o its Earth; if ſenſible of the leaſt heat, will evaporate, it being left and forſaken.

The Soul is no other then Oil, Oil then Water. *Vogel. p.* 134.

If any know to make choice of ſuch Matter as Nature delights, nd to incloſe it rightly prepared n his Veſſel and Furnace; He and (ſaith *Nature*) will forthwith doe he Work: ſo he provide the reuiſite Fire, Naturall, againſt Naure, not Naturall, and without ardour. *Flamel. pa.* 123. *Flamelius.*

*Lullius.* We therefore call it Innaturall or not Naturall, becauſe it is not naturated of it ſelf, nor takes away any thing from naturated Nature, nay it rather helps her, by the Mediation of a moderate Exerciſe, according to what Nature requires in her Reformations. *Lullius Codic. pa.*24.

*Artepheus.* Our Fire is Minerall, is equall, is continuall, it vapours not unleſſe it be too much ſtirred up, it participates of Sulphur, it is taken elſewhere then of Matter, it deſtroys, diſſolves, congeals, and calcines all things, and it is Artificiall to finde out, a compendium, and without coſt, or at leaſt very little; it is alſo moiſt, vaporous, digeſting, altering, penetrating, ſubtill, airy, not violent, not fuming, encompaſſing, containing, onely one, and it is the fountain of Life, or which incircles the Water of Life, and it contains the

King and Queens bathing place: n the whole Work that humid Fire hall ſuffice thee, both in the beginning, middle, and end, becauſe n it the whole Art conſiſts, and it s a Fire Naturall, againſt Nature, and Unnaturall, and without Aduſtion; And to conclude, it is a Fire hot, dry, moiſt, cold; think on theſe things and doe rightly, without any thing of a ſtrange naure.

The third is that Naturall Fire of our Water, which is alſo called againſt Nature, becauſe it is Waer, and neverthleſſe of Gold it makes meer Spirit, which thing common Fire cannot doe: this is Minerall, Equall, & participates of Sulphur, it deſtroys, congeals, diſſolves, and calcines all things, this s penetrating, ſubtile, not burning, and it is the fountain of living Water, in which the King and Queen waſh themſelves, which we ſtand in in need of, in the whole Work, i the beginning, middle, and enc but not of the other two, excer ſometimes onely. Join therefoı in reading the Philoſophers Book theſe three Fires, and withoı doubt thou wilt not be ignorant c their ſenſe and meaning conceı ning Fires. *Artephius pa.*31.

*Daſtin.* Weigh the Fire, meaſure th Air, mortifie the Water, raiſe u the heavy Earth. *Daſtin ſpec. p* 202.

*Lullius.* By earneſt conſideration c things Naturall, Innaturall, an againſt Nature, it behoveth thee t attain the Materiall and Eſſentia knowledge of the temper, throug all his parts Eſſentiall, and alſ Accidentall, that thou maiſt kno how to behave thy ſelf in our ſai Magiſtery, having ſo comprehen ded the ſaid principles. *Lull. Theor fo.*16.

There are four principall Fire tc

be obſerved, in reſpect of the bſtance and Propriety of the ur Elements. *Idem pa.*174.

*Lullius.*

Although in our Books we have ndled a threefold Fire, Naturall, naturall, and againſt Nature, d other different Manners of r Fire; nevertheleſſe we would nifie one Fire, from more com- und things, and it is the greateſt ret to come to the knowledge this. Since it is no Humane, t Angelick and heavenly gift to eal. *Lull. Teſtament pa.*78.

*Lullius.*

Son, our Argent vive, or part of is Water diſtilled from its rth, and the Earth in like man- r is our Argent vive, animated, d the Soul is Naturall heat, ich ſtands bound together in firſt Eſſence of the Elements Argent vive. *Idem.*

*Trevisane.*

In the Structure of the Fire ne differd from others, although y all aimed at the ſame ſcope, name-

namely, that it ſhould be made a
ter this manner, leſt the fugie
ſhould firſt fly away, before t
Fire could any way bring forth t
perſequent thing. *Bernard. Com*
*pa.*40.

*Scala.* TheFire which we ſhew to thee
Water; and our Fire, is Fire, a
not Fire. *Scala. pa.*148.

*Scala.* *Raimond* ſpeaking of Fires in h
Compendium of the Soul, ſait
It is to be noted that here lie co
trary operations, becauſe as co
tranaturall Fire diſſolves the Spi
of a fixt Body, into the Water
a Cloud,and conſtringeth the B
dy of a volatile Spirit into co
gealed Earth: So contrariwiſe
Fire of Nature, congeals the d
ſolved Spirit of a fixt Body i
glorious Earth; and reſolves
Body of a Volatile Spirit, fixt
Fire againſt Nature, not into
Water of a Cloud, but the Wa
of the Philoſophers. *Scala.pa.*1

Th

The Water of which the Bath f the Bridegroom ought to be ade is of two Champions; that to be underſtood, confected of vo contrary Matters wiſely and ith great care, leſt that one ad-erſary may vanquiſh the other. *aſil.Valent.pa.32.*

Baſil. Valent.

What ever actions they nomi-ate,know that theſe things are al-vays done by the action of the eat of certain Fire, which cauſes ot Sublimation becauſe it is ſo gentle, nor may it elevate any moke naturally, by reaſon of its ebility, whence if it be ſuch as may in a manner elevate and not elevate, it is good. *Roſin.ad Sarra-tant.pa.*286.

Roſin.

## THE COROLLARY.

*If any would rightly weigh the ayings of Philoſophers in this Chapter, the manner of their Equi-*

*voca-*

*vocations would appear clearer the*
*the Sun, for as they have decipher*
*the ſecond Work ſomewhere, in t*
*name of the firſt Work, ſo in th*
*Chapter they nominate the ſecon*
*Water the firſt Water, and the thir*
*Water the ſecond, as it appears i*
Scala. pa.123. *where it is ſaid th*
*the firſt Water the Sun calcines, th*
*the ſecond might the better enter*
*And again, the ſecond Water is Fir*
*againſt Nature. And* Ripley *u*
*ters like things alſo in his Preface*
*But let every Artiſt know that th*
*firſt Water is Phlegm only, or unna*
*turall Fire, becauſe it is not nature*
*of it ſelf, nor takes any thing from*
*natured Nature, and that it is unf*
*to calcine or prepare any perfec*
*Body, but this Work belongs to Natu-*
*rall Fire, to wit, that the perfect Bo-*
*dy be calcined and prepared in tha*
*ſecond Water, or Naturall Fire, tha*
*after it might be diſſolved in th*
*third Water or Fire againſt Nature.*

*But*

*it as they call their ſecond Work,*
*e firſt, becauſe nothing enters into*
*at Work, which hath not been pu-*
*fied, cleanſed, and purged in the*
*ſt Work : So alſo they will not*
*re recite the firſt Water for their*
*ater, ſince it is onely Phlegme, not*
*tring the Philoſophick Work : But*
*ll the ſecond the firſt, and the third*
*e ſecond, which induſtriouſly they*
*e that they might deceive and ſe-*
*ce the Ignorant. Of the ſame ſort*
*us* Artepheus *alſo, while he ende-*
*ured promiſcuouſly to confound*
*e name of Naturall Fire, with the*
*me of Fire againſt Nature, in*
*eſe words,* The third (*ſaith he*) is
at Naturall Fire of our Water,
hich is alſo called againſt Na-
re, becauſe it is Water, never-
eleſſe of Gold it makes meer
pirit, which common Fire can-
ot doe. *But with theſe Equivo-*
*tions whoſo is unexpert is eaſily*
*duced into the greater Error. But*
*as*

*as the whole Theorick of Phyſick i*
*comprehended in the Explanation o*
*three things*; viz. *Naturall, Non-na*
*turall, and Contranaturall. So th*
*whole Hermetick and Divine Wor*
*is performed with Fire, Natural, n*
*Natural, and againſt Nature, whic*
*Fires are of the Philoſophers, vaile*
*in the name of Fire, although to*
*they appear in form of Water, clea*
*pure, cryſtalline, which tortures, ca*
*cines, exanimates, and inanimat*
*the Phyſicall Body, and at length re*
*ders it more then perfect, which ne*
*ther by the violence of common Fir*
*nor virulence of corroſive Water*
*nor by the Spirits of any Anima*
*Vegetable, or Minerall can perform*
*And he that knows not from o*
*onely Subject to draw out, ſeparat*
*rectifie, and compound theſe me*
*ſtruous Matters, theſe Fires, the*
*Waters, theſe Mercuries, is ignora*
*of the Key of the whole Work. Ther*
*fore in theſe muſt be the toil.*

CHA

## CHAP. V.

### *The Riſe or Birth of the Stone.*

THE birth of the Earth is made by the way of invented Sub. imation: That the Earth hath conceived and drunk of the Water of Mercury as much as ſuffices, you may diſcern and know it by its volatility, & privation of feces and dregges from the moſt pure ſubſtance, while it aſcends after the manner of moſt pure and moſt white duſt, or of the leaves of the Moon, or of ſplendid Talk. But when thou ſeeſt the Nature of the moſt pure Earth elevated upwards, and as a dead thing even dhere to the ſides of the ſubliming Veſſell, then reiterate the ſublimaion upon her, without the dregs remaining below, becauſe that part xt with the dregs adheres, and *Lullius.*

then no man, by any mean or induſtry, can ſeparate it from them. *Lull.Codic.pa.*193.

*Lullius.* Son, you may know that this is the generall head to all Sublimation of Mercuries. Then take the pregnant Earth, and put it into a Sublimatory veſſell luted and well ſhut up, place it in Fire of the third degree for the ſpace of twenty four hours, and ſublime the pure from the impure, and ſo ſhalt thou have the Vegetable Mercury ſublimated, clear, reſplendent, in admirable Salt, which we properly call Vegetable Sulphur, Sal almoniack, our Sulphur, the Sulphur of Nature, and many other names we impoſe on it. *Lull. Teſt.p.*4.

*Semita Semitæ.* The Water approaching, that is Argent vive in the Earth, encreaſeth, and is augmented because the Earth is whitened, and then it is called impregnation, then the Ferment is coagulated, *viz.* is joined

oined with the imperfect Body. repare it, as hath been ſaid, till it ecome one in colour and aſpect, nd then it is called the Birth, beauſe then is born our Stone, which f the Philoſophers is called a ing. *Semita Semitæ. p.*441.

*Lullius.*

Son, it is a ſign when it hath imibed, and retained four parts ore of its Weight, that if thou ut a little on a heated plate of old or Silver, it will all as it ere fly away into ſmoke, which if doe not ſo, reiterate it untill ſuch Sign appear. *Lull. Teſt. pa.* 16.

*Petrus Bonus.*

But to know this day of the riſis, and the Birth or Riſe of e Stone, which is the term of e whole conſummation of the Vork; it is meet to foreknow the dicating day, ſince it is the very gn it ſelf, and things indicated e as it were things ſignified, for ere is the perfection, or annihition of the Work, becauſe in that very day, nay hour, the ſimple Elements ariſe, purified from all filths. which preſently ſtand in need o Compoſition, before they fl from the Fire, and are turned int Earth, that is in their fixation, an not ſooner nor later. *Petrus Bonu pa.*127.

*Geber.* And when thou ſhalt ſee tha thing excelling in its whitene the whiteſt ſnow, and as it wer dead, adhere to the ſides of th ſubliming veſſell, then reiterate it Sublimation without dregs. *Geb in lib. Summæ perfectionis pa.*169

*Ventura.* When this Mercury ariſes, th Sun and Moon ariſeth togethe with it in its Belly. *Vent.pa.*170.

*Scala.* The Heaven is to be reiterate ſo often upon the Earth till th Earth become Heavenly and Sp rituall, and the Heaven be mac earthly, and be joined with th Earth. *Scala.pa.*121.

*Vogel.* Reſtore the vive Argent to th Ear

arth and decoct it, and as be-
ore ſublime, and that reiterate
ine or twelve times, always aug-
enting the Fire in the end, untill
e Earth with often ſublimation
d force of the Calcining Fire
ecome White and more Spiritu-
ll, part of it being made more
btill, begin ſomething to aſcend
om the bottome of the Veſſell,
nd to adhere to its ſides. But this
urging of the Earth, which is
erformed by Sublimation, is al-
ogether neceſſary before the Phy-
icall Work begin. *Vogel.pa.*228.

The Argent vive exuberated, *Clangor. Bucc.*
hat is the Body of the Earth, paſ-
ing together with the menſtruous
atter through the Alembick, and
he Sulphur of Nature, is the Spi-
it of Metals, ſublimated and tur-
ed into foliated Earth, which is
he firſt and neereſt matter of Me-
als. *Clang. Bucc.p.*480.

Therefore burn it with dry Fire, *Ariſtotle.*

that it may bring forth a Son, and keep him warily leſt he fly away into ſmoke: and this is that which the Philoſopher ſaith in his *Turba.* Whiten the Earth, and Sublime it quickly with Fire, untill the Spirit which thou ſhalt finde in it goe forth of it, and it is called *Hermes Bird*; for that which aſcends higher is efficacious purity but that which fals to the bottome, is droſſe and corruption This therefore is Duſt drawn fron Duſt, and the begotten of th Philoſophers, the white foliated Earth, in which Gold is to b ſown. *Ariſt.pa.*371.

*Lullius.* Gather carefully what thou findeſt in the middle ſublimated, leſ it fly away into Smoke, becauſ that is the approved ſought fo Good, the better Beſt, the whit foliated Earth coagulating as th Rennet of a Lamb, the Aſhes o Aſhes, the Salt of Nature, the be

gotte

otten Infant, the firſt and neareſt Matter of Metals, the firſt Subject n which are its proper Elements, o wit of Natur'd Nature; the moiſt and temperate Matter ought o be reduced and fixt, till it flow with its Ferment, like Wax without Smoke, and endure all Fire. Therefore labour with it to Silver, nd thou maiſt quickly begin the Magiſtery; nor let it wax old without commixtion, becauſe thou maiſt not take it, unleſſe new made fter the Birth with its Blood. *Lul. odic.p.*117.

If from Subliming little ſhall ome forth and clean, the Fire will et be little. Therefore let it bee ncreaſt. But if much and unclean, he Fire is ſuperfluous, therefore et it be withdrawn. But if much nd clean, then the proportion is ound. *Daſt.ſpec.p.*48. *Daſtin.*

The Duſt aſcending higher from the Dregs, is Aſhes, Honoured, *Roſar.*

Sublimed, Extracted from the Aſhes, but that which remains below is Aſhes of Aſhes, inferiour, vilified, condemned Aſhes, a dreg, and like droſſe. Therefore make a difference between its clear and limpid, becauſe when it ſhall aſcend moſt white as Snow, it will be compleat, therefore gather it carefully, leſt it fly away into Smoke, becauſe that is the very ſought for good, the white foliated Earth, congealing what is to be congealed. *Roſarius Arnoldi, pa.*427.

*Geber.* The Calx or Body muſt be often imbibed, that thence it might be ſublimed, and more yet purged then before, becauſe the Calx doth not at all, or very difficultly climb upward, aſſiſted by the Spirit. *Geber.lib. ſummæ perfectionis.p.*172.

*Artephcus.* O Nature how doſt thou burn Bodies into Spirit, which could not be done, if the Spirit were not firſt

irſt incorporated with the Bodies, nd the Bodies with the Spirit nade volatile, and afterwards peranent. Therefore the compound eceives its cleanſing by our Fire; *iz.* by diſſolving the humid, and y ſubliming what is pure and hite, the dregs being caſt forth, s a naturall Vomit. For in ſuch a iſſolution and naturall Sublimaion, there is made a deligation of he Elements, a cleanſing and ſearation of the pure from impure, o that the pure and white aſcends pwards, and the impure and earhy remains fixt in the bottome of he Veſſel, which is to be caſt orth and removed (becauſe it is f no value) by receiving onely a middle white ſubſtance. And in his is accompliſht our Philoſohicall and Naturall Sublimation, ot in the Vulgar unfit Mercury, hich hath no qualities like theſe, ith which our Mercury drawn from

from the red ſervant is adorned. *Arteph.fo.*21.

The firſt part abides not, unleſſe it be bound to the ſecond in the ſame hour. *Idem.*

It is fit that the end be reſtored upon its beginning, and the beginning upon the end. *Idem.*

When the Artiſt ſees the white Soul riſen, let him join her immediately to her Body. When the clean and candid Water ſhall be generated, it is meet we join the Earth to it in the ſame Hour.

*Plato.* And according to *Plato*, the Fierineſſe is contraried in the hour of coagulation.

And according to *Daſtin*, by the acceſſe of Cold, the Water may well be turned into dry Earth. *Idem.*

*Margarita pretioſa.* There is one and the ſame thing in the Subject having all theſe properties, and operations; for while it remains in liquefaction, by reaſon on of Subtilty it is called Spirit, vithout which Spirit there can either be made Generation, nor Conjunction of the Soul and Bo-y. Whence in the whole Magi-tery, the Spirit actually rules, un-ill the Soul and Body be genera-ed: but while it can fly from the ire, it is called a Soul, but while remains in the Fire, and can per-evere, it is called a Body. If herefore in the time of Generati-on the Soul ſhall ſtand in the Fire, nd his ſtrength prevail, through he force of the Spirit, then ſhe lies from the Fire, and draws with er the Body to flight, and the Workman remains fruſtrate of his urpoſe, and expects that which ath been already come and gone, nd will never come hereafter, and t ſeems wonderfull to him: But f the ſtrength of the Body prevail bove the ſtrength of the Soul, hen by equality of Spirit it is turned

ned from Act into Habit, then the Body retains the Soul altogether, nor ever hath the power to fly from the Fire; and the Workman hath his purpoſe, which the Auncients had, and then the Spirit remains always with them, ſometimes in Act, and ſometimes in Habit. But a quick and double inſight is altogether neceſſary, ſpecially both in the end of Decoction, and Sublimation, that all the ſuperfluities being whitened, the Artiſt may ſee the wonderfull anc terrible Candor, and may preſently obtain his joyfull and quiet reſt after this Conſummation of Labour, for then by infrigidating th Moon, the Sun is hidden in he Bowels, and the Eaſt is joined t the Weſt, Heaven to Earth and Spirituall to Corporall whence is ſaid in *Turba*, Know y that ye ſhall not Die the purpl Colour, but in Cold. And *Hermes*

Whoſ

Whoſe Nature hath been hot, if Cold find him, it ſhal not hurt him. And *Avicen*, Know that he which hath evaporated all, hath wrought well, therefore make it Cold, for then is manifeſt the hidden, and the Manifeſt by infrigidating is hid. And this Infrigidation or cooling is done with reſt, in which there is no operation of the hands, ſince it is the end of operation. *Margarita pretioſa. pa.*204.

That Earth ſo mingled with Menſtruous Matter, is called Argent vive, Exuberated, which gather ſpeedily, and while it is new; after its Birth put it in Water of Metals, in digeſtion in a tripode of the Athanor. *Lull.Teſt.p.*21. *Lullius.*

This is our Mercury ſublimed, and made fixt from the white altered Earth of Bodies, ariſing firſt wonderfully by the power and help of the Water. This is that Mercury, in ſtead of which the Fools *Daſtin.*

and Idiots aſſume that compounded of common Vitrioll, and Sublimated with Salt, in which the are groſly deceived. *Dunſtan.p.*18.

*Clangor Buccinæ.*

Sublime the Body as much a thou canſt, and boil it with clear Mercury,and when the Body hath drunken ſome part of the Mercury, ſubtilize it with a Fire quick and ſtronger,as thou art able,unti it aſcend in likeneſſe of moſt white Duſt, adhering to the ſides of the Veſſell in manner of Snow ; Bu the Aſhes remaining in the bottome are dregs, and the vilified droſſe of Bodies, and to be caſ away, in which there is no life, becauſe it is moſt light Duſt, which with a little blaſt vaniſheth, becauſe it is nothing but bad Sulphu excluded by Nature.

Then the dregs being caſt away iterate the Sublimation of the moſ white Duſt by it ſelf without its dregs, till it be fixt, and till it ſend out ut no dregs, but aſcend moſt urely, like Snow, the which is our ure Quinteſſence; And then thou halt have the Soul Tincting, Cogulating, and Cleanſing, both the ulphur, and the not burning Arſick, which the Alchimiſts may ſe, that with it they might make ilver. *Clangor Bucc. pa.* 519.

*Petrus Bonus.*

When the Water ſhall neceſſa- ily be generated clean and white, is meet we join the Earth to it, ven in the ſame hour, and thoſe eing joined in their ſeaſon, all four vill be joined, and then the Work perfect; and if they are not joi- ed, then the Water is reſolved nto Smoke, with the Earth, and y conſequence the other Ele- ents by the force and perſeve- ance of the Fire, and ſo the Work annihilated; wherefore it is fit n Artiſt know the ſimple Ele- ents throughly, before he begin heir Compoſition, that he may know

know rightly how to compoun them to the conſtitution of th Compound. *Pet. Bonus pa.*221.

*Vogel.* If any of the purer parts remai in the Earth(which thou maiſt obſerve from a certain whiteneſſe promiſcuouſly ſhining) think no much to mingle it again with th ſame Mercury,then Decoct,and a length, as hath been ſaid, Sublim till nothing of the purer eſſenc be left in it. *Vogelius p.*209.

*Baſil. Valent.* In the laſt day, the World ſha be judged by Fire, that what before was by its Maſter made of nothing, might again by Fire be reduced into Aſhes, from which Aſhes the Phœnix might at lengt produce her young ones, for i ſuch Aſhes lies hid the true an genuine Tartar, which ought t be diſſolved; and after his diſſolution, the ſtrongeſt Lock of th Kings Cloſet may be opened. *Baſil.Valent.pa.*23.

W

We have ſhewn thee our Water after its congelation with its Ferment, which is then indeed called our Magneſia, and if thou underſtand our Waters, thou wilt alſo underſtand Argent vive. *Lull.Teſt. fo.*108. *Lullius.*

## *THE COROLLARY.*

*In this Chapter is openly explained the Fable of* Phaeton, *in* Ovids Metamorphoſis. *As alſo of* Dedalus *with his Son* Icarus; *who when they had made themſelves wings of Feathers, and had faſtned them with Wax, and when with theſe they had flown through the Aire beyond the Labyrinth, it is reported* Icarus *flying too high, fell into the Sea, in which he was drowned, becauſe the Sun melted the Wax. By his Father* Dedalus *is underſtood the Sulphur of Nature ſublimated and Philoſophically coagulated. By* Icarus *the* *ſame Sulphur ſublimated, but with undue governance of the Artiſt, and continued violence of the Fire, melted into Water, and buried in the dead Sea. In theſe alſo is explained the Fable of our Engliſh* Roger Bacon *the Monk, of whom it is related, That he compoſed a Brazen Head, whoſe cuſtody (after many lucubrations) he committed to his ſervant, that while he refreſht his tired ſpirit with ſleep, he would carefully obſerve the time, that as ſoo as ever it ſpake, in the very momen he ſhould wake him; but the ſervan being aſleep, the Brazen Head uttered theſe words,* Time is, *and agai an hour after,* Time is paſt, *whe by their negligence the Work was deprived of life and annihilated which alſo appears in the aſſertio of that excellent Philoſopher* Petr Bonus *in theſe words:*

If in the time of Generation th Soul ſhall ſtand in the Fire, an h

er ſtrength prevail by the force
f Spirit, then ſhe flies away, and
raws with her the Body to flight,
nd the Workman remains fru-
rate of his purpoſe; and expects
at which hath been already
ome and gone, and ſhall never
ome again hereafter, becauſe it is
ingled with that condemned
arth, whence it is impoſſible it
ould again be ſeparated.

*But as the Condemned or rejected*
*arth is not found out, unleſſe the*
*re be ſeparated from the impure;*
*r is that ſaid to be pure, which in*
*ſelf contains feculency, of conſe-*
*ence it muſt be prepared with the*
*eateſt Induſtry, nor with leſſe vi-*
*lancy is our Phyſicall ſubject com-*
*unded firſt by Nature for us, and*
*rmed into a Metallick Form, ſo that*
*may be reduced into the firſt Mat-*
*r, and by our skill,* viz. *by the Se-*
*ration, Putrefaction, Imbibition,*
*blimation, Conjunction of the E-*

*lements, there might ariſe at length a new Form, which is the Baſis of the Philoſophick Work as is manifeſt in the Chapter. Whence the ſaying of* Artepheus *is apparent.* viz. That the firſt part remains not except it be bound to the ſecond, even in the ſame Hour. *But tha Allegation is done by Coagulation the Coagulation by Infrigidation even in that Hour in which the Artiſt ſhall ſee, and in his Judgemen perceive, the whole moſt pure ſubſtance ſublimated from its rejecte Earth. Which ſecret of ſecrets obſcured of all Philoſophers in thei ſundry Ænigmaes, concealed and diverſly diſperſt in their Books, I ha in brief ſo clearly opened, as of no the like hitherto. And this is t Preparation in which (as* Seni *ſaith*) men are blinded ſince the know not that the Stone is prep red with this Preparation.

## CHAP. VI.

### *The Weights of the ſecond Work.*

*Roſar.* IN the operation of our Magiſtery, we ſhall need one onely Veſſell, or Furnace, one Diſpoſition, which is meant after the Preparation of the Stone. *Roſar. Philoſoph.pa.*240.

*Daſtin.* The ſecond Work is to turn Water and Fire into Earth, and Aire into one ſimple Subſtance compounded of Simples. *Daſtin ſpecul.pa.*106.

*Daſtin.* If thou impoſe the Medicines equally, thou wilt perceive no Error, but if thou adde or diminiſh, make haſte to correct it: whence if a Deluge proceed it drowns the Region, but if too much Siccity ſhould be, it burns up the Roots of Hearbs. Who therefore putrifies the Body in the equall part, till it be exſiccated, makes the whole, one white Body, for they are at once Inſpiſſated, Incinerated, and Exſiccated ; and this is the Head of the World. Of the Work therefore (as *Democritus* ſaith) let part anſwer part equally. *Idem pag.* 122.

*Ripleus.* In the beginning take our Stones and bury them every one in the Sepulchre of another, and join them together in equall Mariage, that they may lie together, then let them cheriſh their ſeed ſixe weeks, nouriſh their naturall Conception, and preſerve it, not ariſing all the while from the bottome of their Sepulchre. *Which ſecret deceives many. Rip. pa.* 44.

*Ripleus.* Alſo thus underſtand, that in our Conjunction, the Male, our Sun, ought to have three parts of his Water, and his Wife nine ; which ought to be three to him. *Rip. pa.* 39.

*Maſſa Solis & Lunæ.* We cannot with our own proper er hands work on Mercury, but with ten ſpecies, which we call our ands in this Work, that is, nine arts of Water, and the tenth of arth. *Maſſa Solis & Lunæ. pag.* 57.

*Roſar. Arnold.*

But ſince there are three parts f his red Water with him, let it e ſublimed on this manner time fter time, till it be fixt downward. *oſar. Arnold. pa.*449.

Put clean Bodies in this clean Mercury, poiſed in an equal balance. *Idem pa.*447.

*Daſtin.*

Boil him at the warm Sun, unill he hath dried his Water, which eing exſiccated, pound him aain with water to his Weight, and oil him at the Sun, till he be drid into a Stone; doe this oftenimes till he hath drunk of his Water ten times his own quantity, nd become dry, hard and red. *aſtin ſpec.pa.*191.134.

*Lullius.*

Son, it behoveth thee to mingle

the Earths of the foreſaid Sulphurs, that is, of Gold, and Silver together, and prepare them by giving them the fourth part of their Weight, of the ſaid menſtrous Matter, by digeſting and drying, as it is *done in the Creation of Sulphur*, untill it hath drunk four parts of the ſaid menſtruous Matter, and be diſpoſed to Sublimation; which thou ſhalt ſublime in Fire of the fourth degree. *Lull. Teſt.p.24.*

*Daſtin.* Take of the ſincere Body one part, and of the other Copper three, and mingle them together with Vinegar. *Senior in Turba.* It is meet the Water exceed the Earth nine times, that ſo in a Decinary number, which is a perfect number, the whole Work may be conſummate. But (as *Dioſtenes* ſaith) if too much of the Water be at once impoſed, it is not contained in the Earth; but if too much

much be ſubſtracted, it is not joined to the Earth; Whence all the Water is not to be at once impoſed on the Earth. Therefore divide it into three parts, and every of them into another third, becauſe ſo one may better fight againſt one, then againſt a number of more: Mingle the Hot with the Cold, the Humid with the Dry, and the mixt ſhall be temperate, neither Hot nor Cold, nor Moiſt nor Dry; for one tempers another, making the mixt adequate. *Daſt. Spec.pa.*177.134.

***Baſilius Valentinus.***

A man may be eaſily ſtifled in great Waters, and little Waters are eaſily exſiccated with the heat of the Sun, ſo that they may be as nothing. Therefore that the deſired Work might be obtained, a certain meaſure in the commixtion of the Philoſophick liquorous Subſtance muſt be obſerved, leſt the greater overcome and oppreſſe the

the leſſer Proportion, by which Generation might be hindred, and leſt the leſſer, in reſpect of the greater, ſhould be too weak to exerciſe equall Dominion, for grea ſhowers of rain hurt the Fruit and too much drought produces no true Perfection. Therefore if Neptune have fitly prepared his Bath, weigh well the permanent Water, and conſider with diligent care, that thou doe not any thing toomuch or too little to him. *Baſil. Valent. pa.*42.

*Arnold.* Take of the red Water and White, as much of the one as of the other, according to weight and put them together in a Cucurbite, made of Glaſſe, ſtrong and thick, having a Mouth like an Urinall, afterward the whole Water will be Citrine, even ſoon enough, and ſo will the true Elixer be perfected in reſpect of both, *viz.* perfect Impregnation, and true

rue Coition. *Arnold. in Comment. Hortulani p.*34.

Let the Queen born by nine *Daſtin.* Virgins, decently attend the Bedhamber of ſo great a King, and o in progreſſe of time thou ſhalt determine unity from the denary umber. *Daſtini Epiſt.fo.*2.

In this Magiſtery, the Govern- *Baſil. Valent.* ment of the Fire ought to be oberved, leſt the humid Liquor be oo ſoon exſiccated, and the Wiſemens Earth too quickly liquified nd diſſolved. Otherwiſe of wholome Fiſhes, thou wilt generate Scorpions in thy Waters. *Baſilius Valentin.pa.*10.

What ever actions they nomi- *Roſin.* ate, underſtand always, that theſe things are done by the action of he heat of certain Fire, which makes not Sublimation, becauſe it s ſo gentle, nor ought it naturally o elevate any Smoke. *Roſ.p.*287.

*THE*

# THE COROLLARY.

*Leſt perhaps* Ripley *and* Daſti *our Countrimen, and moſt excellen Philoſophers, ſhould in this Chapte ſeem to ſome, to differ amon themſelves : ſince* Ripley *takes equall parts, and joins them in equa Wedlock; but* Daſtin *affirms th Water ought nine times to exceed th Earth, that ſo in a Decinary, whic is a perfect Number, the whole Wor might be conſummate : I thought worth my labour to reconcile this appearing contradiction. As therefo he that well diſtinguiſhes, teach well; ſo he that knows this diſtinct on of time, ſhall forthwith have t Solution of this doubt.*

*For* Ripley *firſt ſpeaks of the fir Compoſition in the ſecond or Phil ſophick Work, where the Earth a pure Water prepared exactly befo muſt be equally joined in equall Pr*

*portio*

*ortion. But* Daſtin *utters that his pinion of Imbibitions, after the erfection of the ſecond Work; and o while they are diſtinguiſht, they re underſtood, and that eaſily. But hat means* Ripley *in theſe words, iz.* That they ſhould lie together ix Weeks, not riſing all the while rom the bottome oftheir Sepulchre? *this muſt be enquired and earched into, ſince he affirms it a ecret which hath deceived many. That Conjunction is done, that even s a Chicken is made of an Egge after Putrefaction, ſo after this Conunction and due Putrefaction, we may attain the Complement of the Work.*

*Therefore we muſt know, if any thing may be born by Putrefaction, it is neceſſary it happen after this manner. The Earth by a certain hidden and included humidity, is reduced into a certain corruption or deſtruction, which is the beginning* *of Putrefaction, which ought to b nouriſht with ſuch a tempered heat as that nothing exhale from th Compound, or be ſublimed to th top of the Veſſel; but that the Maſculine and Feminine, the Matte and the Form, Agent and Patient remain together. The Water in th Earth, and the Earth unſeparate from the Water, are contained together, as the yolk of an Egge, include in the inner thin skin, till the tim of Putrefaction looſe the reins, whic will not be done ſooner then in th ſpace of forty days; for as Natur hates ſudden mutations or alterations, ſo no Putrefaction is made bu in a long time, and appointed, a* Daſtin *elegantly ſaid*, viz. The calidity of the Aire, ſubtility of th Matter, gentleneſſe of the Fire ſtability of Reſt, equality of Compounds, gravity of Patience, an the maturity of Time, doe promote and induce Putrefaction, an

there

herefore then alſo the Air is to be empered, the Thick ſubtilized, the Fire reſtrained, Reſt preſerved, Proportion adequated, Patience trengthened, and the Time expected, till Nature proceeding natually ſhal compleat her own Work.

*But that I may return to the purpoſe, and adde Corollary to Corollary; we muſt obſerve that in Preparation, hree parts of the Spirit are aſſumed o one part of the imperfect Body, and at laſt about the time of the Birth hree parts of imperfect Body are aſſumed to one of Spirit, and this not nce, but often. But in the ſecond Work, which of Philoſophers is called he firſt; firſt, part is joined with part, afterward three parts of Body to one of Spirit, and that the oftner for Imbibitions, and at length three of Spirit to one part of perfect Body for inceration or fermentation, by which is performed our Myſtical, Divine, and more then perfect Work numberleſly exce-*

*exceeding the very degree of Perfection.*

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## CHAP. VII.

### *Of Imbibition.*

4th: Re

*Parmenides in Turbam.* LAſtly, nouriſh ſuch an animated thing with ~~its own~~ Milk that is, with its own Water, fro which is concreated the Work, o the thing begun from the beginning. *Exercit. in Turbam p.*165.

*Ripley.* Give him the fourth part o new Water, and yet he ought t have many more Imbibitions; giv him the ſecond, and afterward the third alſo, not forgetting th ſaid Proportion: And when tho haſt made ſeven Imbibitions, the thou muſt turn the Wheel abou again, and putrefie all that Matt without addition. *Ripley pa.*51.

*Clangor. Bucc.* If thou wouldſt Volatiſe or Imbibe, thy prepared Elixer, [the ſe conc cond, third, or fourth time, this muſt be done with the fourth part of the Elixir of Mercury, but doe this oft-times, untill the part of Water periſh, that is, waſte or conſume, ſo that it aſcend no further. But yet I command ye, pour not on the Water at once, leſt the Ixir be drowned, but by little and little, that is, pour it in at ſeven times, and powder it, and laſt of all exſiccate. *Clangor. Bucc.pa.*505.

*Hermes.*

Moiſten and beat it together many days, and this nine times, which are aſſigned by the nine Eagles, and in every Diſſolution and Coagulation, the effect thereof ſhall be augmented. *Hermes de Chemia pa.*179.

*Avicenna.*

Beat the Earth oftentimes, and by little and little imbibe it from eight days to eight days, Decoct and after moderately Calcine it in Fire, and let it not weary thee to reiterate the Work oftentimes, for the Earth bears not fruit without often watering, whence if it be dry, it thirſtingly drinks up its humidity and wet. *Avicen p.*420.

*Daſtin.* If ye make it without weight, Death will befall it, therefore put upon it all the reſt of its Humor, temper it neither too much, nor too little; becauſe if there be much, a Sea of perturbation will be made, but if little, it will be burnt to a brand. For the heat of the Fire (as *Avicen* ſaith) if it may not finde Humidity which it dries up, it burns, but if thou pour in much moiſture at once, thou wilt not deſiccate but diſſolve. Therefore the Weight is every way to be conſidered, leſt too much ſiccity or ſuperfluous Humour corrupt, that through thy whole Work thou diſſolve ſo much by Inhumation, as fals ſhort by Aſſation, and diminiſh ſo much by Aſſation, as the Inhumation diſſolves.

And every diſſolution ſhall always e made by Inhumation, and Conexion. The Humour gotten by iſſolution, naturall heat onely emaining, ſhall always be deſiccaed. *Daſtin. Epiſt.fo.5.*

*Treviſane.*

I began induſtriouſly to exhauſt he Water, yet ſo that there might ot remain in it above the tenth art in ten parts. *Treviſane p.47.*

*Daſtin.*

It is meet the Water exceed the arth nine times, that ſo in a Denary, which number is perfect, e whole Work may be conſumate. *Daſt.ſpec.pa.*134.

*Cadmon.*

It behoveth thee to take one rt of our Copper, and of permant Water, which alſo is called opper three parts, then mingle em together with Vineger, and il them ſo long, untill they be ickned, and there be made one tone. *Cadmon in Turba.pa.37.*

*Semita.*

It is nouriſhed with its own ilk, that is, with Sperm, of which it hath been from the beginning, but Argent vive is imbibed again and again, till it can imbibe two parts, or what may ſuffice. *Semita p.442.*

*Lullius.* Son, ſettle thy Spirit to underſtand what we ſay, doe not drink unleſſe thou eat, nor eat unleſſe thou drink; we tell thee this in reſpect of uniform Imbibition, which thou muſt make of moiſt and dry ſucceſſively. *Lull.pract.fo.193.*

*Daſtin.* It is meet the King reſt in a ſweet Bath, till by little and little he hatl drunk the Trinity of his Nouriſher, and let Drink be after Meat and not Meat after Drink; therefore let him eat and drink one after another with diſcretion; deſi not therefore to moiſten, decoc and deſiccate the King, till he hat devoured his Mothers Milk, tl Queen with him being nine tim proſtrate on the Earth. *Daſti ſpec.fo.4.*

Let the King after forty days moiſtning in all his own humour, be always putrefied in equal heat, till he put on his Mothers white Countenance. *Pythagoras in Turba pa.*80. *Pythagor.*

Three times ſhalt thou ſo turn about thy Wheel, keeping the aforeſaid Rule of repaſt. *Ripley pa.*53. *Ripley.*

When thy Matter hath conceived, expect the Birth, and when it hath brought forth, thou muſt have Patience in Nouriſhing the Boy, till he can indure the Fire, and then of him thou maiſt make free Projection, becauſe the firſt Digeſtion is made. *Lull. Theor. fo.*30. *Lullius.*

At length nouriſh ſuch an animated Body with his own Milk, that is his Water, of which is concreated the Work, or the thing begun from the beginning, but concerning the feeding it is *Parmenides* taught, that the Proportion be ſo ordered in it ſelf, that there be three parts of Water to one of Lead. *Parmenides in Turba. p.*165.

*Lullius.* With that permanent humidity, which likewiſe took its originall from vive Argent, imbibe our Stone, becauſe by it the parts thereof are made moſt clear, as is manifeſt, when after its perfect putrefaction, from every corruptible thing, and chiefly from the two ſuperfluous Humours, *viz.* the unctuous, aduſtible, phlegmatick, and evaporable parts, it is reduced into its proper incombuſtible Subſtance of Sulphur, and without that Subſtance, it is never corrected, augmented nor multiplied. *Lull. Codic.pa.*46.

*Artephius.* The Water is living which came to water its Earth, that it might Germinate and bring forth fruit in its ſeaſon; for by watering, or bedewing, all things born of the Earth

Earth are generated: The Earth therefore doth not germinate without the watering and humidity of May dew, that doth waſh, penetrate, and whiten Bodies, like rain Water, and of two Bodies make a new one. *Arteph.fo.*17.

*Roſarius Philoſ.* Beat the Earth and imbibe it with Water by little and little, from eight days to eight days, decoct it in Dung, becauſe by Inhumation, Aduſtion is taken away: and let it not weary thee to reiterate this often, becauſe the Earth bears not fruit without frequent watering. *Roſar.Philoſoph.p.*355.

*Daſtin.* As often as ye moiſten the Aſhes, deſiccate them by turns, but if it be moiſtned before it be deſiccated and made Duſt, it is drowned, inebriated, and reduced to nothing; for he that makes it without weight (as *Triſmegiſtus* ſaith) kills and ſtrangles it, becauſe who drinks and thirſts not, cheriſhes in-digeſtion, and doth invite and induce the Dropſie. *Daſt, ſpec. pa.* 209.

*Afflictes.* Then muſt it be beaten, and with the remaining Water and a half, be ſeaven times moiſtned, with permanent Water conſumed, it muſt be putrefied, till the deſired thing be obtained. *Afflictes in Turba.*

*Nicares.* But ye ſhall moiſten this redneſs ſeaven times in the remaining Water, or till it can drink all its Water, then boil it till it be deſiccated and turned to dry Earth, then let it be put in a kindled Fire forty days, untill it putrefie, and the Colours thereof appear with the Aſhes. *Nicares in Turba* 102.

*Daſtin.* As the ſame thing is both an Embryo, Infant, Boy, and Man, paſſing from an incompleat Eſſence, to a perfect Complement: So alſo our Compound, by increaſing paſſes from one thing to ano-

another better thing, and from incompleat Eſſence, with its own Milk is carried forth to his complement of the Elixir. And therefore all its Compound is of the form of the Elements. Wherefore *Morienus* ſaith, the diſpoſition of that work is like the creation of a Man, when as he is nouriſhed of himſelf by increaſing from day to day, and from moneth to moneth, till he hath attained his Youthfull Age, and in a certain time be compleated. *Daſt. ſpec.pa.*150.

*Lullius.* The near cauſe of this fixation is a very little mixtion of both by their leaſt parts, ſo that the height of the Volatile, may not excell the height of the fixt Body, but let the vertue of the fixt Spirit, excell the height of the unfixt, according to the intent of fixation. Son if thou underſtand this, thou maiſt have the Treaſure of Heaven and Earth. It is required when the

the Body is ſo naturally augmented, and nouriſht by convenien moiſture, that then near the meaſure, thou imbibe it with the mor Water of its nutrition or augmentation, according to the Weight revealed by Art, to the conformity of principles, and the qualit of the Body given to be augmented, and let it be decocted with gentle Fire, exſiccating the naturall heat, and not exceeding until it attain its perfect whiteneſſe. *Lullii Codic.pa.*157.

*Lullius.* And note that after Imbibitio they ought to be buried ſeave days. Therefore iterate the Wor many times, though it be tedious and the Weight in this muſt b every way obſerved, leſt the to much ſiccity or ſuperfluous Humour ſpoile it in the operation, a namely decoct ſo much by Aſſation, as the Diſſolution hath added and by Imbibition diſſolve a muc

nuch as hath been waſted by Aſ-
ation, wherefore thou ſhall ſweet-
y and not haſtily irrigate the
Earth from eight days to eight
lays. *Idem.*

*Daſtin.*

If one Imbibition, one Deco-
tion, one Contrition doth ſuffice,
hey would not ſo much have ite-
ated their ſayings, but therefore
hey did this, that alwaies they
night inſiſt on the Work, with-
ut divorce and tedious neſſe.
Wherefore alſo they ſay, Hope,
nd ſo ſhalt thou obtain. But
vhen it is exſiccated, then by ano-
her Courſe, let it be delivered to
nſatiable Comeſtion, that being
y degrees between every Incera-
ion, burnt into Aſhes, it might
ry the power thereof. *Daſtin E-
iſt.fo.*4.

*THE*

# THE COROLLARY.

Ariſtotle *affirms in the firſt o his Phyſicks, that the whole is n known without the parts in whic it conſiſts; But the whole as it re ſents the nature of all its parts, the whole and the perfect are altog ther the ſame. Whence it follow that it is not ſufficient for a Ma to know the Subject of ſome Ed fice, that thence a Houſe might built, unleſſe he knew the partic lar parts, and their Conſtruction a Compoſition. So likewiſe it wou little conduce to the perfection of t Stone, to have known onely the Su ject and its Preparation, unleſſe aft it bee prepared the Artiſt kno how to bring it to Maturity, th to nouriſh it, and laſtly to feed i even untill it attain a Degree abo perfection. Then the parts teſtifie the whole, and the whole of t*

*part*

*rts, the beginning of the end, and e end of the beginning; for what ty were it an Heire from the ingly Stock ſhould be born, and one found that knew how to nouiſh it? Therefore to nouriſh this r Infant we adviſe with Phyſicins, that (ſince he is of the Royall tock, and the moſt pure conſtitutin) he might not be delivered to ny ſtrange Nurſe, but might ſuck he Breſts of his Mother, who as he had before nouriſht him in the Vomb with her own Blood; ſo being ow come to Maturity, he is to be ouriſht, and in a due proportion ed with the exuberated Blood; cirulated and rectified through the Mamillary veins. And the medicinall meaſure of that Milk, let it be weekly the fourth part of the weight of the Infant; But let him keep this Diet for ſeaven Weeks, till he be ſo Medicinally fed that while in a glaſſen Lodge (ordained and firmly ob-*

*ſerated*

*ſerated by Phyſicians and Philoſophers) he be placed and repoſed in a Bath, and being lulled aſleep, his limbs diſſolve and melt with ſweat, which by the help of Art and Nature, and due governance, ſhall reſume their former ſhape, renued, and their ſtrength ſo multiplied, that now he deſires Kingly food, with which nouriſhment in a ſhort ſpace he will become a King, ſtronger then a King, and ſo ſtout in Battell, that he alone being a moſt powerfull Conqueror, will obtain the Victory againſt ten thouſand Enemies. Therefore ſeek this King, whom who ſo hath for his Defence, ſhall command all Sublunary things.*

## CHAP. VIII.

### *Of Fermentation.*

5th Reg.

*Tauladanus.*

BY the Teſtimony of all Philo-
ſophers there are three parts of
he *Elixir, viz.* Soul, Body, and
pirit; The Soul is onely the Fer-
ent or Form of the Elixir, the
ody is the Paſte or Matter,which
wo parts are to be drawn from
etals only;to wit,the Form from
e Sun and Moon, the Matter
om Jupiter, Saturn, Venus, and
ars, as alſo *Lullius* affirms. But
e third part of the Stone is Spi-
t, which ſince it is the Seat and
hariot of the Soul, it doth pour
e Soul into the Body, and com-
ounds and joins theſe two ex-
emes with an indiſſoluble
ond of agreement, which Media-
r being removed, the Soul can
ever enter league with the Body.
or two extremes agree not well;
nor

nor tarry in one place, unleſſe they are reconciled and confederated by the help of a mean. This Spirit is nothing elſe then that liquor attenuating the Form and Matter o the Stone, and reducing it to a ſpirituall Nature, which Spirit is ſometimes called of the Philoſophers, Heaven, ſometimes ſolutive Mercury, ſometimes menſtruous Matter, ſometimes Quinteſſence and infinite other names. *Tauladan pa.* 338.

*Ripley.* Unto thy Compound adde th fourth part the Ferment, whic Ferment is onely of the Sun an Moon. And know that there ar three Ferments, two of Bodies i pure Nature which ought to b altered, as we have told thee, th third moſt ſecret, which we no meditate, is that firſt Earth wit its proper green Water; wherefor while the Lion thirſts, make hi drink, untill his body be broken *Ripley pa.* 56.

Tak

Take the fourth part of the erment, and let that Ferment be iſſolved, and made Earth like an nperfect Body, and prepared af- er the ſame manner and order; oreover joine and imbibe it with e aforeſaid bleſſed Water; for erment prepares the imperfect ody, and converts it to its own ature, and it is not Ferment un- ſſe Sun and Moon. *Semita Semi- pa*.444.

*Semita Semitæ.*

Give it fermented Ferment, e- ually elementated with every E- ment, which is Gold; give it the urth part, but which is firſt cal- ned and diſſolved into Water. erment is twofold, white and red, which the Ferment of the Sun, the Sun, and of the Moon, the oon. But let the Ferment be the urth part of our Copper. *Ra- aidibus pa*.393.

*Rachaidibus.*

Thou wilt have no perfect Fer- ent till it be altered, with our

*Dunſtan.*

Mercury, from its firſt qualities, into a new whiteneſſe, between Putrefaction and Alteration. *Dunſtan.pa.*7.

*Lullius.* They who knew not Natures indigency, thought this Ferment ought to be prepared with new menſtrous Matter, in which is Fire againſt Nature, not perceiving the perdition of the Temperature from which the Body departs, by reaſon of the burning Fire, *viz.* againſt Nature. Ferment, to wit, a Body, as much a it is underſtood for Ferment, i not prepared but with natural Fire and Water of Mercury. *Lul Codic.pa.*211.

*Roſar.* Take one part of Ferment, an three of imperfect Body, diſſolv the Ferment in Water of Mercur equall to it, boil it together wit a moſt gentle Fire, and coagula that Ferment, that it may be as a imperfect Body. *Roſar. Philoſopi p.*317.

Tak

Take red Earth, and form it into thin Plates, or ſhaved Duſt, and put it in Water, as hath been taught, and it ſhall not be diſſolved in it, but onely calcined into red Duſt; which done, remove the Water warily, and put it into another Veſſell, like that in which it is, ſo that the calcined Duſt of red Earth may remain in its Veſſell without Water, and in the removed Water put white Earth, and that ſhall be diſſolved, and ſo Water ſhall profit thee, and ſhall not be ſpoiled. *Arnold. in Cament. Hortulani pa.* 31. *Arnold.*

In the preparation of the Ferment, before its laſt Fermentation we uſe vulgar Mercury, not onely ſolemnly prepared, *viz.* into Virgins Milk, but as it exiſts in its Nature, by the alone Sublimation to this, that it might reduce the Body of Ferment to its ſimplicity, and it may be the mean of conjoi- *Lullius.*

ning Tinctures. *Lull. Codic. pa.* 215.

*Daſtin.* Let it be given to an inſatiable Devourer, afterwards it muſt be nouriſht with groſſer meat, that compleat Digeſtion being received, it may paſſe from the Mothers into the Fathers Kingdome. *Daſt. Epiſt. pa.* 6.

*Tauladanus* As the Ferment of Gold is Gold; of Silver, is Silver; ſo the Ferment of Iron, is Iron, of Copper, is Copper, and of Lead, is Lead. Therefore every Agent acts according to its form. To ſome, what we have ſpoken may ſeem new; as if the Elixir could be made of all ignoble things which ſhall turn all other things as well noble as ignoble, either into Mars, or Jupiter, or Saturn, o Venus. Which although it now ſeem new and incredible to many learned men, and chiefly to *Petru Bonus*, a man of ſingular learning ye yet there is no neceſſary reaſon, which forbids it may be done. Nay if it were not done, Alchymy had been loſt, and the Art of Chymiſtry might have been worthily called a Figment and a Fable. For Nature hath eſtabliſhed this Law, *viz.* That as often as Actives are rightly joined with Paſſives, Action and Paſſion doe immediately follow, and the alteration doth always reſent and ſavour of the nature of the Agent. And as often as that which before had the ſtrength and qualities of the Patient, be ſo diſpoſed that it can ſtoutly act, it is neceſſary that the alteration be anſwerable and conformable to the Nature of the Agent from which it ſuffered. Wherefore if ignoble Metals diſpoſed to ſuffer or change by the action of Gold or Silver, rightly diſpoſed to Action, it is neceſſary that noble Metals diſpoſed to ſuffer ſhould be changed by ignoble Metals, ſkilfully diſpoſed to Act. *Tauladanus pa.297.*

*Clangor Bucc.*

Let the Ferment be prepared, that the powder may be white and ſubtill, if thy intention proceed to white; but if to red, then let thy powder be of Gold prepared moſt Citrine; and there ſhall not be other Ferment: the reaſon is, becauſe thoſe two Bodies are ſhining, in which are tingent ſplendid Raies, excelling other Bodies naturally in whiteneſſe and redneſſe. And if thou wouldſt ferment white Earth, divide that Earth into two parts, one part thou ſhalt augment to a white Elixir, with its conſerved Water, (and ſo it never ceaſes to be of it) and the other part put into its Glaſſe, that is, the Furnace of its Digeſtion, and increaſe the Fire to it, untill by the force of the Fire, it be turned into moſt red Duſt, even as dry combuſt

combuſt Saffron. And if thou wouldſt that the moſt white Elixir have the Tincture of Redneſſe, ranſforming and tincting Mercury, the Moon and every Body nto the moſt true Sun, or Solificous Body; then ferment its hree parts with another part and half of moſt pure prepared Gold, nd let the powder be moſt ſubile with two parts of Solificous Water artificially reducing by Union by the leaſt parts into one Chaos even unto the inmoſt part of the Body, and place it in its Glaſſe in his Fire, and decoct it, hat the moſt true bloody red Stone might ſhine forth. *Clang. Bucc. p.*529.

There is no other Ferment but of the Sun or Moon. And it is not Ferment untill the ſaid Bodies be urned into their firſt Matter, becauſe it is expedient, that Ferment be compounded of the Sun, and *Lullius.*

the moſt ſubtile Earth. Wherefore if thou knoweſt not how to reduce two perfect Bodies into their firſt Matter, thou canſt have no Ferment. *Lull. Theor.p.92.*

*Maſſa Solis & Lunæ.* For this is Minerall, that when thou putſt Water on the Earth, the White overcomes the Citrine and Red; and whitens them into whiteneſſe of Silver. Then the Citrine overcomes the White and Red, ſo that it makes them Citrine, above the Citrinity of Gold, and then the Red overcomes the Citrine and White, and reddens them into a Tyrian redneſſe, and when thou ſeeſt theſe, rejoice. *Maſſa Solis & Lunæ. pa.* 212.

*THE*

# *THE COROLLARY.*

*As in this Chapter is clearly and plainly taught the excellent manner of Fermentation, ſo to the unexperienced Reader, this contradiction may appear, between* Raimund *and* Ripley *in theſe words,* viz. *whilſt* Raimund *affirms two Ferments onely, one of the Sun, another of the Moon; but* Ripley *addes a third, which is called the Green Lion, and the unclean Body, which is alſo called Laton, which Laton ſince indeed is no other thing then an imperfect compound Body of Gold and Silver according to* Morienus; *that third of* Ripley *is clearly demonſtrated to be no other thing then immature Gold and Silver; and ſo they doe not differ but agree in matter of Ferment, though for immaturities ſake it be ſignified by another name. To this our* Dunſtan *Archbiſhop of* Can-

Canterbury *ſeems to aſſent. It is certain the Earth may be the Ferment of Water, ſo it be fixt, and the Water the Ferment of the Earth, if contrariwiſe it be perfect and pure, and this altogether without all help of Vulgar Gold and Silver. Which words doe ſeem indeed to bring a new controverſie amongſt their opinions, while ſome affirm the Elixir cannot be made without Vulgar Gold and Silver. Again, others affirm that Vulgar Gold and Silver is nothing uſefull in our Work: Let therefore* Dunſtans *opinion intercede.* We muſt note (*ſaith he*) that ancient Philoſophers did not uſe Vulgar Gold and Silver in this Work, and therefore they ſaid their labour needed no great Coſt, but might equally be performed as well of the Poor as of the Rich, the Countriman as Citizen; which would altogether differ from truth, if it might not be

e performed without Vulgar
old and Silver. *He thus taught*
*herefore that we ſhould take heed :*
*or although Gold and Silver may*
*e ſubtilized and mingled with*
*inctures, and be reduced to leſſer*
*lixirs ; yet the way according to*
*he Doctrine of the Philoſophers, is*
*ot in them ; For their Gold and*
*ilver are two chief Tinctures, Red*
*nd White buried in one and the*
*ame Body, which by Nature never*
*ttained their perfect Complement,*
*et they are ſeparable from their*
*arthly Lutoſity, and accidentall*
*roſſe, and then by their proper qua-*
*ities ſo commixtible with Earths*
*ure Red and White, and are found ſo*
*t Ferments for them, that they may*
*o way be ſaid to need any other*
*hing. In which words is deſcribed*
*o other thing then* Ripleys *green*
*ion, or their Gold, not Gold, un-*
*eſſe in poſsibility while as yet imma-*
*ure. Which always and onely is ſet*

*apart and choſen of all Philoſophers, and theſe that underſtand, for their firſt Matter. Whence it is clearly manifeſt that neither Vulgar Gol nor Silver ought to be taken for th firſt Matter, but yet it is doubtfull If, why, and when they are neceſſar for us, to the Compoſition of the Elixir. To which I anſwer from th authority of the Philoſophers, Tha they are ſo neceſſary, as withou them the Elixir cannot be perfected But yet not as they are Vulgar Gol and Silver, but being ſo altered a that they may be reduced to thei firſt Matter, and while they are fix by Nature, may be made Volatile b Art, and then at length while the are in ſuch a Condition, it ſhall b impoſſible for any Artiſt to reduc them again to Vulgar Gold and Silver, after the manner of Goldſmith becauſe then according to the* Turb *the Body becomes incorporate, as a ſo* Roſarius *witneſſeth.* He tha

know

nows ſo to deſtroy Gold, that it e no more Gold, has attained the reateſt ſecret. And when it is ſo repared, then it ſhall be the firſt roper Diſh, of which our Infant nouriſht, and by Philoſophers hall have the name of Ferment. Which, after the Stone be come o its perfect Redneſſe, and hath een nouriſht with the Mothers Milk, it ought to be joined with s red Earth for the accompliſhment of the Elixir, that it might ender a more then perfect Tincture, and might communicate its ixt Nature, to the prepared Medicine, which being ſpecificated it night at length become perfect. *Therefore hence it appears, That why, and when Vulgar Gold and Silver are not neceſſary to the complement of the Work. That therefore I may briefly reduce to one Harmony this appearing Controverſie (which the Philoſophers underſtanding one ano-*

*another mutually, deliver purpoſely in intricate terms*) *in theſe words of* Guido Montanus, *viz.* Although the Philoſophers Stone may be made even to Whiteneſſe and Redneſſe without Vulgar Gold or Silver, yet the Elixir cannot be made without Vulgar Gold or Silver, altered and prepared as before. *But that I may conclude this Corollary, always obſerve, that after the Work of Winter is performed, and thou ſhalt ſee the Sun exalted in Aries, and that then the Philoſophick Work be begun, That in that very houre we ought to prepare Ferments; becauſe they need long Preparation, and it would be the greateſt inconvenience, that when the King ſhould hunger, food ſhould be wanting, or that there ſhould not be a Diſh of Dainties prepared. Therefore let every Artiſt be provident.*

## CHAP. IX.

### *Of Projection.*

A Dry earthy Body tincts not, *Artepheus.* unleſſe it be tincted, and becauſe it enters not, therefore it alters not. Therefore it tincts not Gold, becauſe the hidden Spirit thereof ought firſt to be extracted from its Belly by our white Water, that it might become altogether ſpirituall. *Arteph.fo.*13.

Many through ignorance have *Ripley.* deſtroied their Work, when they have made Projection upon impure Metall; for their Tinctures by reaſon of Corruption doe not remain, but vaniſh, becauſe they removed not from the Bodies thoſe things which after Projection are brittle, dark, and black. See therefore thou firſt Project thy Medicine on Ferment, then that Ferment will be brittle as Glaſſe; then

then caſt that brittle Subſtance upon Bodies clean and very pure, and preſently thou ſhalt ſee them curiouſly coloured with Tincture which will abide all Trials. So make three, four, or five Projections, till the Tincture of thy Medicine begin to decreaſe, then is there an end of making further Projection. *Ripley pa.62.*

*Avicenna.* But the manner of Projection is, that thou Project one part of the foreſaid Medicine upon a hundred parts of fuſed or powred Gold, and it makes it frangible, and the whole will be a Medicine of which one part Projected upon a hundred of any fuſed Metall turns it into the beſt Gold. And likewiſe if thou work with the Moon; But if the Medicine or Elixir ſhould not have ingreſſe, take of the Stone extracted in the firſt operation, and of the foreſaid Mercury a like quantity, and mingle

gle them together, and incorporate them by grinding upon a Stone,and then diſtilling in a Bath, that they might the better be joined together,then dry them. *Avicenna pa.*435:

*Lullius.*

Son, compound the Minerals, which pertain to the Minerall Magiſtery, by multiplying their vertue thus: Take one part of the Powder or Duſt, *viz.* an ounce or pound, and Project it upon ten parts of Amalgama, made of one part of the Moon or Sun, and five of Mercury, and the whole ſhall be turned into Powder or Duſt ccording to the condition of Duſt; and Project one of thoſe en parts, upon other ten of Analgama or ſimple Mercury, ſo proceed by Computing and Proecting untill thou ſee the Matter urned neither into Duſt nor Meall; but into a hard frangible Maſſe, and make triall of it, *viz.*

how many parts, one part can turn into Metall; and by this manner thou ſhalt neceſſarily finde the end of Projection, otherwiſe thou ſhalt never finde it, unleſſe it be firſt converted into a hard frangible Maſſe, as we told thee before. *Lull.Teſt.pa.64.*

*Ventura.* But this is the greateſt Secret, that the vertue of the Medicine ſhall be alſo augmented in the Projection, not onely in extenſive Quantity, but alſo in the vertue of Perfection and Goodneſſe, *viz.* If the Medicine be Projected in a due Proportion upon a Body, and the whole be put into Fire, and augmented by its degrees, and be oftner diſſolved, and oftner coagulated, till it be more fluxill then Wax. Wherefore if in Projection the Medicine be ſo much weakned that it cannot have ingreſſe any longer, ingreſſe is given to it if part of the firſt Medicine be joined

ned to it, and it be decocted by diſſolving and coagulating till it flow. But by how much leſſe the vertue of the Medicine is, it is neceſſarily convenient to adminiſter the Fire from the beginning, and according to the degrees of Time, by ſo much the more temperature. But if there ſhall nothing remain of the firſt and moſt perfect Medicine which might be added, (which leſt it happen to him, the ingenious Artiſt muſt chiefly beware) thence it will be fit to doe otherwiſe. The third manner is (according to *Roſarius*) that a little part of the Medicine, whether white or red, be joined with the Stone or our Mercury, (which was never in the Work) and let it be put to digeſtion as before, and decocted by Putrefying, Subliming, and Fixing, untill the whole become a tinctured Oil, then again thou ſhalt have the perfect Stone;

and this is done in a few days, and with leſſe coſt, labour, and hazard. But always keep ſome part for Ferment, as well of the White as Red; and this wiſe Conſideration ſhall excuſe thee of much trouble. *Ventura pa.*195.

*Clangor.* Let one part of Medicine be taken, and ten parts of putrefied Mercury, ſo that Mercury be made hot even to Fumoſity, and then let the Medicine be caſt upon it, which will preſently flow, even penetrating the leaſt parts; then by a convenient Fire made ſtrong, let the flowing Mercury be gathered together, of which let a little part be taken, and let as much of his vive Mercury be put to the Fire, and let the Weight be proved; If the added Mercury ſhall notably recede, then it affects the Medicine to its fartheſt parts. But if the Body in the Body ſhall not be notably broken, but that the

Matter be yet frangible, and too ſoft or hard, then again take a little of this, and as much of crude Mercury, and in all things proceed, as hath been ſaid, till thou have thy intent. *Clangor. Bucc.pa.* 539.

## THE COROLLARY.

*As the Proviſion of Citizens, if it were not ſupplied by Country men, would ſuddenly be waſted, and in like manner the great Store of the Country men themſelves quickly exhauſted, if after the Work of Winter,* viz. *the Preparation of the Earth, and winnowing of the laid up Corn, it were not again delivered to naturating Nature, and again laid up in her lap to putrefie, diſſolve, and multiply: In like manner alſo, in the Philoſophick Work, whoſe included Matter is not eaſily found out, whoſe myſticall manner of Preparation is* *not underſtood without infinite Lucubrations; laſtly, whoſe Proceſſe (that it might be brought unto a degree above perfection) though long, difficult, and hazardous, before that the immenſe and infinite treaſure be perfected; No otherwiſe that being performed (unleſſe we ſhortly, and with a little coſt and trouble obtain the manner of multiplying) would all that be ſpeedily conſumed, which was gotten by long and unwearied induſtry.*

*Therefore take this for a Corollary, that ſince it is manifeſt from what hath been ſaid, that Medicine is to be multiplied two ways. Firſt in quantity and quality, or elſe in quantity onely. In quantity and quality it is done by diſſolution and fermentation; in quantity, onely by Projection: Thou muſt with all care and providence take heed, leſt through ignorance of the right form of Projection, that Divine Work,*

*(when*

*(when it is now brought to its Complement, and degree above perfection) ſhould be deſtroied. Therefore he muſt know, that upon whatſoever Body thou ſhalt firſt project the Medicine, it will change it into Duſt anſwerable to the nature of the Body on which thou didſt Project it, which indeed is Myſticall and to be wondered at; If therefore thou deſireſt to bring thy Elixir to the Sun, let thy firſt Proportion be made upon the Sun, that in the Sun it may be ſpecificated. And ſo with the Moon to the Moon, thou muſt thence proceed as hath been manifeſted clearly enough from the authority of moſt approved Philoſophers.*

## CHAP. X.

### *Multiplication.*

*Semita.* EVery encreaſing or growing thing, both Vegetable and Animall, is multiplied in its kinde, as Men, Trees, Grain, and the like, for of one Seed, a thouſand are generated, therefore it is poſſible that things be infinitely encreaſt. *Semita Semitæ pa.*438.

*Bacon.* But thou ſhalt multiply the Medicine thus; After thou haſt compleated it, take notice on how many it fals, which being foreſeen, again reſolve, and congeal it, and in every Reſolution the Tincture is doubled, that if before its reſolution one part fall upon a hundred, afterwards it will fall upon two hundred. *Bacon fo.*19.

*Scala.* Medicine may be multiplied two ways, firſt by Diſſolution and Reiteration of Congelation, and this

his is its virtuall Multiplication in
Goodneſſe or Quality; the ſecond
y Fermentation, and this is its
Multiplication in Quantity. *Scala*
*65.*

The Multiplication of Medi- *Roſar.*
ine is performed two ways, one
y the reiterated Diſſolution and
Coagulation of the Stone; the
econd by Projection of the firſt
Elixir Stone upon a Body, either
White or Red, in ſuch a Quantity,
nat the ſame Body may alſo be
urned into Medicine, and then
nere may be put together to diſ-
olve in their Water and menſtrous
Matter, and ſo the firſt Elixir is the
erment of ſuch a Tincture; and
doe Women that bake. *Roſar.*
*hiloſophor.pa.*347.

The Augmentation in Good- *Clangor.*
eſſe and Quality, is to diſſolve
nd coagulate the very Tincture,
nat is, to imbibe and exſiccate it
our Mercury. Or thus, take
one

one part of the prepared Tincture, and diſſolve it in three parts of our Mercury, then put it in a Veſſell, and ſeal the Veſſell, and cover it with hot Embers, till it be exſiccated and become Duſt, then open the Veſſel, and again imbibe and exſiccate as before, and how much the oftner thou doſt this, ſo often ſhalt thou gain ſome parts. Or elſe take of the fixt Matter which tincteth, that is, of the prepared Tincture three parts, and of the Philoſophers Mercury one part, and put it into a Veſſel, and ſeal the Veſſel, and put it among hot Embers as before, and exſiccate it, that it may be made Duſt, then open the Veſſel, imbibe, and exſiccate it as before: And the Water that is Argent vive or Mercury, addes nothing to the Weight, or to the Body, unleſſe as much as remains of the Metallick humidity.

Alſo

Alſo Multiplication in Quantity
made by mixtion of the Medi-
ne with vulgar Argent vive in a
rucible, which Argent vive in-
ed is turned into red Duſt by
mixtion of the Stone, and again,
at, of that Argent vive which
uld be caſt upon other Argent
e, is again alſo turned into
uſt, and ſo thou ſhalt make reite-
ions of the Duſt of Argent
e upon other Argent vive, un-
the Argent vive cannot be tur-
d into Duſt, but remain turned
o a perfect Metall. *Clangor Buc-*
*æ pa.*533.

If thou wouldſt multiply it, it *Artephius.*
ſit thou diſſolve the red again,
a new diſſolutive Water, and
n iterated decoction to whiten
d redden it by the degrees of
e, by reiterating the firſt Regi-
nt or Work. Diſſolve, Con-
le, Reiterate, by Cloſing, Ope-
g, and Multiplying, in Quanti-
ty

ty and Quality, as thou pleaſeſ
Becauſe by a new Corruption an
Generation, is again introduced
new Motion, and ſo we cann
obtain an end, if we would alwa
operate by Reiteration, Diſſolut
on and Coagulation, by the m
diation of our Diſſolutive Wate
that is, by diſſolving and coagul
ting through the firſt Regime
or Work, as hath been ſaid. A
ſo the vertue of it, is augment
and multiplied in quantity, ſo th
if thou haſt an hundred in the fi
Work, in the ſecond thou ſh
have a thouſand, in the third t
thouſand, and ſo by proſecutin
thy Projection will become in
nite, in truly, perfectly, and fixe
ly tincting or giving Tincture
every Quantity, how great ſoev
and ſo by a thing of no value
added, Colour, Weight, and V
tue. *Arteph. fo.* 37.

*T H*

# THE COROLLARY.

I knew (ſaid Count *Bernard* of *reviſane*) a certain man of the ounty of *Anchona*, who had very ell known the Stone, but was norant of the Multiplication, e (*ſaith he*) did ſolicitouſly fol- w me ſixteen intire years that he ight learn, but from me he ne- r knew it, for he hath the ſame ooks as I.

*But I cannot think any man ſo ll and ſtupid, but that he may om this Chapter eaſily underſtand e Multiplication of the Stone. uch things by how much the oft- er they are diſſolved, filtrated, and agulated, become by ſo much the ore ſubtile, pure, penetrating, and uch more tranſparent. It is like- iſe ſo with that Phyſicall Stone, hich, although it be brought to erfection, yet by how much the oft-*

ner it is diſſolved and coagulated,
ſo much the more the ſtrength ther
of is multiplied in Projection, eve
untill it attain an infinite numbe
To the practice whereof in this o
laſt Chapter, it will not be requiſi
that I adde a further Paraphraſ
ſince this our diſſolving Philoſ
phick Mercury is to every one clear
evident from what hath been ſa
in theſe our Collections. That, th
is Fire which they call Naturall,
whoſe help the Solution and Reſol
tion of the Elixir is performed, an
the Proportion thereof, and mann
operating, they have truly and el
gantly explicated in this Chapt
without Tropes or Figures: For b
fore this time, was enough and t
much obſcured, and overſhadowed
their parabolicall Miſts, that tr
Path-way by which every lover
the Art is brought through diff
culties, Woods, and Mountains,
that moſt famous Tower of Philoſ
ph

*y, conſecrate to Art and Nature,*
*which the Fire of Nature is im-*
*iſoned and locked up.*

*The Tri-une God, Father, Word,*
*d Holy Spirit, Incomprehenſible*
*ight, Impartible Trinity, Immu-*
*ble Eſſence, which rules all things,*
*t not incluſively, beyond all things,*
*t not excluſively, Immenſe, Incir-*
*mſcript, Ineffable, from his infi-*
*te and unſpeakable Mercy, vouch-*
*fe to open, detect, and unlock it,*
*all that worthily importune and*
*nplore his Aid, to his eternall*
*aiſe and honour.* Amen.

# Things to be obſerved.

1. *THE Materiall Part bein known, and had, it ough not to be kept in a Hot, and Moiſt but in a Cold or Dry place; nor b kept long: but thou beginneſt t Work with it whilſt it is freſh, an but newly Extracted from its Mine*

2. *Begin not to Work, unleſſ thou haſt ſo much of the Prope Materiall weighed out, as will ſerv for two years; that in caſe tho faileſt the firſt time, thou maiſ correct it the ſecond. Becauſe tho canſt not examine Truth withou Falſhood; nor that which is Streigh without conſideration had of tha which is Crooked. So that if tho ſhouldſt want Matter to work upon thou leaveſt the Work unfiniſhed an*

*and getteſt nothing but thy Labour for thy Pains.*

3. *The Elements are to be ſeparated in a ſoft Bath, that the Alembick be not perceived to be hot, but that the vapour (being Elevated and Congealed in the Colder Aire) may be turned into Water, having the form of all the Species's whereof it is Generated.*

4. *After the Water ſhall be Diſtilled, let it not ſtand long when it is fit for Operation; Becauſe the Coagulum thereof falleth into the bottome, congealing the Coagulated (Body) by the Coldneſſe and Drineſſe of the Aire:* which (*ſaith* Senior) happened to one of my Aſſociates, who found it ſo for a whole year, but not Diſtilled.

5. *It is neceſſary the Artiſt have a great Quantity of Water, becauſe*

that

*that in the Beginning, Middle, and End, there will always be a neceſsity thereof, as well in Putrefying, Waſhing, Calcining, Subliming, Imbibing, as that the Elixir may be often Reſolved. Wherefore* Avicen *in his Epiſtle to his Son,* My Son it behoveth thee to have a great Quantity of our Sun and Moon, that thou maiſt extract their Moiſtures, ſixty Pounds at the leaſt.

e

6. *Thou maiſt with on Pound weight of Water, reſolve the Matter into Water, even to an Infinite Quantity. But he that deſires to gather this firſt Pound let him be Patient, and proceed ſoftly and ſweetly, not haſtily: For that Work is termed of Philoſophers,* An Extraction of his own Sweat.

7. *But above all, thou muſt beware, that at no time thou putteſt a cold Glaſſe into the hot Water*

*le*

*leſt it ſhould be broke, and thou loſeſt thy Labour.*

8. *It is to be noted, When thou takeſt up a Veſſel, thou ſuffereſt it to coole with Water, for the ſpace of three hours, at the leaſt.*

9. *Take heed in Diſtillation, that the Water bubble not at the ſame time.*

10. *In every Digeſtion, the Glaſſe muſt be Sealed with the* Seal of Hermes.

11. *To Fix Inceration, a Neceſſity is obſerved amongſt Quacks, that a Fire be made thereon, whereby the Matter may the better be Fixed, which notwithſtanding is not to be ſleighted.*

12. *He that underſtands what is meant by the* Philoſophers Maneſia, *underſtands the Preparation*

*and Perfection of the firſt Work, and what is meant by* Sal naturæ, Sal Armoniacus, Mercurius Exuberatus, *and* Sulphur naturæ, *which being underſtood*

> Dimidium facti, qui benè cœpit, habet.

13. *Shortly after the ſecond Work, or the Philoſophick Work is begun, forget not even at the ſame houre, to begin the Preparation of thy Ferments, becauſe they require a long time of Preparation; Let the Sun make his own Ferment: the Moon hers.*

14. *To the Building of a Kings Palace, theſe following Artificers are neceſſarily required, A Maſon, a Smith, a Glaſier, a Potter, (or maker of Earthen Images) a Carpenter: without which, neither the Palace can rightly be built; nor the King*

*there*

*thereín preſerved from Cold, and the Injuries of Winds.*

15. *Many men through Ignorance have deſtroied their Work, when at the firſt they made Projection of the Medicine, upon Imperfect Metals. For, on whatſoever Body thou firſt of all Projecteſt the Medicine, that ſame is converted into a Frangible Maſſe, and ſhallbe an Elixir according to the nature of the Body upon which it is ſo Projected. So, as that if the Projection be made upon* Jupiter, *or* Venus, *it ſhall be a Medicine, which not onely converteth other Imperfect Bodies into* Jupiter, *or* Venus, *but alſo reduceth Perfect Bodies (to wit, the Sun and Moon) into Imperfect Bodies; according to the nature of the Body upon which the Medicine ſhall firſt be Projected: Which cauſed the moſt Learned* Raimund *(ſtruck with Admiration) to cry out in theſe*

*words*, What ! is Nature Retrograde ?

16. *He that would underſtand the ſayings of Philoſophers, muſt not give credit ſo much to their Words, as to the things they Treat of : For, the knowledge of Words, is not to be taken from the manner of ſpeaking; becauſe that the Matter is not ſubject to the Speech, but the Speech to the Matter.*

17. *Note, that a ſhort and broad veſſell is requiſite for diſtilling a Heavy Body, or at leaſt Water with its Saltneſſe. Becauſe that by how much the Water is more Ponderous then the Body, by ſo much ought the Veſſell to be the broader and deeper, through which the heat paſſeth more temperate and profitable to the Work.*

18. *Great care is always to be had, leſt at any time from the firſt*

*Conjunction to the Whitenesſe, the Matter ſhould wax cold, or be at any time moved by reaſon of imminent Danger.*

19. *Let not a greater Quantity of the Matter be put into the Philoſophers Egge, then may fill two Thirds thereof, at the utmoſt.*

20. *It is to be noted, that in Ablution, or Calcination of the Earth, although the Waters Imbibition, or Exſiccation, be made in Preparation by the temperate heat of the Bath; yet its Sublimation or Riſing is perfected by a ſwift fire of Aſhes.*

21. *The Philoſophicall Work may be begun with an equall Proportion of Earth prepared, and pure Water ſeven times rectified; which are joined and put up in an Ovall Glaſſe Hermetically Sealed. Afterwards let them be placed in the Phi-*

The ruddy
Gabritus wth
Beja fair
In bed of
concubinate
Gold seed well
sown in a
womb of faire
will & to
Embrie and
generate

*loſophicall Furnace, or Athanore, and cheriſhed with a moſt ſoft Fire, whilſt the Earth drinks up her Water, and (according to* Ripley) *the Streams are dried up. Then laſtly, let the dry Matter be comforted with ſeven Imbibitions, and every Imbibition keep the following Proportion, that ſo the Water may by a juſt Meaſure exceed the Earth nine times according to the Doctrine of Philoſophers; which cannot otherwiſe be done, then by obſerving theſe Numbers. But this ſecret was never as yet Revealed by any Body.*

*For Example: If in the firſt Conjunction the Earth weigh* 480 *Grains, then let ſo many be added to it of its Water, which together make up* 960 *Grains, and for the time appointed to the firſt Imbibition* 240 *Grains of new Water are required,* 300 *to the ſecond,* 375 *to the third,* 468 *to the fourth,* 585 *to the fifth,* *732 to the ſixth, 940 to the ſeventh, whereby the Imbibition is perfected; and then proceed to Fermentation.*

## *THE END.*

*Nil adeò parvum eſt, tibi quin ſolatia præſtet.*
*Sæpéque Punctum unum, grande Levamen habet.*

# *ARCANUM:*

OR,

# The grand Secret
OF
# HERMETICK
# *PHILOSOPHY.*

*WHEREIN,*

The Secrets of NATURE and ART, concerning the Matter and Manner of making the Philoſophers Compoſition, are orderly and methodically manifeſted.

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*The Work of a concealed Author.*

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Penes nos unda Tagi.

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The third Edition amended and *enlarged.*

# To the Students in, and well affected unto HERMETICK *Philoſophy, health and proſperity.*

AMongſt the heights of hidden Philoſophy, the production of the Hermetick Stone hath of a long time been ſtrongly believed to e the chiefeſt, and neareſt a Miracle, oth for the Labyrinths and multitudes f operations, out of which the minde f man, unleſſe it be illuminated by a eam of Divine light, is not able to unwinde her ſelf; as alſo becauſe of its moſt noble end which promiſeth a conſtant plenty of health and fortunes, the wo main pillars of an happie life. Beides, the chief Promoters of this Science have made it moſt remote from the knowledge of the vulgar ſort by their Tropes and dark expreſſions, and have placed it on high. as a Tower impregnable for Rocks and Situation, whereunto there can be no acceſſe, unleſſe God di-

rect

rect the way. The ſtudy of hiding thi Art hath drawn a reproach upon the Ar it ſelf and its Profeſſors : for when thoſ unfortunate Plunderers of the Golde Fleece by reaſon of their unskilfulneſ felt themſelves, beat down from their vai attempt, and far unequall unto ſuch eminent perſons ; they in a furious raptur of deſperation, like mad-men, waxed ho againſt their fame and the renown of th Science, utterly denying any thing to b above their cognizance and the ſphear of their wit, but what was fooliſh an frothy : And becauſe they ſet upon buſineſſe of damage to themſelves, the have not ceaſed to accuſe the chief Maſters of hidden Philoſophy of falſhood Nature of impotency, and Art of cheat not for any other reaſon, then that the raſhly condemne what they know not nor is this condemnation a ſufficient revenge, without the addition of madneſ to ſnarl and bite the innocent with infamous ſlaunders. I grieve (in truth) fo their hard fortune, who whileſt they reprove others, give occaſion of their ow conviction, although they juſtly ſuffer a helliſh fury within them. They moil an

ſwea

/eat to batter the obſcure principles of e moſt hidden Philoſophy with troops arguments, and to pull up the ſecret undations thereof with their deviſed gines: which yet are onely manifeſt the skilfull, and thoſe that are much rſed in ſo ſublime Philoſophy, but hid om ſtrangers: Nor doe theſe quick-ghted Cenſors obſerve, that whilſt ey malign anothers credit, they wil-ıgly betray their own. Let them conſi-r with themſelves, whether they under-ınd thoſe things which they carp at; /hat Author of eminency hath divulged e ſecret elements of this Science, the ıbyrinths and windings of operations, ıd laſtly, the whole proceedings there-? What *Oedipus* hath ſincerely and uly explained unto him the figures and tangled dark ſpeeches of Authors? /ith what Oracle, what Sibyll, have ey been led into the Sanctuary of this ɔly Science? In fine, how were all ings in it made ſo manifeſt, that no part mains yet unveiled? I ſuppoſe they ill no otherwiſe anſwer my queſtion, ıen thus, that they have pierced all ings by the ſubtilty of their wits; or con-

confeſſe that they were taught (or rathe
ſeduced) by ſome wandring Quack o
Mountebank, who hath crept into
good eſteem with them, by his feigne
countenance of a Philoſopher. O wick
edneſſe! who can ſilently ſuffer theſ
Palmer-worms to gnaw upon the fame
labour, and glory of the wiſe? who ca
with patience hear blinde men, as out o
a Tripode judging of the Sun? But
is greater glory to contemne the hurt
leſſe darts of bablers, then to repell them.
Let them onely diſdain the treaſu
of Nature and Art, who cannot obtai
it. Nor is it my purpoſe to plead th
doubtfull cauſe of an unfortunate Sc
ence, and being condemned, to take
into tuition: Our guiltleſſe Philoſoph
is no whit criminous: and ſtandin
firm by the aid of eminenteſt Author
and fortified with the manifold exper
ence of divers ages, it remains ſafe enoug
from the fopperies of pratlers, and th
ſnarlings of envy. However Charit
hath incited me, and the multitude
wanderers induced me, taking pity
them, to preſent my light, that ſo the
may eſcape the hazard of the night: b

he

help whereof they may not onely live out, but alſo procure an enlargement both to their Life and fading Fortunes. This ſmall Treatiſe penn'd for your uſe (ye Students of Hermetick Philoſophy) I preſent unto you, that it may be dedicated to thoſe, for whoſe ſake it was vrit. If any perhaps ſhall complain of ne, and ſummon me to appear as guilty f breach of ſilence for divulging ſecrets n an itching ſtyle, ye have one guilty of oo much reſpectfulneſſe towards you, onfeſſing his fault, ſentence him if you leaſe; ſo that my crime may ſupply he place of a reward to you: The offence will not bee diſpleaſing unto you, nd the puniſhment (I doubt not) pleaſant unto mee, if I ſhall finde my ſelf to ave erred in this onely, whereby you ay put an end to erring for the future.

M Canon

## Hermetick Secrets:

### CANON I.

*Admonition.*

GODS fear is the entrance into this Science. Its end is good will towards our Neighbour, the
ſatisfying Crop is the rearing
endowing religious entertain-
nt, with certainty; that what-
ver the Almighty freely be-
veth on us, we may ſubmiſſive-
offer again to him. As alſo
untreys grievouſly oppreſſed,
be relieved; priſoners miſe-
y captivated, releaſed; and
s almoſt ſtarved, comforted.

. The light of this knowledge
e gift of God, which by his
neſſe he beſtoweth upon
om he pleaſeth: Let none
efore ſet himſelf to the ſtudy

hereof, untill having cleared an purified his heart, he devote hi ſelf wholly unto God, and be e ptied of all affection unto thin impure.

3. The Science of producin Natures grand Secret, is a perfe knowledge of Nature univerſal and of Art, concerning the Real of Metals, the practiſe whereof converſant in finding the prin ples of Metals by Analyſis,and a ter they are made much mo perfect, to conjoyn them oth wiſe then before they have be that from thence may reſult a c tholick Medicine, moſt pow full to perfect imperfect Meta and for reſtoring ſick and deca Bodies, of what ſort ſoever.

4. Thoſe that are in publ Honours and Offices, or be ways buſied with private and ceſſary occupations, let them ſtrive to attain unto the top of t Phi

Philoſophy, for it requireth the whole man, and being found, poſſeſſeth him, and being poſſeſſed, challengeth him from all long and ſerious imploiments, eſteeming all other things as ſtrange unto him, and of no value.

5. Let him that is deſirous of this Knowledge, clear his minde from all evil motions, eſpecially pride, which is abomination to Heaven,and the gate of Hell: let him be frequent in prayers, and charitable; have little to do with the world; abſtain from company keeping; enjoy conſtant tranquillity; that the Minde may be able to reaſon more freely in private, and be higher lifted up; for unleſſe it be kindled with a beam of Divine Light, it will not be able to penetrate the hidden myſteries of Truth.

6. The *Alchymiſts*, who have given their minds to their wel-

nigh innumerable Sublimations, Diſtillations, Solutions, Congealations; to manifold Extraction of Spirits and Tinctures, and other Operations more ſubtill then profitable, and ſo have diſtracted them by variety of errors, as ſo many tormentors; will never be bent again by their own Genius to the plain way of Nature and light of Truth, from whence their induſtrious ſubtilty hath declined them, and by twinings and turnings, as by the Lybian Quickſands, hath drowned their intangled Wits: the onely hope of ſafety for them remaineth in finding out a faithfull Guide and Teacher, that may make the clear Sun conſpicuous unto them, and vindicate their eies from darkneſſe.

7. A ſtudious *Tyro* of a quick wit, conſtant minde, inflamed with the ſtudy of Philoſo-

phy, very skilfull in naturall Philoſophy, of a pure heart, compleat in manners, mightily devoted to God, though ignorant of practicall Chymiſtry, may with confidence enter into the highway of Nature, peruſe the Books of beſt Philoſophers; let him ſeek out an ingenious and ſedulous Companion for himſelf, and not deſpair of obtaining his deſire.

8. Let a Student of this ſecret, carefully beware of reading or keeping company with falſe Philoſophers; for nothing is more dangerous to a learner of any Science, then the company of an unskilfull or deceitfull wit, by which falſe principles are ſtamped for true, whereby an honeſt and too credulous a minde is ſeaſoned with bad Doctrine.

9. Let a Lover of truth make uſe of a few Authors, but of beſt note and experienced truth; let

him ſuſpect things that are quickly underſtood, eſpecially in myſtical Names and ſecret Operations; for truth lies hid in obſcurity; nor doe Philoſophers ever write more deceitfully, then when plainly, nor ever more truly then when obſcurely.

10. As for the Authors of chiefeſt note, which have diſcourſed both acutely and truly of the ſecrets of Nature, and hidden Philoſophy, *Hermes*, and *Morienus Romanus*, amongſt the Ancients, in my judgement are of the higheſt eſteem: amongſt the Modern, *Count Treviſanus*, & *Raimundus Lullius*, is in greateſt reverence with me: for what that moſt acute Doctour hath omitted, none almoſt hath ſpoken: let him therefore peruſe him, yea let a Student often reade over his former Teſtament, and Codicil, and accept them as a Legacy of very

great

great worth. To theſe two Volumes let him adde both his Practicks, out of which Works all things deſirable may be collected, eſpecially the truth of Matter, the degrees of Fire, and the ordering of the Whole, wherein the whole Work is finiſhed, and thoſe things which our Anceſtors too carefully laboured to keep ſecret. The occult cauſes of things, and the ſecret motions of nature, are demonſtrated more clearly and faithfully. Concerning the firſt and myſticall Water of Philoſophers he hath ſet down few things, yet very pithy.

11. As for that clear Water ſought for by many, found out by few, yet obvious and profitable unto all, which is the Baſe of the Philoſophers Work, a noble *Polonian* not more famous for his learning then ſubtilty of wit (not named, whoſe name notwith-

withſtanding a double Anagram hath betraied) In his *Novum lumen Chymicum*, *Parabola* and *Ænigma*, as alſo in his Tract of *Sulphur*, he hath ſpoken largely and freely enough; yea he hath expreſſed all things concerning it ſo plainly, that nothing can be ſatisfactory to him that deſireth more.

12. Philoſophers do uſually expreſſe themſelves more pithily in types and ænigmaticall figures (as by a mute kind of ſpeech) then by woprs; for example, *Senior*'s Table, the allegorical Pictures of *Roſarius* the Schemes of *Abraham Judæus* in *Flamellus*: of the later ſort, the rare Emblemes of the moſt learned *Michael Maïerus*, wherein the myſteries of the Ancients are ſo fully opened, that as new Perſpectives they can preſent antiquated truth, and remote from our age as near unto our eies, and perfectly to be ſeen by us.

13. Who-

13. Whoſoever affirmeth that the Philoſophers grand Secret is above the ſtrength of Nature and Art, he is blinde, becauſe he knows not the Sun and Moon.

*Of the Matter of the Stone.*

14. As for the Matter of their hidden Stone, Philoſophers have writ diverſly; ſo that very many diſagreeing in Words, do nevertheleſſe very well conſent in the Thing; nor doth their different ſpeech, argue the ſcience ambiguous or falſe, ſince the ſame thing may be expreſſed with many tongues, divers expreſſions, and a different character, and alſo one and many things may be ſpoken after a divers manner.

15. Let the ſtudious Reader have a care of the manifold ſignifications of words, for by deceitfull windings, and doubtfull, yea contrary ſpeeches, (as it ſhould ſeem) Philoſophers vent their myſteries, with a deſire of keep-

ing

ing in and hiding, not of ſophiſticating or deſtroying the truth: And though their writings abound with ambiguous and equivocall words; yet about none doe they more contend, then in hiding their golden branch:

*——Quem tegit omnis*
Æn.6. *Lucus; & obſcuris claudunt convallibus umbræ.*

Which all the Groves with ſhaddows overcaſt,
And gloomy Valleys hide.

Nor yeeldeth it to any Force, but readily and willingly will follow him, who

*Maternas agnoſcit aves*
*——& geminæ cui fortè Columbæ*
*Ipſa ſub ora viri cælo venère volantes,*

Knows Dame *Venus* Birds——
And him to whom of Doves a lucky paire
Sent from above ſhall hover 'bout his Eare.

16. Who-

16. Whoſoever ſeeketh the Art of perfecting and multiplying imperfect Metals, beyond the nature of Metals, goes in errour, for from Metals the Metals is to be derived, even as from Man, Mankinde; and from an Oxe, that ſpecies is to be fetcht.

17. Metals (we muſt confeſſe) cannot be multiplied by the inſtinct and labour of Nature onely; yet we may affirm that the multiplying virtue is hid in their profundity, and manifeſteth it ſelf by the help of Art: In this Work, Nature ſtandeth in need of the aid of Art; and both doth perfect the whole.

18. Perfect Bodies are endued with a more perfect ſeed: and therefore under the hard bark of perfect Metals the perfect ſeed lies hid, which he that knows to take out by the Philoſophers ſolution, hath entred into the high way, for

*Augur. Chryſop. lib.1.*

*—In auro*
*Semina ſunt auri, quamvis abſtruſa recedant*
*Longius.*

In Gold the ſeeds of Gold do lie,
Though buried in Obſcurity.

19. Moſt Philoſophers have affirmed that their Kingly Work is wholly compoſed of the Sun and Moon; others have thought good to adde Mercury to the Sun: ſome have choſen Sulphur and Mercury; others have attributed no ſmall part in ſo great a Work to ſalt mingled with the other two. The very ſame men have profeſſed that this clear Stone is made of one thing onely; ſometimes of two, otherwhiles of three, at other times of four, and of five; and thus though writing ſo variouſly upon the ſame ſubject, doe nevertheleſſe agree in ſenſe and meaning.

20. Now that (abandoning all Cheats)

Cheats)we may deal candidly and
truly, we hold that this entire
Work is perfected by two Bodies
nely, to wit, the Sun and Moon
ightly prepared, for this is meer
eneration which is by nature,
with the help of Art, wherein the
opulation of male and female
loth intercede, from whence an
off-ſpring far more noble then the
Parents,is brought forth.

21. Now thoſe Bodies muſt
be taken, which are of an unſpot-
ed and incorrupt virginity; ſuch
s have life and ſpirits in them;
ot extinct as thoſe that are hand-
ed of the vulgar, for who can ex-
pect life from dead things; and
hoſe are called corrupt which
ave ſuffered copulation; thoſe
lead and extinct which (by the
nforcements of the chief Tyrant
of the world) have poured out
heir ſoul with their bloud by
Martyrdome, fly a fratricide
from

from whom the greateſt imminent danger in the whole Work is threatned.

22. The Sun is Maſculine, forasmuch as it ſendeth forth active and inforcing ſeed, the Moon is Feminine, called the matrix and veſſel of Nature, becauſe ſhe receiveth the ſeed of the male in her womb, and foſtereth it by her monthly proviſion yet doth it not altogether want its active virtue; for, firſt of all (being raviſhed with love) ſhe climbs up unto the male, untill ſhe hath wreſted from him the utmoſt delights of *Venus*, and fruitfull ſeed: nor doth ſhe deſiſt from her embraces, till that being great with childe, ſhe ſlip gently away.

23. By the name of the Moon Philoſophers underſtand not the vulgar Moon, which alſo is maſculine in its operation, and in copulation acts the part of a male.

Let

Let none therefore preſume to try the wicked and unnaturall conjunction of two males, neither let him conceive any hope of iſſue from ſuch copulation, but he ſhall join *Gabertius* to *Beia*, and offer the ſiſter to her own brother n firm Matrimony, that from hence he may receive Sol's ioble Son.

24. They that hold Sulphur nd Mercury to be the Matter of he Stone, by the name of Sulhur, they underſtand the Sun nd common Moon; by Mercuy the Philoſophers Moon: ſo without diſſimulation) holy *Lulus* adviſeth his friend, that he atmpt not to work without Merury and Luna for Silver, and lercury and Sol for Gold.

Cap. 62. *Prioris Teſtam.*

25. Let none therefore be deeived by adding a third to two: r Love admitteth not a third; d wedlock is terminated in the

number of two; love further extended is adultery, not matrimony.

26. Neverthelesse, Spirituall love polluteth not a virgin, *Beia* might therefore without crime (before her promiſe made to *Gabritius*) have contracted ſpirituall love, to the end that ſhe might thereby be made more cheerfull, more pure, and fitter for the buſineſſe of matrimony.

27. Procreation of children is the end of lawfull Wedlock Now that the Infant may bee borne more vigorous and gallant, le both the combatants be clenſed from every ſcab and ſpot, before they both go up to their marriage bed, and let nothing unneceſſary cleave unto them; becauſe from pure ſeed comes a purifyed generation, and ſo the chaſt wedlock of *Sol* and *Luna* ſhall be finiſhed when they ſhall enter into Love bed

bed-chamber, and be conjoyned, and ſhe ſhall receive a ſoul from her husband by imbracing him; from this copulation a moſt potent King ſhall ariſe, whoſe father will bee *Sol*, and his mother *Luna*.

28. He that ſeeks for a phyſicall tincture without *Sol* and *Luna*, loſeth both his coſt and pains: for the Sun affordeth a moſt plentifull tincture of redneſſe, and he *Moon* of whiteneſſe, for theſe wo are onely called perfect; becauſe they are filled with the ſubtance of pureſt Sulphur, perfecty clarified by the skill of nature: Let thy *Mercury* therefore have ts tincture from both of theſe Lights; for things muſt of neceſity receive a tincture before they can give one.

29. Perfect metals containe in hem two things, which they are ble to communicate to the im-

perfect, Tincture and Fixation; for thoſe, becauſe the are dyed and fixed with pure Sulphur, to wit, both white and red, they doe therefore perfectly tinct and fix, if they be fitly prepared with their proper Sulphur and Arſenick, otherwiſe they have not ſtrength of multiplying their tincture.

30. *Mercury* is for imperfect metals, fit only to receive the tincture of the *Sun* and *Moon* in the work of the Philoſophers Stone, that being full of tincture, it may give forth other things in abounndance: yet ought it (before that) to be full of inviſible Suphur, that it may be the more coloured with the viſible tincture of perfect bodies, and ſo repay it with ſufficient Uſury.

31. Now the whole tribe of Philoſophers ſweat much, and are mightily troubled to extract tincture out of gold: for they be-

leeve

eeve that tincture can be ſepara-
ed from the Sun, and being ſe-
arated encreaſe in virtue; but

*pes tandem Agricolas vanis eludit*
*ariſtis.*

aine hope, at laſt the hungry
Plough-man cheats
Vith empty Husks, *inſtead of*
*luſty meats.*

or it is impoſſible that the Suns
ncture can at all be ſevered from
s naturall body, ſince there can
no elementary body made up
nature more perfect then gold,
e perfection whereof proceedeth
om the ſtrong and inſeparable
ion of pure colouring Sul-
ur with *Mercury*, both of them
ing admirably pre-diſpoſed
ereunto by Nature; whoſe true
aration nature denieth unto
t: But if any liquor remaining
extracted (by the violence of
: or waters) by the Sun, it is to
reputed a part of the body

made liquid or diſſolved by force. For the tincture followeth its body, and is never ſeparated from it. That is the deluding of Art, unknowne to Artificers themſelves.

32. Neverthelesſe it may be granted, that tincture is ſeparable from its body, yet (we muſt confeſſe) it cannot be ſeparated without the corruption of the tincture: when as Artiſts offer violence to the gold, or *Aqua fortis* rather corroding then diſſolving. The body therefore ſpoiled of its tincture and golden fleece, muſt needs grow baſe, and as an unprofitable heap turne to the damage of its Artificer, and the tincture thus corrupted to have a weaker operation.

33. Let them in the next place caſt their tincture into *Mercury*, or into any other imperfect body and as ſtrongly conjoyne both of

hem as their Art will permit; yet
hall they fail of their hopes two
vayes; Firſt, becauſe the tincture
vill neither penetrate nor colour
eyond Natures ſtrength; and
herefore no gaine will accrue
rom thence to recompence the
xpence and countervaile the loſſe
f the body ſpoiled and of no va-
ue, ſo

*um labor in damno eſt, creſcit mortalis egeſtas.*

Vant is poor mortals wages,
when his toyle
roduces only loſſe of paines and
Oyle.

aſtly that baniſhed Tincture ap-
ied to another body will not
ve a perfect fixation and perma-
ency to endure a ſtrong tryall,
d reſiſt ſearching *Saturne.*

34. Let them therefore that
e deſirous of *Chymiſtry*, and
ave hitherto followed Impo-
ors and Mountebanks, ſound a

retrait, ſpare time and coſt, and give their minde to a work truly Philoſophicall, leſt the *Phrygians* be wiſe too late, and at length be compelled to cry out with the Prophet, *Strangers have eaten up my ſtrength.* *Oſey.7.*

35. In the Philoſophers work more toyle and time then coſt is expended; for he that hath convenient matter, need be at little expence: beſides, thoſe that hunt after great ſtore of mony, and place their chief end in wealth, they truſt more to their riches, then their own art. Let therefore the too credulous Freſh-man beware of theſe pilfering pick-pockets, for whilſt they promiſe golden mountains, they lay in wait for gold; they demand bright uſhering Sol, (*viz. mony before hand*) becauſe they walk in darkneſſe.

*The Philo. Merc.* 36. As thoſe that ſayle between *Scilla* and *Charybdis* are in

danger

langer on both ſides : unto no eſſe hazard are they ſubject who urſuing the prey of the Golden leece, are carried between the unertaine Rocks of the Philoſohers *Sulphur* and *Mercury.* The nore acute by their conſtant reaing of grave and credible Auhors, and by the irradiant Sun ave attained unto the knowledge f *Sulphur*, but are at a ſtand in he entrance of the Philoſophers *Mercury*; for Writers have twiſted with ſo many windings and Menders, involved it with ſo many quivocall names, that it may be ooner met with by the force of he Seekers intellect, then be ound by reaſon or toyle.

37. That Philoſophers might he deeper drown their *Mercury* in arkneſſe, they have made it maifold, and placed their *Mercury* yet diverſly) in every part and orefront of their worke, nor will

will he attaine unto a perfect knowledge thereof, who ſhall be ignorant of any part of the work.

38. Philoſophers have acknowledged a threefold *Mercury* eſpecially, to wit, after abſolute preparation of the firſt degree, and Philoſophicall ſublimation; for then they call it their *Mercury*, and *Mercury* ſublimated.

39. Againe, in the ſecond preparation, that which by Authors is ſtiled the Firſt (becauſe they omit the Firſt) Sol being now made crude again, and reſolved into his firſt matter is Mercury, properly called of ſuch like bodies, or the Philoſophers Mercury; then the matter is called *Rebis*, *Chaos*, the whole world, wherein are all things neceſſary to the work, becauſe that onely is ſufficient to perfect the Stone.

40. Laſtly the Philoſophers do ſometimes call perfect *Elixir* and colouring medicine, their

*Mercury*, though improperly; for he name of *Mercury* doth onely properly agree with that which is volatile; beſides that which is ublimated in every region of the work, they call Mercury: but Elixir becauſe it is moſt fixed, cannot have the ſimple name of Mercury, and therefore they have ſtiled it their own Mercury, to difference it from that volatile. A ſtraight way is onely laid downe for them to find out and diſcerne ſo many Mercuries of the Philoſophers; for then onely

*——— Quos æquus amavit*
*Jupiter, aut ardens evexit ad æthe-*
*ra virtus.* Æneid.6.

— Whom juſt and mighty Jove
Advanceth by the ſtrength of
love;
Or ſuch whom brave heroick fire,
Makes from dull Earth to Heav'n
aſpire.

41. Elixir is called the Philo-

ſophers Mercury for the likeneſſe and great conformity it hath with Heavenly Mercury; for this, being void of elementary qualities is beleeved moſt propenſe to receive influence from them, and that changeable *Proteus* puts on and encreaſeth the genius and nature of other Planets, by reaſon of oppoſition, conjunction and aſpect. The like this uncertaine Elixir worketh, for that being tyed to no proper quality, it imbraceth the quality and diſpoſition of the thing wherewith it is mixed, and wonderfully multiplyeth the virtues and qualities hereof.

*The Philoſophical ſublimation of Mercury.*

42. In the Philoſophicall ſublimation or firſt preparation of Mercury, Herculean labour muſt be undergone by the work-man; for *Jaſon* had in vaine attempted his expedition to *Colches* without *Alcides.*

*Alter inauratam nota de vertice pellem*

*Prin-*

*Principium velut oſtendit, quod* Aug. Cry. ſop.2.
*ſumere poſsis;*
*Alter onus quantum ſubeas*——
One from an high a Golden
Fleece diſplayes
Which ſhewes the Entrance, another
ſayes
How hard a taske you'l find.

For the entrance is warded by horne-puſhing beaſts; which drive away thoſe that approach aſhly thereunto to their great hurt; onely the enſignes of *Diana* nd the doves of *Venus* are able to ſſwage their fierceneſſe, if the ates favour.

43. The naturall quality of Philoſophicall Earth and the tillage thereof, ſeems to be touched by the Poet in this Verſe,

*Pingue ſolum primis extemplo à* Geo 1.
*menſibus anni*
*Fortes invertant Tauri*————
——*Tunc Zephyro putris ſe gleba*
*eſolvit.*

Let ſturdy Oxen when the yeare
begins
Plough up the fertile ſoyle——
For *Zeph'rus* then diſſolves the
rotten clods.

44. He that calleth the Philoſophers Luna or their Mercury, the common Mercury; doth wittingly deceive, or is deceived; ſo the writings of * *Geber* teach us, that the Philoſophers Mercury is Argent vive, yet not of the common ſort, but extracted out of it by the Philoſophers skill.

* *Chap.* 4. *pari. lib.* 1 *perfecti. Magiſterii.*

45. That the Philoſophers Mercury is not Argent vive in its proper nature, nor in its whole ſubſtance, but the midle and pure ſubſtance thereof, which thence hath taken its originall and made by it, the grand Philoſophers opinions being founded in experience.

46. The Philoſophers Mercury hath divers names; ſometimes it is call'd Earth, ſometimes Water in a divers reſpect, becauſe it natu-

rally

ally ariſeth from them both. The
arth is ſubtle, white, ſulphurous,
n which the elements are fixed &
he philoſophicall gold is ſowne:
he water is water of life, burning,
ermanent, moſt clear, call'd the
vater of gold and ſilver; but this
Mercury, becauſe it hath in it Sul-
hur of its own, which is multiplyed
by art, it deſerves to be cald
he Sulphur of Argent vive. Laſt
f all the moſt precious ſubſtance
; *Venus* the ancients Hermaphrodite,
glorious in each ſex.

47. This Argent vive, is partly
aturall, partly unnaturall, it being
intrinſecall and occult hath its
oot in nature, which cannot be
rawne forth unleſſe it be by ſome
recedent clenſing, & induſtrious
ublimation, it being extrinſecall
; præternaturall and accidentall:
eparate therefore the clean from
he unclean, the ſubſtance from
he accidents, and make that which

is

is hid, manifeſt, by the courſe of nature, otherwiſe make no further progreſſe, for this is the foundation of the whole worke, and nature.

48. That dry and moſt precious liquor doth conſtitute the radicall moiſture of metals, wherefore of ſome of the ancients it is called Glaſſe; for glaſſe is extracted out of the radicall moiſture, cloſely lurking in aſhes which will not give place, unleſſe it be to the hotteſt flame; notwithſtanding our inmoſt or centrall Mercury diſcovers it ſelfe by the moſt gentle and kindly (though a little more tedious) fire of nature.

49. Some have ſought for the latent Philoſophicall earth by Calcination, others by ſublimation; many among the glaſing veſſels, and ſome few between vitrial and ſalt, even as among their naturall veſſels: others enjoyne to ſublime

ime it out of lime and glaſſe. But ve have learned of the Prophet, hat *in the beginning God created he Heaven and the Earth, and the arth was without form and void, nd darkneſſe was upon the face of e Deep; and the ſpirit of God moed upon the Waters, and God id, Let there be Light, and there as Light; and God ſaw the ight that it was good; and he vided the light from the darknes,* c. *Joſephs* bleſſing ſpoken of by e ſame Prophet will be ſuffici- t to a wiſe man (Deut 33.) *Bleſ- d of the Lord be his Land, for the pples of Heaven, for the dew, and r the Deep that lyeth beneath; for e Apples of fruit both of ſun and on; for the top of the ancient untains, for the Apples of the e- rlaſting hills, &c.* pray the rd from the ground of thy art (my ſon) that he would be- w upon thee a portion of this ſſed land. O 50. Ar-

* מִמֶּגֶד à מֶגֶד *In re quapiam eximium & præſtans.* Sweetneſs, old tranſla. Precious things, new tranſl

50. Argent vive is ſo defiled by originall ſin, that it floweth with a double infection; the firſt it hath contracted from the polluted Earth, which hath mixed it ſelfe therewith in its generation, and by congelation hath cleaved thereunto: the ſecond borders upon the dropſie, and is the corruption of intercutal Water, proceeding from thick and impure water, mixed with the clear, which nature is not able to ſqueeze out and ſeparate by conſtriction; and becauſe it is extrinſecall, it goes away with a gentle heat. The Mercuries leproſie infeſting the body, is not of its root and ſubſtance, but accidentall, and therfore ſeparable from it; the earthy part is wiped off by a moiſt Bath and the laver of nature: the watery part is taken away by a dry bath with the pleaſant fire of generation. And thu by a threefold waſhing and clen

ſing

ing the Dragon putting off his old ſcales & ugly skin is renewed.

51. The Philoſophicall ſublination of Mercury is compleated n two things; namely by remoing things ſuperfluous from it, nd by introducing things wanting: the ſuperfluities are the exernall accidents, which in the ark ſpheare of *Saturne* doe make loudy ruddy *Jupiter.* Separate herefore the blewneſſe of *Saturn* oming up, untill *Iupiters* purple ar ſmile upon thee. Add hereunto he ſulphur of nature, whoſe grain nd leaven it hath in it ſelfe, ſo uch as ſufficeth it; but ſee that be ſufficient for other things al. Multiply therefore that inviole Sulphur of the philoſophers ntil the Virgins milk come forth: nd ſo the firſt gate is opened un thee.

52. The entrance of the Philoſophers garden is kept by the

Heſperian Dragon, which being laid open, a fountaine of the cleareſt water proceeding from a ſeaven-fold ſpring floweth forth on every ſide the threſhold, wherein make the Dragon drink thrice the magicall number of Seven, until being drunk he put off his hideous garment: may the divine powers of light-bringing *Venus* and horned *Diana*, be propitious unto thee

53. Three kinds of moſt beautifull flowers are to be ſought, and may be found in the garden of the wiſe: Damask-coloured Violets the milk-white Lilly, and the purple and immortall flower of love *Amaranthus*. Not far from that fountaine at the entrance, freſh Violets do firſt ſalute thee, which being watered by ſtreams from the great golden river, put on the moſt delicate colour of the dark Saphir the Sun will give thee ſigns. Thou ſhall not ſever ſuch precious flow-

er

rs from their root, untill thou
nakeſt the Stone: for the freſh
nes cropt off, have more juyce
nd tincture: and then pick them
arefully with a gentle and diſ-
eet hand;if fates frown not,they
ill eaſily follow, and one flower
ing pluck't, the other golden
e will not be wanting: let the
lly and the *Amaranthus*, ſucceed
th greater care and labour.

54. Philoſophers have their
a alſo, wherein ſmall fiſhes, fat
d ſhining with ſilver ſcales, are
nerated; which he that ſhall
ch in and take out of a ſmal and
e net, ſhall be accounted a
oſt expert fiſher.

55. The Philoſophers Stone is
und in the oldeſt mountaines,
l flowes from everlaſting
oks; thoſe mountaines are of
er, and the brooks of gold:
m thence gold and ſilver, and
the treaſure of Kings are pro-
ed.

56. Whoſoever is minded to obtaine the Philoſophers Stone , let him reſolve to take a long peregrination, for it is neceſſary that he go to ſee both the Indies, that from thence he may bring the moſt precious gems and the pureſt gold.

57. Philoſophers extract this their Stone out of ſeven ſtones , the two chiefe whereof are of a divers nature and efficacy, the one infuſeth inviſible Sulphur , the other ſpirituall Mercury ; that bringeth heat and drineſſe , and this cold and moiſture : thus by their help, the ſtrength of the elements is multiplyed in the Stone the former is found in the Eaſterne coaſt, the latter in the Weſterne both of them have the power o colouring and multiplying , and unleſſe the Stone ſhal take its firſ tincture from them, it will neithe colour nor multiply.

58. ℞ The winged Virgin very well waſhed and clenſed, impregnated by the ſpirituall ſeed of the firſt male, and gravidated with the permanent glory of her untoucht virginity, will be diſcovered by her cheeks dyed with a whitiſh red colour: joyne her to the ſecond male, without Jealouſie of adultery, by whoſe corporeall ſeed ſhe ſhall conceive againe, and ſhall in time bring forth a reverend off-ſpring of either ſex, from whence an immortall Race of moſt potent Kings ſhall gloriouſly ariſe. *Practice.*

59. Keep up and couple the Eagle and Lion well clenſed in their tranſparent cloiſter, the entry door being ſhut and watched, leſt their breath go out, or the aire without do privily get in. The Eagle ſhall ſnap up and devoure the Lion in the copulation; afterwards being affected with a long *Practice.*

ſleep, and a dropſie occaſioned by a foule ſtomack, ſhe ſhall be changed by a wonderfull metamorphoſis into a cole-black Crow, which ſhall begin to fly with wings ſtretched out, and by its flight ſhall whisk downe water from the clouds, untill being often moiſtned, he put off his wings of his owne accord, and falling downe againe it be changed into a moſt white Swan. Thoſe that are ignorant of the cauſes of things, may wonder with aſtoniſhment, when they conſider that the World is nothing but a continuall Metamorphoſis, they may marvel that the ſeeds of things perfectly digeſted ſhould end in greateſt whitenesſe. Let the Philoſopher imitate Nature in his work.

*The middle and extreames of the Stone.* 60. Nature proceedeth thus in making and perfecting her works, that from an inchoate generaneration it may bring a thing by diverſe meanes as it were by degrees, to the ultimate terme of perfection: ſhe ~~therefore~~attaineth her end by little and little, not by leaps; confining and including her work between two extreams, diſtinct and ſevered as by ſpaces. The practice of Philoſophy, which is the Ape of Nature, ought not to decline from the way and example of Nature in its working and direction to finde out its happy ſtone, for whatſoever is without the bounds of Nature, is either an errour or neareſt one.

61. The extreams of the Stone are naturall Argent vive, and perfect Elixir: the middle parts which lye between, by helpe whereof the work goes on, are of three ſorts; for they either belong unto matter, or operations or demonſtrative ſignes: the whole work is perfected by theſe extreams and means.

62. The

*Materiall meanes.* 62. The materiall means of the Stone are of divers kinds;for ſome are extracted out of others ſucceſſively: The firſt are Mercury Philoſophically ſublimated, and perfect metals, which although they be extream in the work of nature, yet in the Philoſophicall worke they ſupply the place of meanes: of the former the ſeconds are produced; namely, the four elements, which againe are circulated and fixed: of the ſeconds the thirds are produced, to wit, either Sulphur, the multiplication whereof doth terminate the firſt worke: the fourth and laſt meanes are leaven or ointments weighed with the mixtion of the things aforeſaid, ſucceſſively produced in the worke of the Elixir: By the right ordering of the things aforeſaid, the perfect Elixir is finiſhed,which is the laſt term of the whole work, wherein the Philoſophers Stone re-

reſteth as in its centre, the multiplication whereof is nothing elſe then a ſhort repetition of the premiſed operations.

63. The operative meanes (which are alſo called the Keys of the work) are foure: The firſt is Solution or Liquefaction; the ſecond is Ablution; the third, Reduction; the fourth, Fixation. By Liquefaction bodies returne into their ancient matter, things concocted are made raw againe, and the copulation between the male and female is effected, from whence the Crow is generated: Laſtly the Stone is divided into 4 confuſed elements, which happeneth by the retrogradation of the Luminaries. The Ablution teacheth to make the Crow white, & to create *Jupiter* of *Saturn*, which is made by the converſion of the body into Spirit. The office of Reduction is to reſtore the ſoule to the ſtone

*Operative means.*

Stone examinated, and to nouriſh it with dew and ſpirituall Milk, untill it ſhall attaine unto perfect ſtrength: In both theſe latter operations the Dragon rageth againſt himſelfe, and by devouring his tayle, doth wholly exhauſt himſelfe, and at length is turned into the Stone. Laſtly, the operation of the Fixation fixeth both Sulphurs upon their fixed body, by the mediation of the ſpirits tincture; it decocteth the leavens by degrees, ripeneth things raw, and ſweetneth the bitter; In fine, by penetrating and tincturing the flowing Elixir, generateth, perfecteth; and laſtly, riſeth up to the height of ſublimity.

*The demonſtrative meanes.*

64. The Meanes or demonſtrative ſigns are Colours, ſucceſſively and orderly affecting the matter and its affections and demonſtrative paſſions, whereof there are three ſpeciall ones (as criticall

critall)to be noted, to theſe ſome adde a Fourth. The firſt is black, which is called the Crowes-head, becauſe of its extreame blackneſſe, whoſe crepuſculum ſheweth the beginning of the fires action of nature and ſolution, and the blackeſt night the perfection of liquefaction, and confuſion of the elements. Then the graine putrefies & is corrupted, that it may be the more apt for generation. The white colour ſucceedeth the black, wherein is given the perfection of the firſt degree, and of white Sulphur. This is called the bleſſed ſtone: this Earth is white and foliated, whererein Philoſophers doe ſow their gold. The third is Orange colour, which is produced in the paſſage of the white to the red, as the middle and mixt of both, and is as the morning with her ſafron-haire a fore-runner of the Sun. The fourth

fourth colour is ruddy and ſanguine, which is extracted from the white fire onely: Now becauſe whiteneſſe is eaſily altered by any other colour, before day it quickly faileth of its candor. But the dark redneſſe of the Sun perfecteth the worke of Sulphur, which is called the Sperme of the male, the fire of the Stone, the Kings Crown, and the ſon of Sol, wherein the firſt labour of the workman reſteth.

65. Beſides theſe decretory ſignes which firmely inhere in the matter, and ſhew its eſſentiall mutations, almoſt infinite colours appear, and ſhew themſelves in vapours, as the Rain-bow in the clouds, which quickly paſſe away and are expelled by thoſe that ſucceed, more affecting the aire then the earth: the operatour muſt have a gentle care of them, becauſe they are not permanent, and

and proceed not from the intrinſecall diſpoſition of the matter, but from the fire painting and faſhioning every thing after its pleaſure, or caſually by heat in ſmall moiſture.

66. Of the ſtrange colours, ſome called out of time, give an ill omen to the work, as the Blackneſſe renewed: for the Crowes young ones having once left their neſt are never to be ſuffered to returne. Too haſty Redneſſe; for this once and in the end onely gives a certaine hope of the harveſt; if before it make the matter red, it is an argument of the greateſt aridity, not without great danger, which can onely be averted by Heaven alone, forthwith beſtowing a ſhower upon it.

*Foure Digeſtions of the Stone.*

67. The Stone is exalted by ſucceſſive digeſtions, as by degrees, and at length attaineth to perfection. Now foure Digeſtions agreea-

agreeable to the foure aboveſaid Operations or Governments do compleat the whole worke, the author whereof is the fire, which makes their difference.

*Firſt.* 68. The firſt digeſtion operateth the ſolution of the Body, whereby comes the firſt conjunction of male and female, the commixtion of both ſeeds, putrefaction, the reſolution of the elements into homogeneall water; the eclipſe of the Sun and Moon in the head of the Dragon, and laſtly it bringeth back the whole World into its ancient Chaos, and dark abyſſe. This firſt digeſtion is made as in the ſtomack, of a melon colour and weak, more fit for corruption then generation.

*Second.* 69. In the ſecond digeſtion the ſpirit of the Lord walketh upon the waters; the light begins to appear, and a ſeparation of waters from the waters; the Sun and Moon

Moon are renewed; the elements are extracted out of the chaos, that being perfectly mixt in Spirit they may conſtitute a new world; a new Heaven and new Earth are made; and laſtly, all bodies are become ſpirituall. The Crowes young ones changing their fethers begin to paſſe into Doves, the Eagle and Lion embrace one anoher with an eternall League. And his generation of the World is nade by the fiery Spirit deſcendng in the forme of Water, and viping away Originall ſin; for the hiloſophers Water is Fire, which moved by the exciting heat of a ath. But ſee that the ſeparation f Waters be done in Weight and leaſure, leſt thoſe things that maine under Heaven be drown under the Earth, or thoſe ings that are ſnatched up above eaven be too much deſtitute of dity.

Georg. 1. *Hic, ſterilem exiguus ne deſerat humor árenam.*

Here, leſt ſmall moiſture, leave a
barren Soyle.

Third. 70. The third digeſtion of the newly generated Earth drinketh up the dewy Milk, and all the ſpirituall virtues of the quinteſſence, and faſteneth the quickning Soul to the Body by the Spirits mediation. Then the Earth layeth up a great Treaſure in it ſelfe, and is made, like the coruſcant Moon, afterwards to ruddy Sun; the former is called the Earth of the Moon, the latter the Earth of the Sun; for both of them is begot of the copulation of them both; neither of them any longer feareth the pains of the Fire, becauſe both want all ſpots; for they have been often clenſed from ſin by fire, and have ſuffered great Martyrdome, untill all the Elements are turned downwards.

71. Th

71. The Fourth digeſtion conſummateth all the Myſteries of the World, and the Earth being turned into moſt excellent leaven, it leaveneth all imperfect bodies becauſe it hath before paſſed into the heavenly nature of quinteſſence. The vertue thereof flowing from the Spirit of the Univerſe is a preſent *Panacea* and univerſall medicine for all the diſeaſes of all creatures, the digeſtions of the firſt worke being repeated will open to thee the Philoſophers ſecret Furnace. Be right in thy works, that thou mayeſt finde God favourable, otherwiſe the plowing of the Earth will be in vaine; Nor *Fourth.*

*Illa ſeges demum votis reſpondet avari*
*Agricolæ*——

*Georg. l.*

Will the expected Harveſt e're requite
The greedy High-ſhooe——

72. The whole Progreſſe of the Philoſophers work is nothing but Solution and Congelation; the Solution of the body, and Congelation of the Spirit; nevertheleſſe, there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit, which cannot be done, unleſſe the fixed body be firſt made ſoluble and volatile: By reduction is the volatile body fixed into a permanent body, and volatile nature doth at laſt change into a fixed one, as the fixed Nature had before paſſed into volatile. Now ſo long as the Natures were confuſed in the Spirit, that mixed Spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

73. The generation of the Stone is made after the patterne of the Creation of the World; for it is neceſſary, that it have its Chaos

Chaos and Firſt matter, wherein the confuſed Elements do fluctuate, untill they be ſeparated by the fiery Spirit; they being ſeparated, the light Elements are carried upwards, and the heavie ones downwards: the light ariſing, darkneſſe retraits: the waters are gathered into one, and the dry land appeares. At length the two great Luminaries ariſe, and minerall virtues vegetable and animal, are produced in the Philoſophers Earth.

74. God created *Adam* of the mud of the Earth, wherein were nherent the virtues of all the Elements, of the Earth & Water eſpecially, which doe more conſtitute the ſenſible and corporeall heap: Into this Maſſe God inſpired the breath of Life, and enlivened it with the Sunne of the Holy Spirit. He gave *Eve* for a Wife to *Adam*, and bleſſing them

he gave unto them a Precept and Faculty of multiplying. The Generation of the Philoſophers Stone, is not unlike the Creation of *Adam*, for the Mud was made of a terreſtriall and ponderous Body diſſolved by Water, which deſerved the excellent name of *Terra Adamica*, wherein all the virtues and qualities of the Elements are placed. At length the heavenly Soule is infuſed thereinto by the Spirit of the quinteſſe and Solar influx, and by the Benediction and Dew of Heaven; the virtue of multiplying *in infinitum* by the intervening copulation of both ſexes is given it.

75. The chief ſecret of this worke conſiſteth in the manner of working, which is wholly imployed about the Elements: for the matter of the Stone paſſeth from one Nature into another, the Elements are ſucceſſively extracted, and

and by turnes obtaine dominion; every thing is agitated by the circles of *humidum* and *ſiccum*, untill all things be turned downwards, and there reſt.

76. In the work of the Stone the other Elements are circulated in the figure of Water, for the Earth is reſolved into Water, wherein are the reſt of the Elements; the Water is Sublimated into Vapour, Vapour retreats into Water, and ſo by an unwearied circle, is the Water moved, untill it abide fixed downwards; now that being fixed all the Elements are fixed: Thus into it they are reſolved, by it they are extracted, with it they live and dye: the Earth is the Tombe, and laſt end of them all.

77. The order of Nature requireth that every generation begin from *humidum* and in *humidum*. In the Philoſophers work, Nature

is to be reduced into order, that ſo the matter of the Stone which is terreſtriall, compact and dry, in the firſt place may be diſſolved and flow into the Element of Water next unto it, and then *Saturne* will be generated of *Sol.*

78. The Aire ſucceeds the Water drawne about by ſeven circles or revolutions, which is wheel'd about with ſo many circles and reductions, untill it be fixed downwards, and *Saturne* being expell'd, *Jupiter* may receive the Scepter and Government of the Kingdome, by whoſe coming the Philoſophers Infant is formed, nouriſhed in the wombe, and at length is borne; reſembling the ſplendor of *Luna* in its beautifull ſerene countenance.

79. The Fire executing the courſes of the Nature of the Elements; extream Fire promoving it, of hidden is made manifeſt: the Saffron

lyeth the Lilly:redneſſe poſſeſſeth
he cheeks of the whitening Child
ow made ſtronger: A Crowne
prepared for him againſt the
ime of his Reigne. This is the
onſummation of the firſt work,
nd the perfect rotation of the
lements, the ſigne whereof is,
hen they are all terminated in
*iccum*, and the body void of
pirit lyeth downe wanting pulſe
d motion: And thus all the E-
ments do finally acquieſce in
*erra.*

80. Fire placed in the Stone is
atures Prince, Sol's Son and
icar, moving and digeſting mat-
r,and perfecting all things there-
, if it ſhall attain its liberty; for
lieth weak under an hard bark,
ocure therefore its freedome
at it may ſecure thee freely;
ut beware that thou urge it not
ove meaſure,for it being impati-
nt of Tyranny it becomes a fugi-
tive

tive, no hope of returne being left unto thee; call it back therefore by courteous flattery, and keep it prudently.

81. The firſt mover of Nature is Externall Fire, the Moderator of Internall Fire, and of the whole work; Let the Philoſopher therefore very well underſtand the government thereof, and obſerve its degrees and points; for from thence the welfare or ruine of the worke dependeth. Thus Art helpeth Nature, and the Philoſopher is the Miniſter of both.

82. By theſe two Inſtruments of Art and Nature, the Stone lifteth it ſelfe up from Earth to Heaven with great ingenuity, and ſlideth from Heaven to Earth, becauſe the Earth is its Nurſe, and being carried in the wombe of the wind, it receiveth the force of the Superiours and Inferiours.

83. The Circulation of the Elements

lements is exerciſed with a double Wheel, by the greater or extended, and the leſſe or contracted: The Wheel extended fixeth all the Elements of the Earth, and its circle is not finiſhed unleſſe the work of Sulphur be perfected. The revolution of the minor Wheel is terminated by the extraction and preparation of every Element; Now in this Wheel there are three Circles placed, which alwayes and variouſly move the Matter, by an Erratick and Intricate Motion, and do often (ſeven times at leaſt) drive about every Element, in order ſucceeding one another, and ſo agreeable, that if one ſhall be wanting the labour of the reſt is made void. Theſe are Natures Inſtruments, wherby the Elements are prepared. Let the Philoſopher therfore conſider the progreſſe of Nature in the Phyſicall Tract more fully deſcribed for this very end. 84. Eve-

*The twofold Wheel, the great and the leſs.*

*3 Circles.*

84. Every Circle hath its proper Motion, for all the motions of the Circles are converſant about the Subject of *Humidum* and *Siccum*, and are ſo concatenated, that they produce the onely operation, and one only concent of Nature: two of them are oppoſite, both in reſpect of the cauſes & the effects; for one moveth upwards, drying by heat; another downwards, moiſtning by cold; a third carrying the form of reſt and ſleep by digeſting, induceth the ceſſation of both in greateſt moderation.

*Firſt Circle* 85. Of the three Circles, the Firſt is Evacuation, the labour of which is in ſubſtracting the ſuperfluous *Humidum*, and alſo in ſeparating the pure, cleane, and ſubtile, from the groſſe and terreſtriall dreggs. Now the greateſt danger is found in the motion of this Circle, becauſe it hath to doe with things Spirituall, and makes Nature plentifull.

86. Two

86. Two things are chiefly to be taken heed of in moving this Circle; Firſt, that it be not moved too intenſly; the other, that it be not moved longer then is meet. Motion accelerated raiſeth confuſion in the matter, ſo that the groſſe, impure and indigeſted part may fly out together with the pure and ſubtile, and the Body undiſſolved mixed with the Spirit, together with that which is diſſolved. with this precipitated motion the Heavenly and Terreſtriall Nature are confounded, and the Spirit of the Quinteſſence corrupted by the admixtion of the Earth, is made dull and invalid. By too long a motion the Earth is too much evacuated of its Spirit,& is made ſo languiſhing, dry, and deſtitute of Spirit, that it cannot eaſily be reſtored and recalled to its Temperament. Either errour burneth up the Tinctures, or turns it into flight.

87.The

*Second Circle.* 87. The Second Circle is Reſtauration; whoſe office is, to reſtore ſtrength to the gaſping and debilitated body by Potion. The former Circle was the Organ of Sweat and labour, but this of Refreſhment and Conſolation. The action of this is implոyed in the grinding & mollifying the Earth, (Potter like) that it may be the better mixed.

88. The motion of this Circle muſt be lighter then that of the former, eſpecially in the beginning of its Revolution, leſt the Crow's young ones be drowned in their neſt by a large floud; and the growing world be overflowne by a deluge. This is the Weigher and Aſſayer of Meaſures, for it diſtributeth Water by Geometricall Precepts. There is uſually no greater Secret found in the whole practice of the Worke, then the firme and juſtly

uſtly weighed Motion of this Circle; for it informeth the Philoſophers Infant and inſpireth Soul and Life into him.

89. The Lawes of this Circles Motions are, that it run about gently; and by little and little, and ſparingly let forth it ſelfe, leſt that by making haſt it fall from its meaſure, and the Fire inherent overwhelmed with the Waters, the Architect of the Work grow dull, or alſo be extinguiſhed: that meat and drink be adminiſtred by turnes, to the end there may be a better Digeſtion made, and the beſt temperament of *Humidum* and *Siccum*; for the indiſſoluble colligation of them both is the End and Scope of the Worke. Furthermore ſee, that you add ſo much by Watering, as ſhall be wanting in aſſation, that Reſtauration may reſtore ſo much of the loſt ſtrength

corroborating; as Evacuation hath taken away by debilitating.

*Third Circle.* 90. Digeſtion the laſt Circl acteth with ſilent and inſenſibl motion; and therefore it is ſaid by Philoſophers, that it is made in a ſecret furnace; it decocteth the Nutriment received, and converteth it into the Homogeneal parts of the body Moreover, it is called Putrefaction; becauſe as meat is corrupted in the Stomack before it paſſe into Bloud and Similar parts: ſo this operation breaketh the Aliment with a concocting and Stomack heat, and in a manner makes it to putrefie, that it may be the better Fixed, and changed from a Mercuriall into a Sulphurous Nature. Again, it is called Inhumation, becauſe by it the Spirit is inhumated, and as a dead man buried in the ground. But becauſe it goes moſt ſlowly, it therefore needeth a longer time.

The

The two former Circles do labour eſpecially in diſſolving, this in congealing, although all of them work both.

*91.* The Lawes of this Circle are; that it be moved by the Feaveriſh and moſt gentle heat of Dung, leſt that the things volatile fly out, and the Spirit be troubled at the time of its ſtricteſt Conjunction with the Body, for then the buſineſſe is perfected in the greateſt tranquillity and eaſe; therefore we muſt eſpecially beware leſt the Earth be moved by any Winds or Shewers: Laſtly, as this third Circle may alwayes ſucceed the ſecond ſtraight-wayes and in its order, as the ſecond the firſt: ſo by interrupted works & by courſe thoſe three erratick Circles doe compleat one intire circulation, which often reiterated, at length turnes all things into Earth, and makes peace between enemies.

*The Fire of Nature and Art.*

92. Nature uſeth Fire, ſo alſo doth Art after its example, as an Inſtrument and Mallet in cutting out its works. In both operations therefore Fire is Maſter and Perfect. Wherefore the knowledge of Fires is moſt neceſſary for a Philoſopher, without which as another Ixion (condemn'd to labour in vaine) he ſhall turne about Wheel of Nature to no purpoſe.

93. The name Fire is Equivocall amongſt Philoſophers; for ſometimes it is uſed Metonymically for heat; and ſo, as many fires as heats. In the Generation of Metals and Vegetables, Nature acknowledgeth a three-fold Fire; to wit, Celeſtiall, Terreſtriall, and Innate. The Firſt flowes from Sol as its Fountaine, into the Boſome of the Earth; it ſtirreth up Fumes or Mercuriall and Sulphurous vapours, of which Metals are created, and mixeth it

ſelfe

ſelfe amongſt them ; it ſtirreth up fire, placed and ſnorting in the ſeeds of the Vegetables, and addeth ſparkles unto it ( as Spurres) for vegetation. The Second lurketh in the bowels of the Earth, by the Impulſe and action whereof the Subterraneous vapours are driven upwards through Pores and Pipes, and thruſt outwards from the Centre towards the Superficies of the Earth, both for the compoſition of Metals, where the Earth ſwelleth up , as alſo for the production of Vegetables, by putrefying their ſeeds, by ſoftning and preparing them for generation. The third of the former, *viz.* Solar, is generated of a vappid ſmoak of Metals, and alſo infuſed with the monthly proviſion grows together with the humid matter, & is retained as in a Priſon within the ſtrength of it ; or more truely, as forme is conjoyned with the mixt body: It firmely inhereth in the ſeeds of Vegetables, untill being ſolicited by the point of its Fathers rayes it be called out, then Motion intrinſecally moveth and informeth the matter, and becomes the Plaſtes and Diſpenſator of the whole Mixture. In the generation of Animals, Celeſtiall Fire doth inſenſibly cooperate with the Animall; for it is the firſt Agent in Nature: but the heat of the *Femella* anſwereth Terreſtriall heat, untill it putrefie the Seed, and prepare it: The Fire implanted in the Seed, Sol's ſon, diſpoſeth the matter, and being diſpoſed in formeth it.

*Threefold Fire of the Stone.*

94. Philoſophers have obſerved a three-fold Fire in the matter of their work, Naturall, not Naturall, againſt Nature. The Naturall they call the Fiery Celeſtiall Spirit Innate, kept in the profundity of matter, and moſt ſtrictly

ſtrictly bound unto it, which by the ſluggiſh ſtrength of metall growes dull, untill being ſtirred up and freed by the Philoſophers diſcretion and externall heat, it hall have obtained a faculty of noving its body diſſolved, and ſo t informeth its humid matter, by xplication, Penetration, Dilatation and congelation. In every nixt body Naturall Fire is the Principle of Heat and Motion. *Naturall.* Unnaturall Fire they name that *Vnnaturall* vhich being called and coming xtrinſecally, is introduced into he matter wonderfull artificially; hat it may increaſe and multiply he ſtrength of naturall heat. The Fire contrary to Nature they call *Againſt Nature.* hat, which putrefies the Compoitum, & corrupteth the temperanent of Nature; It is imperfect, ecauſe being too weak for geneation, it is not carried beyond the ounds of corruption: ſuch is the

Fire or heat of the menſtruum: yet it hath the name improperly of Fire againſt Nature, becauſe in a manner it is according to Nature, for ſalving the ſpecifical form, it ſo corrupteth the matter, that it diſpoſeth it for generation.

*95.* It is more credible nevertheleſſe, that the corrupting Fire, called Fire againſt Nature, is not different from the Innate, but the firſt degree of it, for the order of nature requireth, that corruption precede generation: the fire therefore that is innate agreeable to the Law of Nature performeth both, by exciting both ſucceſſively in the matter: the firſt of corruption more gentle ſtirred up by feeble heat, for to mollifie and prepare the body: the other of generation more forcible, moved by a more vehement heat, for to animate and fully informe the Elementary body diſ-

poſed

poſed by the former. A double Motion doth therefore proceed from a double degree of heat of the ſame fire; neither is it to be accounted a double Fire. But far better may the Name of Fire contrary to Nature be given to violent and deſtructive Fire.

*96.* Unnaturall fire is converted into Naturall or Innate Fire by ſucceſſive degrees of Digeſtion, and increaſeth and multiplyeth it: Now the whole ſecret conſiſteth in the multiplication of Naturall Fire, which of it ſelfe is not able to Work above its proper ſtrength, nor communicate a perfect Tincture to imperfect Bodies; for it is ſufficient to it ſelfe; nor hath it any further power; but being multiplyed by the unnaturall, which moſt aboundeth with the virtue of multiplying, doth act far more powerfully, and reacheth it ſelfe beyond the bounds of

Nature colouring ſtrange and imperfect bodies, and perfecting them, becauſe of its plentifull Tincture, and the abſtruſe Treaſure of multiplyed Fire.

*The water of the Stone is Fire.*

97. Philoſophers call their Water Fire becauſe it is moſt hot, and indued with a Fiery Spirit; againe, Water is called Fire by them, becauſe it burneth the bodies of perfect Metals more than common fire doth; for it perfectly diſſolveth them, whereas they reſiſt our Fire; and will not ſuffer themſelves to be diſſolved by it; for this cauſe it is alſo called Burning Water: Now that Fire of Tincture is hid in the belly of the Water, and manifeſts it ſelfe by a double effect, *viz.* of the bodies Solution and Multiplication.

*Fire is twofold, intrinſicall and extrinſicall.*

98. Nature uſeth a double Fire in the Work of generation, Intrinſecall, & extrinſecall: the former being placed in the ſeeds & mixtures of

of things, is hid in their Centre; & as a principle of Motion and Life, doth move and quicken the body: But the latter, Extrinſecall, whether it be poured down from Heaven or Earth, raiſeth the former, as drowned with ſleep, and compels it to action; for the vitall ſparks implanted in the ſeeds ſtand in need of an externall mover, that they may be moved and actuate.

*99.* It is even ſo in the Philoſophers worke; for the matter of the Stone poſſeſſeth his Interiour Fire, which partly Innate, partly alſo is added by the Philoſophers Art, for thoſe two are united and come inward together, becauſe they are homogeneous: the internall ſtandeth in need of the externall, which the Philoſopher adminiſtreth according to the Precepts of Art and Nature; this compelleth the former to move. Theſe Fires are as two

Wheels, whereof the hidden one being ſmitten of the ſenſible one, it is moved ſooner or later: And thus Art helpeth Nature.

100. The Internall Fire is the middle between the mover and the matter, whence it is, that as it is moved by that, it moveth thus; if ſo be it ſhall be driven intenſly or remiſly, it will work after the ſame manner in the matter. The Information of the whole worke dependeth of the meaſure of externall Fire.

101. He that is ignorant of the degrees and points of externall Fire, let him not ſet upon the Philoſophicall Worke; for he will never pull light out of darkneſſe, unleſſe the heats paſſe through their mediums, like the Elements, whoſe extreams are not converted but onely by mediums.

*Foure degrees of Fire.*

102. Becauſe the whole work con-

conſiſteth in Separation and perfect Preparation of the foure Elements, therefore ſo many degrees of Fire are neceſſary thereunto; for every Element is extracted by the degree of Fire proper to it.

103. The foure degrees of Fire are called the Fire of the Bath, of Aſhes, of Coales, and of Flame, which is alſo called Optetick: every degree hath its points, two at leaſt, ſometimes three; for the Fire is to be moved ſlowly and by points, whether it be increaſed or decreaſed, that Matter (after Natures example may goe on by degrees and willingly unto Information and completion; for nothing is ſo ſtrange to Nature as that which is violent; Let the Philoſopher propound to his conſideration the gentle acceſſe & receſſe of the Sun, whoſe Light & Lamp indulgeth its heat to the things of the world, according to the times

and Lawes of the Univerſe, and ſo beſtoweth a temperament upon them.

*The point of Fire.*

104. The firſt point of the Bath of heat is called the heat of a Feaver or of Dung; the ſecond, of both ſimply. The firſt point of the ſecond degree is the ſimple heat of Aſhes, the ſecond is the heat of Sand: Now the points of Fire, of Coales and Flame, want a proper Name, but they are diſtinguiſhed by the operation of the Intellect, according to intention and remiſſion.

105. Three degrees onely of Fire are ſometimes found amongſt Philoſophers, *viz.* of the Bath of Aſhes and the hot Bath, which comprehendeth the Fire of Coals and Flame: the Fire of Dung is ſometimes diſtinguiſhed from the Fire of the Bath, in degree. Thus for the moſt part Authors doe involve the light in darkneſſe, by the

the various expreſſions of the Philoſophers Fire; for the knowledge therof is accounted amongſt their chief ſecrets.

106. In the White Work, becauſe three Elements onely are extracted, three degrees of Fire alſo do ſuffice; the laſt, to wit the Optetick, is reſerved for the fourth Element, which finiſheth the Red Work. By the firſt degree the eclipſe of *Sol* and *Luna* is made, by the ſecond the light of *Luna* begins to be reſtored: by the third *Luna* attaineth unto the fulneſſe of her ſplendour: and by the fourth *Sol* is exalted into the higheſt apex of his glory: Now in every part the Fire is adminiſtred acccording to the rules of Geometry, ſo as the Agent may anſwer to the diſpoſition of the Patient, and their ſtrength be equally poiſed betwixt themſelves.

*Four Elements of the Stone.*

107. Philoſophers have very much

much ſet upon their Fire with a deſire of Secrecy, ſo as they ſcarce have been bold to touch it, but ſhew it rather by a deſcription of its qualities and proprieties, then by its name: as that it is airie Fire, vaporous, humid and dry, clear, ſtar-like, becauſe it may eaſily by degrees be intended or remitted as the Artificer pleaſeth. Hee that deſireth more of the knowledge of Fire; may be ſatisfied by the Works of *Lullius*, who hath opened the Secrets of Practice to candid minds candidly.

*Proportion.* 108. Of the conflict of the Eagle and the Lion they write diverſly, becauſe the Lion is the ſtrongeſt animall of all others; and therefore it is neceſſary that more Eagles concur, (three at leaſt, or elſe more, even to ten) to conquer him: the fewer they are the greater the contention, and the ſlower the Victory; but the more

eagles

Eagles, the ſhorter the Battaile, and the direption of the Lyon will more readily follow. The happyer number of ſeven Eagles may be taken out of *Lullius*, or of nine out of *Senior*.

*The Veſſels of Nature and Art.*

109. The Veſſell wherein Philoſophers decoct their worke, is twofold; the one of Nature, the other of Art; the Veſſell of Nature which is alſo called the Veſſel of Philoſophy, is the Earth of the Stone, or the *Femella* or *Matrix*, whereinto the Seed of the Male is received, it putrefies, and is prepared for generation, the Veſſell of Nature is of three ſorts: for the Secret is decocted in a threefold Veſſell.

110. The Firſt Veſſell is made of a tranſparent Stone, or of ſtony Glaſſe, the forme thereof ſome Philoſophers have hid by a certain Enigmaticall deſcription; ſometimes affirming that it is compoun-

pounded of two peeces, to wit, an Alembick, and a Bolts head, ſometimes of three, othertimes of the two former with the addition of a Cover.

111. Many have feigned the multiplying of ſuch like Veſſels to be neceſſary to the Philoſophicall Work, calling them by divers names, with a deſire of hiding the ſecret by a diverſity of operations; for they called it Solutory of ſolution; Putrefactory for putrefaction; Diſtillatory for diſtillation; Sublimatory for ſublimation; Calcinatory for calcination, &c.

112. But that all deceit being removed we may ſpeak ſincerely, one onely Veſſell of Art ſufficeth to terminate the Worke of either Sulphur, and another for the Work of the Elixir; for the diverſity of digeſtions requireth not the change of Veſſels; yea we muſt have a care leſt the Veſſell be chan-

ged or opened before the Firſt work be ended.

113. You ſhall make choiſe of a forme of the glaſſy Veſſell round in the bottom or cucurbit, or at leaſt ovall, the neck an hand breadth long or more, large enough, with a ſtraight mouth, made like a Pitcher or Jugg, continued & uncutt and thick in every part, that it may reſiſt a long, and ſometimes an acute Fire: The cucurbit or Bolts head is called blind; becauſe its eye is blinded vith the Hermetick ſeal, leſt any hing from without ſhould enter n, or the Spirit ſteal out.

114. The ſecond Veſſell of Art nay be of Wood, of the trunk f an Oake, cut into two hollow Iemiſphears, wherein the Philoophers Egge may be cheriſhed ll it be hatched; of which ſee he Fountaine of *Treviſanus*.

115. The third Veſſell Practi-

tioners have called their Furnace, which keeps the other Veſſels with the matter and the whole work: this alſo Philoſophers have endeavoured to hide amongſt their ſecrets.

*The Furnace.* 116. The Furnace which is the Keeper of Secrets, is called *Athanor*, from the immortall Fire, which it alwayes preſerveth; for although it afford unto the Work continuall Fire, yet ſometimes unequally, which reaſon requireth to be adminiſtred more or leſſe according to the quantity of matter, and the capacity of the Furnace.

117. The matter of the Furnace is made of Brick, or of fatt Earth, or of Potters clay well beaten, and prepared with horſe dung, mixed with haire, that it may ſtick the faſter, and may not be chincked by long heat; let the walls be thick, of three or foure fingers, to the end that it may be

the better able to keep in the heat and withſtand it.

118. Let the form of the Furnace be round, the inward altitude of two feet or thereabouts, in the midſt whereof an Iron or Brazen plate muſt be ſet, of a round Figure, about the thickneſſe of a Penknife's back, in a manner poſſeſſing the interiour latitude of the Furnace, but a little narrower then it, leſt it touch the walls, which muſt leane upon three or foure props of Iron fixed to the walls; and let it be full of holes, that the heat may be the more eaſily carried upwards by them, and between the ſides of the Furnace and the Plate. Below the Plate let there be a little door left; and another above in the walls of the Furnace, that by the lower the Fire may be put in, and by the higher the temperament of the heat may be ſenſibly perceived;

at the oppoſite part whereof let there be a little window of the Figure of a Romboides fortifyed with glaſſe, that the light over-againſt it may ſhew the colours to the eye. Upon the middle of the foreſaid plate, let the Tripode of ſecrets be placed with a double Veſſel. Laſtly let the Furnace be very well covered with a ſhell or covering agreeable unto it, and that alwayes the little doores cloſely ſhut, leſt the heat go out.

119. Thus thou haſt all things neceſſary to the firſt Work, the end whereof is the generation of two ſorts of Sulphur; the compoſition and perfection of both may be thus finiſhed.

*The practice of Sulphur.* ℞. Take a Red Dragon, couragious, warlike, to whom no Naturall ſtrength is wanting; and afterwards ſeven or nine noble Eagles [Virgins,] whoſe eyes will not wax dull by the rayes of the Sun:

Sun: caſt the Birds with the Beaſt, into a clear Priſon and ſtrongly ſhut up, under which let a Bath be placed, that they may be incenſed to fight by the warm vapour: in a ſhort time they will enter into a long and harſh contention, untill at length about the 45 day or 50. the Eagles begin to prey upon and teare the beaſt to pieces; this dying it will infect the whole Priſon with its black and direfull poyſon, whereby the Eagles being wounded, they will alſo be conſtrained to give up the ghoſt. From the putrefaction of the dead Carcaſſes a Crow will be generated, which by little and little, puting forth its head, and the Bath being ſomewhat increaſed it will orthwith ſtretch forth its wings nd begin to fly; but ſeeking hincks from the Winds and Clouds, it will long hover about; ake heed that it find not any. At length being made white by a gentle and long Raine, and with the dew of Heaven it will be changed into a White Swan, but the new borne Crow is a ſign of the departed Dragon. In making the Crow White extract the Elements, and diſtill them according to the order preſcribed, untill they be fixed in their Earth, and end in Snow-like, and moſt ſubtile duſt, which being finiſhed thou ſhalt enjoy thy firſt deſire to the White Worke.

120. If thou intendeſt to proceed further to the Red, adde the Element of Fire, which is wanting to the White Work: the Veſſell therefore being fixed, and the Fire ſtrengthned by little and little through its points, force the matter untill the occult begin to be made manifeſt, the ſigne whereof will be the Orange colour ariſing: order the Fire of the Fourth de-

gree

gree by its points, untill by the helpe of *Vulcan* purple Roſes be generated of the Lilly; and laſtly the *Amaranthus* dyed with the darkiſh Redneſſe of bloud: but thou mayeſt not ceaſe to bring out Fire by Fire, untill thou ſhalt behold the matter terminated in Reddeſt aſhes, and inſenſible to the touch. This Red Stone may reare up thy minde to greater things, by the bleſſing and aſſiſtance of the holy Trinity.

121. They that thinke they have brought their worke to an end by perfect Sulphur, not knowing Nature or Art; and to have fulfilled the Precepts of the ſecret; are much deceived, and will try their Project in vaine: for the Praxis of the Stone is perfected by a double Worke; the Firſt is, in creating the Sulphur, the other in making the Elixir.

122. The Philoſophers Sul-

phur is moſt ſubtile Earth, moſt hot and dry, in the belly whereof the Fire of Nature abundantly multiplyed is hidden; Moreover, Fire deſerveth the name of the Stone; for it hath in it ſelfe the virtue of opening and penetrating the bodies of Metals, and of turning them into their own temperament and producing ſomething like it ſelfe, wherefore it is called a Father and Maſculine ſeed.

123. That we may leave nothing untouched; let the Students in Philoſophy know that from that firſt Sulphur, a ſecond is generated which may be multiplyed *in infinitum*: let the wiſe man, after he hath got the everlaſting minerall of that Heavenly Fire, keep it diligently. Now of what matter Sulphur is generated, of the ſame it is multiplyed, a ſmall portion of the firſt being added; yet as in the Ballance. The reſt may a freſhman

man ſee in *Lullius*, this may ſuffice onely to point at it.

124. The Elixir is compounded of a threefold matter, namely of Metallick Water or Mercury ſublimated as before; of Leaven White or Red, according to the intention of the Operator, and of the Second Sulphur, all in Weight.

*Compoſition of the Elixir.*

125. There are Five proper and neceſſary qualities in the perfect Elixir, that it be fuſile, permanent, penetrating, colouring and multiplying; it borroweth its tincture and fixation from the Leaven, its penetration from the Sulphur, its fuſion from Argent vive which is the medium of conjoyning Tinctures, to wit of the Ferment and Sulphur, and its multiplicative virtue from the Spirit infuſed into the Quinteſſence.

126. Two perfect Metalls give a perfect Tincture, becauſe they

they are dyed with the pure Sulphur of Nature, and therefore no Ferment of Metals may be ſought beſides theſe two bodies; dye thy Elixir White and Red with *Sol* and *Luna*, *Mercury* firſt of all receives their Tincture, and having received it, doth communicate it to others.

127. In compounding the Elixir take heed you change not or mixe any thing with the Ferments, for either Elixir muſt have its proper Ferment, and deſireth its proper Elements; for it is provided by Nature, that the two Luminaries have their different Sulphur and diſtinct tinctures.

128. The Second work is concocted as the Firſt, in the ſame or like Veſſell, the ſame Furnace, and by the ſame degrees of fire, but is perfected in a ſhorter time.

*Three humours in the Stone.*

129. There are three humours in the Stone, which are to be extracted

tracted ſucceſsively; namely, Watery, Airy, and Radicall; and therfore all the labour and care of the Workman is employed about the humour, neither is any other Element in the Worke of the Stone, circulated, beſides the humid one. For it is neceſſary in the firſt place, that the Earth be reſolved and melted into humour. Now the Radicall humour of all things, accounted Fire, is moſt tenacious, becauſe it is tyed to the Centre of Nature, from which it is not eaſily ſeparated; extract therefore thoſe three humours ſlowly, ſucceſsively; diſſolving and congealing them by their Wheels; for by the multiplyed alterne reiteration of Solution and congelation the Wheel is extended, and the whole work finiſhed.

130. The Elixir's perfection conſiſteth in the ſtrict Union and in-

indiſſoluble Matrimony of *Siccum* and *Humidum*, ſo that they may not be ſeparated, but the *Siccum* may flow with moderate heat into the *Humidum* abiding every preſſure of Fire. The ſigne of perfection is, if a very little of it caſt in above the Iron or Brazen Plate being very hot, it flow forthwith without ſmoake.

131. ℞. Let three weights of Red Earth, or Red Ferment, and a double weight of Water and Aire, well beaten, be mixt together: let an *Amalgama* be made like Butter, or Metalline Paſte, ſo as the Earth being mollifyed may be inſenſible to the touch; Add one weight and an halfe of Fire: Let theſe be ordered in their Veſſell, the Fire of the firſt degree being moſt cloſely ſealed; afterwards let the Elements be extracted out of their degrees of Fire in their order, which being turned down-

lownwards with a gentle motion hey may be fixed in their Earth, o as nothing Volatile may be aiſed up from thence, the matter t length ſhall be terminated in a Rock, Illuminated, Red and Diphanous; a part whereof take at leaſure, and having caſt it into a Crucible with a little Fire by lrops give it to drink with its Red Dyle, and incere it, untill it be uite poured out, and goe away vithout ſmoake. Nor mayſt thou eare its flight, for the Earth beng mollifyed with the ſweetneſſe f the Potion will ſtay it, having eceived it, within its bowels: hen take the Elixir thus perfected nto thine owne power, and keep t carefully. In God rejoyce, and e ſilent.

132. The order and method of ompoſing & perfecting the white Elixir is, the ſame, ſo that thou ſeſt the white Elements onely in the

the compoſition thereof; but the body of it brought to the terme of decoction, will end in the plate; white, ſplendid, and cryſtall-like, which incerated with its White Oyle will obtaine the help of Fuſion. Caſt one weight of either Elixir, upon ten weights of Argent vive well waſhed, and thou wilt admire its effect with aſtoniſhment.

*Multiplication of the Elixir.*

133. Becauſe in the Elixir the ſtrength of Naturall Fire is moſt aboundantly multiplyed by the Spirit infuſed into the Quinteſſence, and the naughty accidents of bodies, which beſet their purity and the true light of Nature with darkneſſe, are taken away by long and manifold ſublimations and digeſtions; therefore Fiery Nature freed from its Fetters, and fortifyed with the aid of Heavenly ſtrength, workes moſt powerfully being included in this our

fift

fift Element: Let it not therefore be a wonder, if it obtaine ſtrength not onely to perfect imperfect things, but alſo to multiply its force and power: Now the Fountaine of Multiplication is in the Prince of the Luminaries, who by the infinite multiplication of his beams, begetteth all things in this our Orbe, and multiplyeth things generated, by infuſing a multiplicative virtue into the ſeeds of things.

134. The way of multiplying the Elixir is threefold: By the firſt; ℞ Mingle one weight of Red Elixir, with nine weights of its Red Water, and diſſolve it into Water in a ſolutory Veſſell, curdle the matter well diſſolved, and unite by decocting it with a gentle Fire, untill it be made ſtrong into a Rubie or Red Lamell, which afterwards incere with its Red Oyle, after the manner

preſcribed untill it flow; ſo ſhalt thou have a medicine ten times more powerfull then the firſt. The buſineſſe is eaſily finiſhed in a ſhort time.

*The Practice of Multiplication.*

135. By the Second manner ℞ what Potion thou pleaſeſt of thy Elixlr mixed with its Water, the weights being obſerved; ſeale it very well in the Veſſell of Reduction, diſſolve it in a Bath, by inhumation, being diſſolved, diſtill it, Separating the Elements by their proper fires, and fixing them downwards, as was done in the firſt and ſecond work, untill it be a Stone; laſtly, incere it and project it. This is the longer, but yet the richer way, for the virtue of the Elixir is increaſed unto an hundred fold; for by how much the more ſubtile it is made by reiterated operations, by ſo much more both of ſuperiour and inferiour ſtrength it retaineth, & more powerfully operates. 136. Laſt-

136. Laſtly, take one Ounce of the ſaid Elixir multiplyed in virtue, and project it upon an hundred of purifyed *Mercury*, and in a little time *Mercury* made hot amongſt burning Coals, will be converted into pure Elixir; whereof if thou caſteſt every ounce upon an other hundred of the like *Mercury*, *Sol* will ſhine moſt purely to thine eyes. The multiplication of White Elixir may be made the ſame way. Take the virtues of this Medicine to cure all kinds of diſeaſes, and to preſerve good health, as alſo the uſe thereof, out of the Writings of *Arnoldus de villa nova*, *Lullius* and of other Philoſophers, may be fetched.

*The Times of the Stone.*

137. The Philoſophers Signifer will inſtruct him that ſeeketh the times of the Stone; for the firſt Work *ad Albũ* muſt be terminated in the Houſe of *Luna*; the Second, in the ſecond Houſe of *Mercury*; the

The firſt Work *ad Rubeum*, will end in the Second Houſe of *Venus*, and the laſt in the other Regall Throne of *Jove*, from whence our moſt Potent King ſhall receive a Crowne decked with moſt Precious Rubies:

*Sic in ſe ſua per veſtigia volvitur*
*Annus.*

Thus does the winding of the circling Yeare
Trace its owne Foot-ſteps, and the ſame appeare.

138. A three-headed Dragon keeps this Golden Fleece; the firſt head proceedeth from the Waters, the ſecond from the Earth, the third from the Aire; it is neceſſary that theſe three heads do end in one moſt Potent, which will devour all the other Dragons; then a way is laid open for thee to the golden Fleece. Farewell diligent *Reader*, in Reading theſe things invocate the Spirit of Eternal Light; Speak little, Meditate much, and Judge aright. TO

# *To the Lovers of* Hermetick Philoſophy *I. C. Chymieraſtes wiſheth proſperity.*

Such is the difference between the Hermeticks living Philoſophy, and the dead Philoſophy of the Ethnicks; that the former hath been Divinely inſpired into the firſt Maſters of Chymiſtry [the Queen of all Sciences,] and therefore may challenge the Holy Spirit of Truth for its onely Author; who by breathing where he liſteth, doth infuſe the true Light of Nature into their minds; by virtue whereof, all the darkneſſe of errours is ſtraight-wayes chaſed away from thence and utterly expelled: but the latter may aſcribe its Invention unto Pagans, who having left, or rather neglected the pure Fountains of Learning, have introduced falſe Principles and cauſes, (proceeding from their own brain) for true ones, to the great dammage of the Reipublique of Learning. And indeed what good were they able to do, upon whom the Day-Star of Truth, the Eternall Wiſedome of God, the Fountaine of all Knowledge and Underſtanding *Chriſt Ieſus* hath never riſen? We cannot wonder therefore, that they have onely propoſed old wives Fables, and fooliſh toyes, that they have introduced pure dotages, and innumerable inventions of lyes, whereby they have ſo bedawbed holy Philoſophy, that we can find nothing of Native beauty in it.

But you will object that *Hermes* himſelf the Prince of Vitall Philoſophy was an Heathen alſo, yea and lived before other Authors many ages, by whoſe decrees Philoſophy in every place entertained, with greateſt applauſe of almoſt all men, now flouriſheth. But granting that, what followeth? This *Hermes Triſmegiſtus* indeed was borne in an Heathen Country, yet by a peculiar priviledge from God he was one, who worſhipped the true God in his life, manners and Religion eſpecially; who freely confeſſed God the Father, and that he was the Creator of Man, and made no other partaker of Divinity with him: He acknowledged the Son of God the Father, by whom all things which are exiſtent, were made; whoſe name becauſe it was wonder-

wonderfull and ineffable, was unknowne to Men, and even to Angels themſelves, who admire with aſtoniſhment his generation. What more? He was our *Hermes* who by the ſingular indulgence and revelation of the moſt great and gracious God, foreknew that the ſame Son ſhould come in the Fleſh, and that in the laſt ages, to the end he might bleſſe the Godly for ever. He it was who ſo clearely taught, that the myſtery of the moſt Holy Trinity ought to be adored, as well in the Plurality of Perſons, as in the Unity of Divine Eſſence, in three Hypoſtaſes, (as any quick-ſighted and intelligent man may gather from that which followes;) as that it can ſcarcely be found any where more clearly and plainly: for thus he: *There was an Intelligent Light before the Intelligent Light, and there was alwayes a cleare Mind of the Mind: and the Truth hereof, and the Spirit containing all things, was no other thing: Beſides this God is not, nor Angell, nor any other Eſſence; for he is Lord of all, both Father, and God, all things are under him, and in him. I beſeech thee O Heaven, and the wiſe*

*wiſe worke of the great God; I beſeech thee thou voice of the Father, which he firſt ſpake, when he formed the whole world: I beſeech thee by the onely begotten Word, and Father containing all things, be propitious unto me.*

Now yee ſons of *Hermes*, turne over and over againe, both night and day the Volumes of Heathen Philoſophers, and inquire with what diligence you poſſibly can; whether you are able to find ſuch Holy, ſuch Godly and Catholick things in them.

Our *Hermes* was an Heathen, I confeſſe, yet ſuch an Heathen as knew the power and greatneſſe of God, by other creatures and alſo by himſelfe, and glorified God, as God: I ſhal not ſpare to ad, that he far excelled in godlineſſe moſt Chriſtians now a dayes in name onely; and gave immortall thanks unto him as the Fountaine of all good things, with a deep ſubmiſſion of mind for his benefits received. Hear I pray, yee ſonnes of Learning, whether God was as much converſant, and wrought as equally in the Heathen Nation, as amongſt his own people, when he ſaith: *From the riſing* *of the Sun unto the going downe thereof his name is great amongſt the Gentiles; and in every place a pure oblation is ſacrificed and offered unto my name, becauſe my name is great amongſt the Nations, ſaith the Lord of Hoſts by his Prophet.*

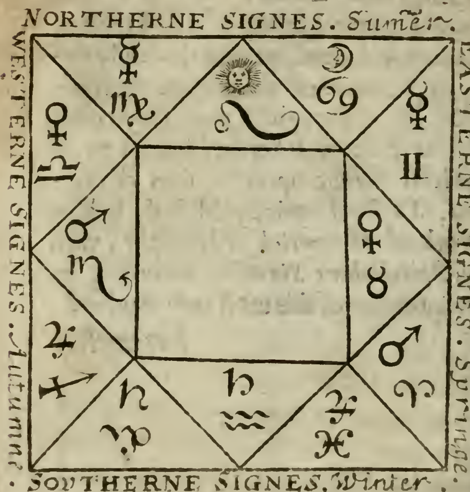
Rub up your memory, I intreat you, and ſpeake plainly; were not the *Magi* Heathens, which came from the Eaſt by the guidance of a Star, that they might worſhhip Chriſt, whom nevertheleſſe the unbeleeving people hanged upon a Tree. Laſtly conſider well I beſeech you, yee faithfull favourers of true Wiſedome onely; from what Fountaine other Heathens beſides *Hermes* have taken the Principles of their Learning. Weare and better weare out their Volumes with diligence, that yee may diſcerne them to refer their wiſdome not unto God, but to attribute it, as gotten by their owne Induſtry. On the contrary caſt your eyes upon the beginning of the admirable Tractate having ſeven Chapters of your Father *Hermes* concerning the Secret of the *Phyſical Stone*, and obſerve how holily he thinketh of

God the beſtower of this Secret Science: for *Hermes* ſaith: *In ſo great an Age I have not ceaſed to try experiments, nor have I ſpared my Soul from labour: I had this Art and Science by the Inſpiration of the Living God only, who hath vouchſafed to open it to me his ſervant. Tis true, he hath given power of judging to rational creatures, but hath not left unto any an occaſion of ſinning. But I, unleſſe I feared the day of Doom, or the ſouls damnation for the concealing of this Science; I would make known nothing of this Science, nor prophetize to any. But I have been willing to render to the Faithfull their due, as the Author of Faith hath been pleaſed to beſtow upon me.* Thus *Hermes*: then which nothing could have ever bin ſaid more wiſe, or more agreable to Chriſtian Religion. And hence it is, that ſo many as are or have been of a more ſublime wit and manly judgement, have imbraced the Living, Holy, and Divine Philoſophy of *Hermes*, with all their Soul and Strength (rejecting that dead, prophane, and humane Philoſophie of the *Ethnicks*) and have commended and illuſtrated it in divers of their Writings and Watchings. Of all which

which, that I may confeſſe ingenuouſly, ſeeing that I could never read unto this day any Writer more true, neat, and clear, then the Author of this Tractate, *Anonymus* indeed, yet one that truly deſerves the name of an Adepted Philoſopher; I have thought it worth my pains, and have deemed hereby to confer not the leaſt favour upon the ſons of *Hermes*, if I ſhall againe publiſh the hidden Work of *Hermetick Philoſophy*, with the *Philoſophers Signifer*, according to the intention of this moſt wiſe Author.

*Farewell.*

## *The Signifer of Philoſophers with the Houſes of the Planets.*


NORTHERNE SIGNES. Sumer.
EASTERNE SIGNES. Springe.
SOVTHERNE SIGNES. Winter.
WESTERNE SIGNES. Autumne.
☿ ♍
☉ ♌
☽ ♋
☿ ♊
♀ ♎
♀ ♉
♂ ♏
♂ ♈
♃ ♐
♄ ♑
♄ ♒
♃ ♓

# THE TIMES OF THE STONE.

The Interpretation of the Philoſophers Scheme.

The Figure deſcribed is the Philoſophers *Signifer.* To every Planet a double Houſe is aſſigned by the Ancients, *Sol* and *Luna* excepted; whereof every one borroweth one Houſe onely, both of them adjoyning. In the ſaid Figure every Planet poſſeſſeth its proper Houſes. Philoſophers in handling their Philoſophical work, begin their yeare in Winter, to wit, the Sun being in *Capricorne*, which is the former Houſe of *Saturne*, and ſo come towards the right hand. In the Second place the other Houſe of *Saturn* is found in *Aquarius*, at which time *Saturne* *i.e.* the Blackneſſe of the Dominary work begins after the 45 or 50. day. *Sol* coming into *Piſces* the worke is black, blacker then black, and the head of the Crow begins to appear. The third month being ended, and *Sol* entring into *Aries*

*Lullius* cap. 49. *Merc.*

*ries*, the ſublimation or ſeparation of the Elements begins. Thoſe which follow unto *Cancer* make the Worke White. *Cancer* addeth the greateſt whiteneſſe and ſplendour, and doth perfectly fill up all the dayes of the Stone or white Sulphur, or the Lunar worke of Sulphur, *Luna* ſitting and reigning glorioufly in her Houſe. In *Leo* the Regal Manſion of the Sun, the Solar work begins, which in *Libra* is terminated into a Rubie-Stone, or perfect Sulphur. The two Signes *Scorpius* and *Sagitarius* which remaine, are indebted to the compleating of the Elixir. And thus the Philoſophers admirable young taketh its beginning in the Reigne of *Saturne*, and its end and perfection in the Dominion of *Jupiter.*

## FINIS.

385-552.

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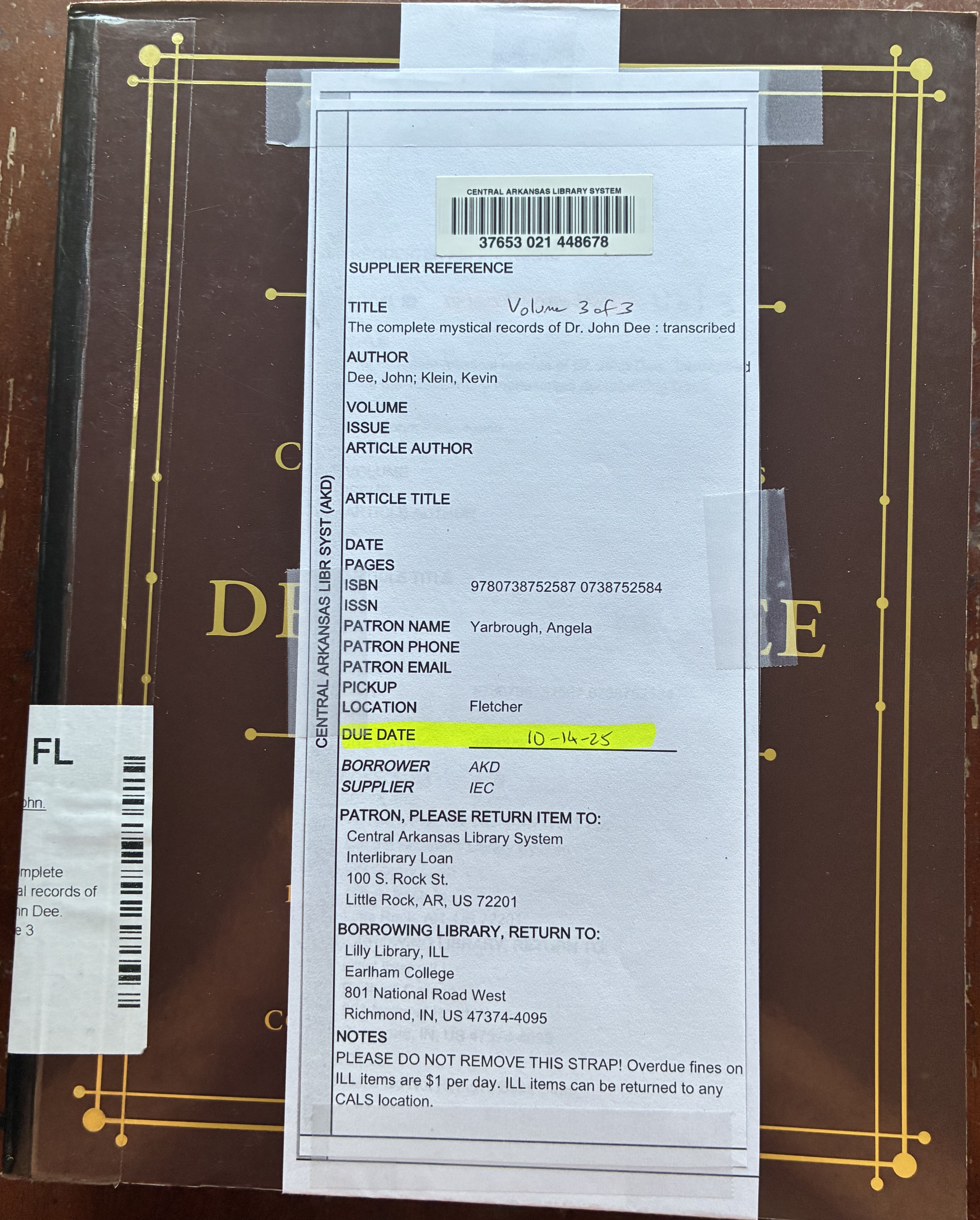

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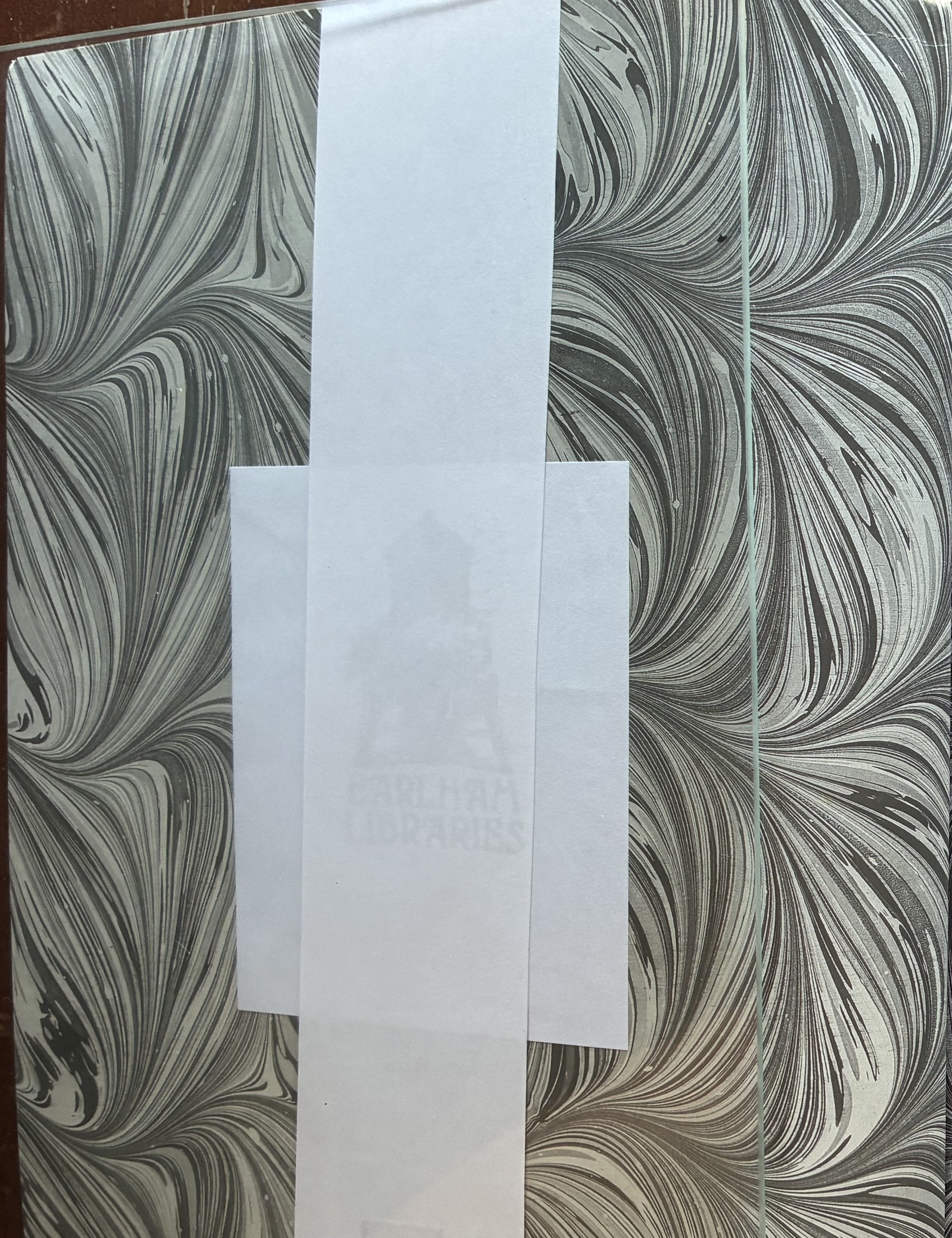

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# THE COMPLETE
# MYSTICAL RECORDS
# OF
# DR. JOHN DEE

Transcribed from the 16th-Century Manuscripts
Documenting Dee's Conversations with Angels

VOLUME III

COMPILED AND EDITED BY

KEVIN KLEIN

*"What soever I teache you, hath a Mysterie.*
*And I am a Mysterie in my self."*
Uriel: 16 January 1585.

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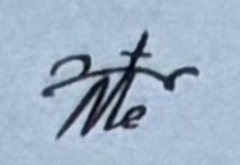
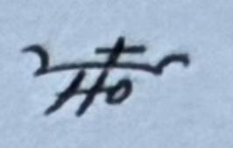
# ERRATA

This is a complete list of errors found in the source material of volume III. Rather than correct the text it was decided to leave them as they appear. The majority of them are simple spelling mistakes. For particular problems and other matters with individual pages, see "Notes to Manuscripts".

| | |
|---|---|
| **XXIII**-8 | Marginal note, "filiorum Lucis" should be "filii filiorum Lucis" |
| **XXIII**-15 | Seventh line down, "And Michael Semiel" should read "And Michael called Semiel" (*see* **II**-2, near the bottom, where the original text can be found). |
| **XXIV**-40 | First word, "Occidentatalium" should read "Occidentalium". |

# NOTES TO MANUSCRIPTS

*Symbols used in the Manuscripts:*

| | | | |
|---|---|---|---|
|  | = Raphael |  | = Carmara, a.k.a. Baligon |
| ♄ | = Saturday (Saturn), also Lead | ♀ | = Friday (Venus) |
| ..... | = missing text due to decay | . . . . . | = text omitted by Dee |
| ⁒ | = equals (=) | Δ | = Greek "D", which Dee uses for his name |

## BOOKS XXI–XXIV (*SL 3191*)

These are Dee's finished works, or his attempt at gathering together, or collecting, all relevant information on a certain theme of the work.

*Published Versions:*

- Much of this material can be found in *JAMES*. Unfortunately, the author takes too many liberties, especially with the Forty-Eight Keys (e.g., the first Key is clearly stated as having precisely eighty-six words, yet the *JAMES* version has ninety-two). Includes Latin translations.
- Book **XXI** can be found (with some changes) in *REGARDIE* and a number of more recent versions. See also *LEITCH*: a substantial work, but introduces a couple of errors not seen elsewhere, probably due to a misreading of the manuscript.
- Book **XXIII** was published as *TURNER HM*. No doubt this work has been quite useful to students, but it does contain many errors and omissions, some of them major. Useful for its Latin translations.
- Book **XXI**, **XXII**, and **XXIV** were published in a more condensed form in *TURNER EM*. This work also contains many errors. Useful for its Latin translations.
- Book **XXIV**: A similar work to this is *S&R*, which is a transcript of British Library MS. Sloane 307. The authors, in their introduction, have made a series of errors, e.g., (probably their most serious error) the four Tables of Enoch that appear in the work are not Dee's final corrected versions (as stated), but, are simply copies drawn from *TFR*, and contain a number of errors. The fact that they both contain the very same errors proves this point. These errors are continued throughout the work with regard to the names drawn therefrom. This is clearly not a translation of Dee's work and then expanded, as is suggested, as it bears little resemblance to it, and for several other reasons that would take up too much space to go into. In my view this is basically an original work—with regard to the invocations—the rest of the material has been hashed together using *TFR* as a basis.

### *BOOK XXI*

Title page ▪ "48 Claves, Angelicæ, A$^{o}$. 1584: Cracoviæ ab Aprilis $13^{ii}$, ad Iulii $13^{ii}$, (diversis temporibus) Receptæ: ex mera Dei nostri Misericordia: Cui Soli, omnis Laus, honor, et Gloria; Amen. Liber $18^{us}$".
This reads: *"48 Angelic Keys, received in Cracow (at diverse times) from $13^{th}$ April to $13^{th}$ July in the year 1584, through the pure Mercy of our God: To whom Alone be all praise, honour and Glory; Amen"*.
At the bottom of the page, *"The Eighteenth Book"*.
▪ For a detailed examination of this work see appendix IV.

### *BOOK XXII*

Title page ▪ "Liber Scientiæ, Auxilii et Victoriæ Terrestris A$^{o}$. 1585 Maii 2$^{o}$ stylo novo Cracoviæ in Polonia per Δ Collectus ex præmissis, in Lib$^{o}$. 10$^{o}$. & aliis".
This reads: *"The Book of Science, Aid and Earthly Victory, on the $2^{nd}$ May in the year 1585, in the new style, at Cracow in Poland, Collected by* Δ [Dee] *from the premisses in Book 10 and in others"*.

p. 2 ▪ Biblical quotation (top): "Quando dividebat Altissimus Gentes Quando separ-abat filios ADAM, constituit terminos populorum, iuxta numerum filiorum Israel. Moyses, in Cantico. Deuter. 32":

*"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel"* In the Song of Moses: Deuteronomy 32:8 [from KJV].

▪ Biblical quotation (bottom): "Et habebat murum magnum, et altum, habentem portas Duodecim: et in portis, ANGELOS Duodecim, et Nomina inscripta, quæ sunt Nomina Duodecim Tribuum filiorum Israel. Apocalypseos. Cap. 21": *"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel"* Revelation 21:12 [from KJV].

p. 4 ▪ In column 7, the figure "15960" (adding them together from the figures immediately to its left), should be "14960". Originally this was given correctly (*see* **X**-63), but was then crossed out and changed for reasons unknown.

p. 5 ▪ In columns 7 and 8 Dee has reversed the two headings in error, this he attempted to correct with leader lines pointing to the correct columns. In the present work, this has been corrected.

p. 7 ▪ In row 13 the sigil for *Lazdixi* has been omitted. This sigil can be found in **XXIV**-7, Table 2, which passes through the extreme bottom left corner.

p. 12 ▪ No sigils appear for these three parts of *ZAX* as their names are formed from the Black Cross (all but the "L" of "Lexarph") and I would assume that no sigils should be formed.

p. 24 ▪ No sigil has been given to *Paraoan* here. This name is formed from all four Tables and it is unclear whether a sigil should be formed or not.

p. 28 ▪ "Bazchim", third column at the bottom: the "l" under the letter "i" (signifying an alternative spelling) has been misplaced, and should be under the initial letter "B" (*see* **XXIV**-9, 6th col. 10th row).

p. 33 ▪ These two diagrams show the twelve tribes of Israel before and after their dispersal.

### *BOOK XXIII*

Title page ▪ "De Heptarchia Myſtica, (Divinis, ipsius Creationis, ſtabilita legibus) Collectaneorum Liber Primus".
This reads: *"The Firſt Book of Compilations of the Myſtic Heptarchy (eſtablished, of his own Creating, by Divine laws)"*.

p. 8 ▪ Marginal note (near top): "Il. cuius nomen est prima filiorum Lucis: et ponitur in charactere ipsius Baligon sive Carmara Regis": *"Il, which is the name of the first of the Sons of Light, and is included in the character* [seal] *of Baligon or King Carmara"*. Dee makes a mistake here, as this is not the first "Son of Light", but is the first "Son of the Sons of Light", which appear in each of the seals of the kings.

p. 9 ▪ The twenty-second line down has been omitted from *TURNER HM*.

p. 15 ▪ Lines eleven–fourteen down have been omitted from *TURNER HM*.

p. 16 ▪ The third line down and part of the fourth has been omitted from *TURNER HM*.

p. 19 ▪ At number 2, bottom half, the word "drops" would appear to be correct in this manuscript, but **IV**-15 (the original source for this text) clearly reads "drosse".

pp. 19–25 ▪ Note that the sigil just above the king's name is the seal of the king and not the seal of the angel (one of the Sons of the Sons of Light) that it contains (i.e., *El, An, Ave, Liba, Rocle, Hagonel, Ilemese*), as found in *JAMES*.

p. 22 ▪ *TURNER HM* omits the text for Butmono, giving the impression that the seal, just below, is that of King Bynepor.

p. 32 ▪ Blumaza is here left blank in the manuscript.

p. 36 ▪ Bagenol is here left blank in the manuscript.

▪ Marginal note (in Latin) reads, "*See Suidas on the word Ephod, where concerning the Sapphire, in which the giving of different signs, answers were received from God. See Epiphanius concerning the same reasoning with precious stones. See the Scriptures on the Urim and Thummim. See the books received at Trebon etc. 'For it is written in the law (says Epiphanius), the Vision, which appeared to Moses on the Mount and the giving of the Law, had been expressed in a sapphire'.* Antonius Mizaldus: *Memorabilium* Century 4. Number 94". "Suidas" is not a person, as was commonly thought, but a

work, the "Suda", which is a huge tenth century Greek historical encyclopaedia, the author of which is unknown.

### *BOOK XXIV*

Title page ▪ A Booke of Supplications and Invocations.
The original title for this work is lost; the present title is supplied by Elias Ashmole.

pp. 4–5 ▪ These are the reformed Tables of Enoch, but compare with **XIX**-29.

pp. 6–7 ▪ These tables should be repositioned to agree with the reformed tables.

pp. 8–9 ▪ This is Dee's attempt to correct the tables, as many of the letters can be seen crossed out and replaced. Note the eighth line down, where the letters have been shifted one place to the left. This has caused much confusion over the years, as it affects all names that cross this line, including the name "Paraoan", mentioned in several places in this work, about which the angels were very specific (the "R" being one of the reversed letters, which would now become the letter "O"). In my opinion this shifting of the letters is wrong, probably an error made by Kelley when recording this information.

p. 11 et seq. ▪ From this point on Dee's abbreviation signs can be seen: a tilde like character above a final vowel, in most cases, would be followed by the letter "m" (e.g., "nostrũ" = "nostrum"). Similar signs, some elongated, can stand for more that one letter (e.g., "ñri" = "nostri"). The letter "q" with what appears to be a small capital "R" attached to its right side, is short for "que".

p. 12 ▪ This table, and the four following, include some alternative names, e.g., "Abioro sive Habioro" ("sive" = "or" in Latin). The reason is not that Dee was unsure of the correct spelling (as in *S&R* mentioned above), but because the longer names are believed to possess more power (*see* appendix X "Complete Angelic Lexicon" for more information on particular names).

p. 16 ▪ Note the name of King Edlprna: all of the kings have dual names, where the last letter changes, being either *comiter* or *in extremis Iudiciis* (*see the* note for Book **XI** p. 51), but with Edlprna the final letter is the same for both names, therefore to distinguish between them Dee adds a loop to the foot of the final "A" (*see* at the bottom of the page).

## BOOK XXV (*SL 3189*): LIBER MYSTERIORUM SEXTUS ET SANCTUS

This last book is also known as *The Book of Enoch* or *Loagaeth* (Note that on some occasions Dee has referred to his four Tables of Enoch as "The Book of Enoch". This has caused some confusion in the past. This is also, apparently, the book that Dee tried so hard to have silvered (*see* **XI**-13 where this is first mentioned). This book is not part of the above collection, i.e., it hasn't been gathered from any diary entries (the second table–set as text–does appear in Book **V** but has some minor discrepancies when compared to this book), but is a work written by Kelley and it was considered a very important part of the whole scheme. This has never before been published (apart from a version by Joseph H. Peterson, available on CD from www.esotericarchives.com, which, unfortunately contains too many errors to be useful) due probably to the difficulties involved, which have now been largely resolved. I present my version to the reader with some possible alternative readings.

### *BOOK XXV*

For convenience, I have added table numbers at the bottom of each page. Tables 1a and 1b are originally to be found in Book **V**. This present work starts with the last row (i.e., row 49) of Table 1a, but set as text; only the last 9 lines of Table 1b appear as a table, so that the first complete table (appearing as such) starts with Table 2a (**XXV**-11). Therefore the numbers that appear in the margin from the first page are wrong, and should shift down, so that number 2 becomes 1 etc. (*see also the* note to p. i below). Please note that in the following notes I have abbreviated row and column coordinates in the form "R*x* C*y*", where *x* is the row number and *y* is the column number, beginning from the top left square of each table.

Note 1 ▪ This note was written by Sir Frederic Madden (*see* "Brief Biographical Guide"), former Keeper of Manuscripts at the British Museum.

Note 2 ▪ Unknown author.

Note 3 ▪ Unknown author.

Title page ▪ "Liber Myſteriorum, Sextus et Sanctus. Liber 8$^{us}$".

This reads: *“The Sixth and Sacred Book of [the] Mysteries”*. At the bottom of the page, *“The Eighth Book”*.

p. i ▪ This note is by Elias Ashmole. To clarify: these tables start from **V**-16 (each square containing one whole word, as can be seen), with the last (49th) row (of the first table) ending at **V**-43 (with the top two lines). It then continues with the second table (beginning “Oxar varmol”, etc.) to **V**-50, where the last nine rows can be seen set in a table as single letters. In this book (**XXV**) the first table has been omitted, except for the last row, set down at the beginning of p. 1 (*see* Dee’s note in **V**-50, second paragraph under the table).

At the end of the note, Ashmole refers to “l°. 5^to^ MS. p. 150, 151 &c”. This is an abbreviation for “libro quinto manuscripto” (i.e., *“in the fifth manuscript book”*); the page numbers referred to are Ashmole’s own numbering system, and are not those found in the present work.

pp. 1–104 ▪ The following characters have been used: ∫ = s, ẟ = s, ʒ = z, ꞓ = χ. Kelley uses these forms throughout this work, so I thought it wise to follow suit.

pp. 1–9 (1a–1b) ▪ The originals of Tables 1a–1b can be found in **V**-40–50. However, there are a number of discrepancies in the text as follows (the second word of each equation being found in book **V**):

p. 1 ▪ The first part of this page, ending at the cross on the seventh line, is the last row of Table 1a, the remainder of this page and subsequent pages, up to and including p. 9, are from Table 1b.
Third line down, first word “vall” = “val”. Tenth line down, last word “nodax” = “nondax”. Fifteenth line down, second word “ab-mi-ca-dam-pâ-get” = “ab-mi-cad-am-pâ-get”. Seventeenth line down, second word “navádah” = “navadáh”. Tenth line up, seventh word “arneth” = “aneth”.

p. 2 ▪ Third line down, fifth word “astmah” = “asthmah”.
Fifth line down, fourth word “alpoh” = “alphoh”.
Tenth line down, fifth word “ínmony” = “inmony”.
Thirteenth line down, sixth word “désmaphi” = “désmaph”.
Fourteenth line down, first word “ca-pra-mi-na-cah” = “cap-ra-mi-na-cah”; second word “ox-an-dan-vah” = “ox-and-an-vah”.
Sixteenth line down, third word “olmáh” = “ólmah”.
Last line, seventh word “ox” missing from Book **V**.

p. 3 ▪ Fifth line down, fourth word “sel-pa-gí-no-dah” = “sel-pag-in-o-dah”.
Seventh line down, after the fourth word “gón,” comma missing from Book **V**; after the fifth word “sa,” comma missing from Book **V**.
Tenth line down, first word “órmaca” = “ormaca”.
Thirteenth line down, fourth word “do-ca-bá ah” = “do-ca-ba-ah”.

p. 4 ▪ Third line down third word “ad-ni-sá-pa-loh” = “ad-ni-sa-pa-loth”.
Fourth line down, first word “noxar” = “noxa”.
Fifth line down, last word “arla” = “arta”.
Sixth line down, after the second word “zvbah,” comma missing from Book **V**.
Seventh line “zá-da-phi-cá-no” = “zá-da-phi-cár-no”.
Twelfth line down, first word “Savbeloh” = “Savbloth”; third word “nar” = “nvr”.
Thirteenth line down, last word “sémbbh” = “sembbh”.
Tenth line up, last word “na-ca-pí-coh” = “va-ca-pí-coh”.
Ninth line up, third word “vonsá” = “vonsa”.
Fifth line up, second word “vox-ár-pi-cah” = “vox-ar-pi-cah”.
Fourth line up, second syllable “zím” = “zim”.

p. 5 ▪ Some of the marginal numbers and internal crosses on this page are wrong, and should be compared to Book V.
Fifth line down, second word “getons” = “gestons”.
Eighth line down, second word “gunzánqvah” = “gunzanqvah”.
Fourteenth line down, third word “Zedothnar” = “ledothnar”.
Ninth line up, third word “nonsap” = “nansap”.
Sixth line up, last word “vxana” = two words “vxa na” in Book **V**.

p. 6 ▪ Dee’s marginal numbers are missing from this page.
Third line down, last word “natosm” = “nastosm”.
Ninth line down, seventh word “ofsd” = “osfd”.
Eleventh line up, seventh syllable “neoh” = “eoh”.

Seventh line up, first word “gednah” = “gednach”.
Sixth line up, fifth word “voxsah” = “vorsah”.

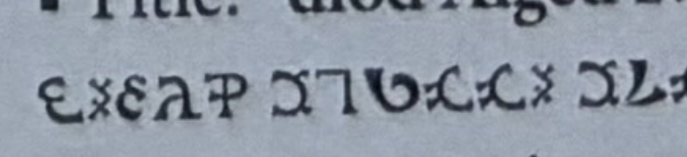
p. 7 ▪ Eighth line down, fifth word “sableh” = “sableth”.
Tenth line up, third word “odícoh” = “odiscóh”.
Third line up, third word “gém-la-pa” = “gem-la-pa”.
Second line up, after the fourth word “micápar”, comma missing from Book **V**.

p. 8 ▪ First line, second word “lvzá” = “lvza”.
Third line down, second word “Nó-bro-ch” = “No-bro-ch”.
Sixth line down, second word “órsa” = “orsa”.
Eleventh line up, first word “donzahá” = “donazahá”.
Ninth line up, second word, first syllable “Zár” = “Zar”.
Sixth line up, first word “gadmáh” = “gadmah”.
Fifth line up, last word “aqna” = “amna” (this word “amna”, looks more like “aqua” in the marginal note, see **V**-50).
Third line up, third word “nostvamph” = “nostúamph”; fourth word “Ván-sa pál-sah” = “Ván-sa-pal-sah”.

p. 9 ▪ The table (the last part of Table 1b) on this page has the following inconsistencies (mainly relating to accents and commas).
R1 C30 “e” = “c”; C33 “e” = “c”; C40 “ó,” = “ó”; C49 “m,” = “m”.
R2 C15 “í” = “i”; C30 “c” = “e”; C41 “f,” = “f”; C46 “v” = “a”; C49 “s,” = “s”.
R3 C17 “ŕ” = “r”; C35 “n,” = “n”; C37 “á” = “a”; C46 “á” = “a”.
R4 C5 “é” = “e”; C14 “x” = “r”; C39 “á” = “a”; C44 “x,” = “x”.
R5 C20 “z” = “s”; C49 “o” = “a”.
R6 C37 “á” = “a”; C49 “g,” = “g”.
R7 C25 “á” = “a”.
R8 C38 “ó” = “o”.
R9 C33 “á” = “a”; C35 “á” = “a”.

pp. 11–104 ▪ Where a square is totally indecipherable it has been left blank. A number of other squares are doubtful (e.g., the letter “a” in some cases could perhaps be an “o”, etc.), but an educated guess has been made (these are not all listed below). In one or two places the edge of the page is badly worn, making most of that edge blank, as on p. 24.
The following is a list of doubtful letters, and in every case the letter entered is, in my opinion, the most likely. The first letter given is what appears in the table, letters after the slash are alternatives. This list includes all those letters that are virtually impossible to determine with any great accuracy.

pp. 11–57 (2a–25a) ▪ Tables 2a–25a are what I call standard tables (i.e., all the letters are read from the bottom of the page and every square contains a letter).

| | | |
|---|---|---|
| p. 11 (2a) | ▪ Title: **“alla opnay qviemmah”**. | R30 C2 “v” doubtful, smudged. |
| p. 12 (2b) | ▪ Title: **“zvrebth aho dan lanfal cramza”**.<br>R11 C12 “l” barely visible. | R11 C14 “l” doubtful, only partially visible.<br>R19 C4 blank, smudged. |
| p. 13 (3a) | ▪ Title: **“pandobna ox adroh azimchol drux”**.<br>R21 C24 “h/b” unclear, may have been changed. | R47 C3 “d” very doubtful. |
| p. 14 (3b) | ▪ Title: **“dlod Alged zvrem”** in English, but  (“dlod allged zuram”) in Angelic. | R3 C2 “v” very doubtful.<br>R22 C44 blank, smudged. |
| p. 15 (4a) | ▪ Title: **“Zvbla ox arnogan Algers aclo”**.<br>R36 C20 “m” doubtful, smudged. | R37 C18 blank, smudged.<br>R38 C40 “a” doubtful, barely visible. |
| p. 16 (4b) | ▪ Title: **“Danfal gest Axamph acrosta”**.<br>R24 C21 blank, not much visible. | R33 C22 “e” doubtful, not much visible. |
| p. 17 (5a) | ▪ Title: **“Gonzahoh alch arge oho Adanch”**.<br>R9 C31 “e” doubtful, barely visible. | R31 C34 “ll” appears to be double.<br>R42 C49 “e” doubtful, partly smudged. |

| | | |
|---|---|---|
| p. 18 (5b) | ▪ Title: "**Zvchastors plohodmax argednon acho**".<br>R8 C32 "c" doubtful, only partly visible. | R13 C19 blank, not much visible.<br>R48 C14 blank, smudged.<br>R44 C27 "n" possibly "m", smudged. |
| p. 19 (6a) | ▪ Title: "**Sancgonfal aldex, Ave goh adatqvan**". | R36 C32 "o" doubtful, barely visible. |
| p. 20 (6b) | ▪ Title: "**pvrcha ges maxgem adroth vaxox ahó**".<br>R33 C1 blank, not much visible. | R49 C49 "a" doubtful, barely visible. |
| p. 21 (7a) | ▪ Title: "**Dam lethgath onzar avoxalgeth**".<br>R3 C31 "g" an odd form of "g"? | R49 C31 "t" an odd form of "t"? |
| p. 22 (7b) | ▪ Title: "**Ch:vmaxchaberexmapha**".<br>R20 C9 blank, nothing visible.<br>R28 C1 blank, not much visible.<br>R34 C48 blank, nothing visible. | R34 C49 blank, nothing visible.<br>R38 C49 "d" smudged.<br>R41 C22 "8" seems unlikely, but seems clear in the manuscript. |
| p. 23 (8a) | ▪ Title: "**algebadreth**".<br>R5 C1 blank, hole in the manuscript. | R15 C1 "d" doubtful, not much visible.<br>R28 C1 blank, not much visible. |
| p. 24 (8b) | ▪ Title: "**Oylzongs**".<br>Column 49 is mostly blanks, nothing visible in many of these squares.<br>R5 C45 "p" doubtful, too messy. | R24 C3 "l" doubtful, smudged.<br>R24 C4 "d" doubtful, not much visible.<br>R25 C3 "b" doubtful, not much visible. |
| p. 25 (9a) | ▪ Title: "**pagasgem**".<br>Note: this is the only Table that contains numbers, except possibly 7b. | R23 C3 "g" from *TFR*, nothing visible, hole in the manuscript. |
| p. 26 (9b) | ▪ Title: "**Avallacax**".<br>R16 C48 "ll" appears to be double. | R42 C45 – 47 "o l d" these appear to have been changed from "r t g". |
| p. 27 (10a) | ▪ Title: "**Gorvemgemps**". | |
| p. 28 (10b) | ▪ Title: "**Bacap Lafsos**" in English, but [illegible] ("Bacap Laffos") in Angelic.<br>Note that this Table has larger letters at its centre (a square of 21 by 21 letters). | R17 C49 "t" doubtful, not much visible.<br>R18 C45 "n" doubtful, not much visible.<br>R19 C49 "h" doubtful, not much visible.<br>R37 C49 "a" doubtful, not much visible.<br>R38 C11 "o" unclear, smudged. |
| p. 29 (11a) | ▪ Title: "**Ozimba Londorh**".<br>Note that this Table has larger letters at its centre (a square of 19 by 19 letters). | |
| p. 30 (11b) | ▪ Title: "**Ylchvzzapg**". | |
| p. 31 (12a) | ▪ Title: "**Nopham**".<br>R3 C22 "ii" doubtful, possibly crossed out. | R18 C18 "tt" perhaps majuscule "H".<br>R13 C1 "g" doubtful, not much visible. |
| p. 32 (12b) | ▪ Title: "**Signeh gax**".<br>R12 C21 "d" doubtful, smudged.<br>R21 C48 "d" doubtful, smudged.<br>R26 C48 "o" doubtful, not much visible.<br>R27 C48 blank, not much visible.<br>R29 C19 blank, unclear, perhaps "d". | R43 C2 "r" doubtful, smudged.<br>R30 C49 "a" unclear.<br>R31 C49 "o" unclear.<br>R32 C49 "l" unclear.<br>R39 C2 "b" unclear.<br>R41 C47 "ξ" unclear<br>R43 C49 "h" unclear. |
| p. 33 (13a) | ▪ Title: "**t-lallaah gethnoh**" in English, but [illegible] ("tallaah gethnoh") in Angelic.<br>R9 C41 "c" doubtful, only partly visible.<br>R18 C17 "a" doubtful, only partly visible. | R20 C23 "t" doubtful.<br>R28 C34 "e" doubtful.<br>R39 C49 "a" doubtful.<br>R48 C41 "l" doubtful, only partly visible. |
| p. 34 (13b) | ▪ Title: "**Iaialgh lercol zinrox**". | |
| p. 35 (14a) | ▪ Title: "**Dincal vexlan**".<br>"Dincal" possibly "Pincal" unclear, only partly visible.<br>R14 C16 "ξ/h" unclear. | R26 C3 "d" doubtful, only partly visible.<br>R32 C28 "e" doubtful, not much visible.<br>R34 C29 "o" doubtful, barely visible.<br>R36 C34 "s" doubtful, not much visible. |

| | | |
|---|---|---|
| p. 36 (14b) | ▪ Title: "**Phin potagar giron**".<br>R38 C31 "o" doubtful, barely visible. | R48 C44 "r" unclear. |
| p. 37 (15a) | ▪ Title: "**Se ger piopalph**".<br>R18 C43 "e" doubtful, not much visible.<br>R21 C14 "δ" doubtful. | R39 C35 "c" doubtful.<br>R40 C36 "l/e" unclear. |
| p. 38 (15b) | ▪ Title: "**Oroh Zvn compvxoh**". | R48 C32 "ξ/h" unclear |
| p. 39 (16a) | ▪ Title: "**Dadavar gedrong**".<br>R15 C33 "s" doubtful.<br>R20 C28 "t" doubtful. | R24 C49 "δ/b" unclear.<br>R45 C21 "v/d" unclear. |
| p. 40 (16b) | ▪ Title: "**Varahhatraglax pligeo**".<br>R3 C25 "a/o" unclear.<br>R13 C28 "o/a" unclear. | R17 C6 "r/c" unclear.<br>R17 C11 "r/x" unclear.<br>R20 C20 "s/c" unclear. |
| p. 41 (17a) | ▪ Title: "**Nidrahah glazipvagel**".<br>"Nidrahah" possibly "Hidrahah" unclear.<br>R1 C30 "d/o" unclear. | R3 C24 "n/x" unclear.<br>R4 C27 "r/x" unclear.<br>R12 C18 "v/r" unclear. |
| p. 42 (17b) | ▪ Title: "**Engidexol: neolchiph**".<br>R5 C9 "q/g" unclear.<br>R15 C7 "q/g" unclear.<br>R21 C34 "x/n" unclear.<br>R24 C36 "r" doubtful. | R28 C22 "e" doubtful.<br>R34 C27 "u/a" unclear.<br>R40 C5 "i" doubtful.<br>R46 C49 blank, smudged, nothing visible.<br>R47 C49 "δ" doubtful. |
| p. 43 (18a) | ▪ Title: "**Polacax cvbagod**".<br>R9 C42 "s/c" unclear.<br>R19 C32 "q/g" unclear.<br>R34 C27 "u/a" unclear. | R29 C46 "p/ ᘓ" unclear.<br>R34 C27 "u/a" unclear.<br>R38 C43 "a" doubtful, smudged.<br>R49 C4 "e/c" unclear.<br>R43 C6 "a/u" unclear. |
| p. 44 (18b) | ▪ Title: "**Zad, ron anchal**".<br>R38 C38 "r/n" unclear.<br>R39 C5 "a/u" unclear.<br>R43 C40 "l/e/p" unclear. | R44 C27 "a/i" unclear.<br>R49 C6 "u" doubtful. |
| p. 45 (19a) | ▪ Title: "**Gedmarg alpon**".<br>R3 C31 "a/i" unclear.<br>R4 C1 "z" doubtful.<br>R6 C1 "i" unclear.<br>R6 C11 "a" very doubtful.<br>R8 C11 "r/a" unclear.<br>R9 C1 "y" doubtful.<br>R9 C30 "u/a" unclear. | R11 C40 blank, not much visible.<br>R14 C7 "c" unclear, not much visible.<br>R15 C16 "f/t" unclear.<br>R29 C28 "c" doubtful.<br>R30 C6 "c/o" unclear.<br>R36 C39 "v/o" unclear.<br>R39 C14 "y" doubtful.<br>R49 C4 "o/a" unclear. |
| p. 46 (19b) | ▪ Title: "**Bvzalg long arnap**".<br>R5 C48 "p/ ᘓ" unclear.<br>R11 C13 "e" doubtful.<br>R13 C39 "f/t" unclear.<br>R15 C24 "e/l" unclear. | R26 C36 "i" doubtful.<br>R33 C9 "e" doubtful.<br>R33 C29 "r/c" unclear.<br>R36 C18 "v" doubtful.<br>R37 C34 "a" very doubtful. |
| p. 47 (20a) | ▪ Title: "**Zicha lezach**".<br>R15 C47 "h" doubtful.<br>R22 C13 "o/a" unclear. | R22 C19 "e" doubtful.<br>R44 C1 "d/o" unclear. |
| p. 48 (20b) | ▪ Title: "**Drem phingel oxah oho**".<br>R1 C33 "e" doubtful.<br>R5 C25 "a" doubtful.<br>R5 C43 "e" doubtful.<br>R6 C25 "a" doubtful.<br>R11 C35 "a/n" unclear.<br>R16 C28 "i/o" unclear.<br>R18 C23 "n/a" unclear. | R21 C35 "a" very doubtful.<br>R25 C30 "n/a" unclear.<br>R25 C41 "c/r" unclear.<br>R28 C29 "o" doubtful, not much visible.<br>R30 C31 "c/i" unclear.<br>R37 C26 "a/o" unclear, not much visible.<br>R45 C44 "a/u/n" unclear. |

p. 49 (21a) ▪ Title: **“algonzib virbalox”**.
R7 C47 “a/u” unclear.
R8 C13 “d/o” unclear.
R10 C39 “e/o” unclear.
R12 C46 “o” doubtful.
R14 C34 “c/s/e” unclear.
R15 C24 “o” doubtful, smudged/faded.
R15 C25 “a” doubtful, smudged/faded.
R18 C1 “v” doubtful, smudged.
R23 C36 “r/u” unclear.
R24 C41 “r” doubtful.
R30 C19 “d” doubtful, smudged.
R47 C5 “o/a” unclear.

p. 50 (21b) ▪ Title: **“Avriz ommaphily geld”**.
R2 C27 “c/i” unclear.
R22 C6 “c/t” unclear.
R30 C21 “o/e/a” unclear.
R45 C11 “u/r” unclear.

p. 51 (22a) ▪ Title: **“Gehergol naoal”**.
R14 C8 “a/n” unclear.
R17 C11 “n” doubtful.
R18 C24 “r” doubtful.
R25 C48 “a/o” unclear.
R18 C24 “r” doubtful.
R18 C24 “a” doubtful.

p. 52 (22b) ▪ Title: **“Fal mexicamps vrom”**.
R18 C2 “x” very doubtful.
R24 C29 “h/l” unclear, faded.
R26 C6 “b/l” unclear.
R28 C29 “r/x” unclear.
R29 C43 “o/v” unclear.
R34 C15 “c/o” unclear.
R44 C39 “ꝺ/b” unclear.
Row 456, col. 39 “a/u” unclear.

p. 53 (23a) ▪ Title: **“Conar vomfagal”**.
R7 C13 “t/r” unclear.
R8 C28 “r/u” unclear.
R14 C27 “t/l” unclear.
R18 C30 “n/a” unclear.
R18 C40 “d/o” unclear, smudged.
R26 C33 “a/n” unclear.

p. 54 (23b) ▪ Title: **“Toxarxh nerhoh gel podnon”**.
R4 C12 “o” doubtful, smudged.
R17 C41 “p/e” unclear.
R22 C49 “n/u/x” unclear.
R27 C47 “u/a” unclear.
R40 C9 “h” doubtful, smudged.
R40 C21 “n/a” unclear.
R40 C38 “i/e” unclear.
R47 C27 “n/a” unclear, smudged.
R47 C35 “n/a” unclear.

p. 55 (24a) ▪ Title: **“Zichidpha lvziph”**.
R4 C25 “c/e” unclear.
R9 C45 “i/n” unclear.

p. 56 (24b) ▪ Title: **“Nervag pranclan”**.
R2 C48 “n/a” unclear.
R4 C45 “r/x” unclear.
R11 C3 “a” very doubtful, smudged.
R18 C47 “r/e” unclear.
R22 C11 “r/x” unclear.
R24 C9 “t/r” unclear.
R4 C48 “i/e” unclear.
R36 C40 “e” doubtful.
R37 C15 “r/c” unclear.
R38 C46 “v/ ꞇ” unclear.
R39 C9 “x/n” unclear.
R41 C3 “e/c” unclear.
R46 C1 “v/r” unclear.

p. 57 (25a) ▪ Title: **“Demphoz prang oho”**.
R20 C3 “g/q” unclear.
R32 C41 “r/u/n” unclear.
R33 C6 “s/e” unclear.
R35 C3 “l/t” unclear, obscured.
R38 C13 “c/l/i” unclear.
R39 C40 “n/i” unclear, smudged.
R43 C13 “o/i” unclear.
R46 C49 blank, nothing visible.
R49 C21 “p/e” unclear.
R49 C47 “c/i” unclear, obscured.

pp. 58–64 (25b–28b) ▪ Tables 25b–28b are what I call complex tables (i.e., every square still contains a letter, but they are read from as many as three different angles).

p. 58 (25b) ▪ Title: **“Narodan lempric dohoh”**.
Note: every alternate letter of the top five rows is read from the base of the table.
R47 C1 “n” doubtful, an attempt has been made to change this letter.

p. 59 (26a) ▪ Title: **“Chy pled sagnaronph”**.
R29 C15 “o/d” unclear.
R29 C45 “l/e” unclear.

R8 C39 “d/v/r” unclear, an attempt has been made to change this letter.
R15 C13 “v/o” unclear.
R33 C21 “ꞇ/p” unclear.

p. 60 (26b) ▪ Title: **“Draxph intayfalg”**.
Note: alternate letters along the top row and left column are read from the base of the table.
R9 C48 “a/e” unclear.
R12 C9 “n” doubtful.
R21 C39 “n” doubtful.
R22 C39 “r” doubtful.
R30 C46 “e/c” unclear.
R30 C47 “o” doubtful.
R37 C26 “a” doubtful.
R37 C28 “c/o” unclear.
R37 C32 “c” doubtful.
R38 C43 “a/n” unclear.
R49 C32 “c/o” unclear.

p. 61 (27a) ▪ Title: **“Vlnen razo vilcomb”**.
R1 C3 “l/o” unclear.
R13 C34 “p/l” unclear.
R20 C37 “c/l” unclear.
R24 C42 “r/n” unclear.
R25 C33 “r/x” unclear.
R28 C22 “v” unclear, smudged.
R33 C19 “c/t” unclear.
R44 C30 “o/b/l” unclear.

p. 62 (27b) ▪ Title: **“Vincal leorna rvh”**.
R4 C43 “n/a/x/r” unclear.
R26 C49 “o/v” unclear.
R35 C18 “b/l” unclear.
R49 C28 “o/a” unclear.

p. 63 (28a) ▪ Title: **“Dababet gel zozaah”**.
R21 C6 “a/n/u” unclear.

p. 64 (28b) ▪ Title: **“Larvh gohonp babbabor”**.
R6 C4 “q/g” unclear.
R9 C25 “q/g” unclear.

pp. 65–104 (29a–48b) ▪ Tables 29a–48b are what I call simple tables (i.e., half the squares are left blank, though some tables contain some additional letters) and in most cases are read from one angle, though not always the same.

p. 65 (29a) ▪ Title: **“Famfax ler axax”**.
Note the capital letters at each corner and additional capital letters midway along each edge (omitted from Peterson’s edition).
R9 C16 “c” unclear, smudged.
R16 C43 “x/r” unclear.
R22 C49 “x/r” unclear.

p. 66 (29b) ▪ Title: **“Zirzach bvmazon”**.
Note the capital letters at each corner and additional capital letters midway along each edge (omitted from Peterson’s edition).
R36 C18 “r” very doubtful.
R46 C2 “e/t” unclear.

p. 67 (30a) ▪ Title: **“Tar, vin gabax orho”**.
R1 C2 “o/d” unclear, smudged.
R20 C9 “t/c” unclear.

p. 68 (30b) ▪ Title: **“Glonz alnoptd”**.
R23 C29 “c/i” unclear.

p. 69 (31a) ▪ Title: **“Gemnarv Hvncol”**.

p. 70 (31b) ▪ Title: **“Rynh zichzor chalan”**.
R18 C28 “i/c” unclear.
R23 C1 “a/n” unclear.
R34 C24 “a/n” unclear.

p. 71 (32a) ▪ Title: **“Yayger balpaoeh”**.
R7 C36 “a/n” unclear.
R20 C49 blank, not much visible.
R24 C23 “a/n” unclear.
R30 C37 “i/c” unclear.

p. 72 (32b) ▪ Title: **“Carvanal geldons”**.

p. 73 (33a) ▪ Title: **“Vio nilg onpho”**.
R22 C41 “n/a” unclear.
R29 C32 “n/a” unclear.
R34 C11 “n/a” unclear, smudged.

p. 74 (33b) ▪ Title: **“Toxhencol ylnorox ziborh”**.
R20 C44 “x/n” unclear.
R21 C33 “n/a” unclear.
R20 C44 “x/n” unclear.
R24 C18 “s” doubtful.
R24 C24 “x/r” unclear.
R32 C4 “r” doubtful, not much visible.
R34 C4 “o” doubtful, not much visible.
R39 C49 blank, nothing visible.
R40 C32 “i/l” unclear.
R42 C20 “i/l” unclear.
R44 C2 “o” doubtful.

| | | |
|---|---|---|
| | | R48 C48 "i" doubtful. |
| | R27 C7 "n/a" unclear. | R30 C39 "b/l" unclear. |
| p. 75 (34a) | ▪ Title: "Balvomph chiphan". | |
| | R1 C2 "Ꝣ/e" unclear. | R31 C7 "a" doubtful, only partly visible. |
| p. 76 (34b) | ▪ Title: "Vingelg laxih parcan". | |
| | R4 C34 "a/n" unclear. | R46 C13 "o" doubtful, faded. |
| p. 77 (35a) | ▪ Title: "Zvda vig pancar". | R35 C11 "a" doubtful, faded. |
| p. 78 (35b) | ▪ Title: "Dexvlng chirony gavv". | R47 C3 "o/v" unclear. |
| | R1 C1 "c/i" unclear. | |
| | R25 C33 "u/a" unclear. | R8 C41 "n/a" unclear, faded. |
| p. 79 (36a) | ▪ Title: "Quabazeb vil pvdar". | R46 C26 "c/e" doubtful. |
| p. 80 (36b) | ▪ Title: "Xanpa phaphingeth". | |
| | Note: the whole of col. 49 has been cut off. | R49 C24 "v/d" unclear, smudged. |
| p. 81 (37a) | ▪ Title: "Ronlox bapvabap orh". | |
| p. 82 (37b) | ▪ Title: "Calbahhah genrox". | |
| p. 83 (38a) | ▪ Title: "Dohvnam gethgol axah". | R29 C2 blank, nothing visible. |
| | R25 C44 "i" very doubtful. | R48 C45 "i" doubtful. |
| p. 84 (38b) | ▪ Title: "Vantavong nargex". | R32 C4 "l" doubtful, only partly visible. |
| p. 85 (39a) | ▪ Title: "Pvlgaao ner gisch". | Title "Pvlgaao" possibly "Dvlgaao" unclear. |
| p. 86 (39b) | ▪ Title: "Archi septh lorox". | |
| p. 87 (40a) | ▪ Title: "Dampónpha nexo gel". | R40 C5 "n" only partly visible. |
| p. 88 (40b) | ▪ Title: "Dexph geld onchen". | R19 C36 "v" doubtful, smudged. |
| p. 89 (41a) | ▪ Title: "Ellaxor Natoglan". | R19 C36 "o/u" unclear. |
| p. 90 (41b) | ▪ Title: "Fam filgisch larvonch". | R33 C17 "x/n" unclear. |
| | R25 C17 "l/i" unclear. | R39 C29 "a/n" unclear. |
| | R27 C17 "a/n" unclear. | R41 C39 "c/x" unclear. |
| p. 91 (42a) | ▪ Title: "Gemgealg ralphos". | R28 C43 "a/n" unclear. |
| | R6 C21 "n/a" unclear. | R35 C40 "a/n" unclear. |
| | R9 C18 "n/a" unclear. | |
| p. 92 (42b) | ▪ Title: "Zódagrap zilpob". | |
| p. 93 (43a) | ▪ Title: "Necprilga lvpvarn". | R7 C31 "e/c" unclear. |
| | Note: the top row is complete and is read from the base of the table: also the top left corner is filled in with capital letters. The note at the top is far from clear and is difficult to see how this is to be achieved. | R28 C4 "u/a" unclear.<br>R36 C22 "q/g" unclear.<br>R46 C2 "z" doubtful.<br>R49 C21 "c/t" unclear. |
| p. 94 (43b) | ▪ Title: "Depsah onge phialox". | |
| | Note: the top row is complete and is read from the base of the table. | R36 C1 "o/d" unclear. |
| p. 95 (44a) | ▪ Title: "Nelziar pol dolgon". | |
| p. 96 (44b) | ▪ Title: "Parni volchemph". | |
| p. 97 (45a) | ▪ Title: "Acvirzilg chiparal". | |
| | R17 C46 "o/a" unclear. | R26 C27 "i" doubtful. |
| p. 98 (45b) | ▪ Title: "Alged on chipráxal". | |
| p. 99 (46a) | ▪ Title: "Clarn nancal". | R37 C38 "x/c" unclear. |
| | R8 C32 "p" doubtful, not much visible. | R37 C25 "i/o" unclear. |
| | R29 C19 "s/o" unclear. | R43 C1 "n" doubtful. |
| p. 100 (46b) | ▪ Title: "Lexrox pingh lardol". | |
| | R18 C4 "c/i" unclear. | R33 C5 "a/n/o" unclear. |
| | R19 C41 "b/l" unclear. | R35 C37 "o" doubtful, not much visible. |
| | R27 C5 blank, nothing much visible. | R49 C33 unclear. |
| p. 101 (47a) | ▪ Title: "Zurzvh genvox". | |
| | R1 C1 "m/n" unclear. | R6 C19 "i" doubtful, unclear. |
| | | R12 C15 "u/a" unclear. |

| | | |
|---|---|---|
| | R5 C20 "a/u" unclear. | R16 C5 "u/a" unclear. |
| p. 102 (47b) | ▪ Title: "Chiromonph zarchan olinorg". | R36 C49 "i" doubtful, smudged. |
| | R34 C21 "n/a" unclear. | R43 C42 "n/a" unclear. |
| p. 103 (48a) | ▪ Title: "Calgs sedph panglox". | R23 C35 "n/x" unclear. |
| p. 104 (48b) | ▪ Title: "Bapporgel bvrioldepnay". | |
| pp. 108–115 | ▪ These Tables do not actually form a part of this work, my only reason for including them is that they are now bound together with the same manuscript. They are in fact copied from the *Book of Soyga*, mentioned in several places by Dee. Long thought to be lost, copies of this work have now been identified by Deborah Harkness as British Library MS. Sloane 8 and Bodleian MS. Bodley 908 (*see* HARKNESS, pp. 44–45). This work contains thirty-six tables, of 36 by 36 squares, each table being attributed to one of the signs of the Zodiac (two tables to each sign), a Planet, or one of the four Elements and one odd table attributed to *Magistri* ("Masters" or "of the Master"). For some reason Dee has copied eight of them, which we find here. Some of these tables have lacunæ; particularly the first, due to decay, but these tables follow a mathematical formula and so can easily be reconstructed (*see* REEDS). | |

# British Library
# MS. Sloane 3191

# 48 Claves, Angelicæ,

## A$^{o}$. 1584:

Cracoviæ ab Aprilis 13$^{ii}$,
ad Iulii 13$^{ii}$, (diversis
temporibus) Receptæ:
ex mera Dei nostri
Misericordia:
Cui Soli,
omnis
Laus, honor, et Gloria;
Amen.
△

Liber .18.$^{us}$

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*(from British Library MS. Sloane 3191)*

## 1

I rayng over you sayeth the God of Iustice in powre exalted
**Ol sonf vorſg, gohó Iad balt lanſh**
above the firmaments of wrath: in whose hands the Sonne is as
**calz vonpho, Sobra z-ol ror i ta**
a sword, and the Mone as a throwgh thrusting fire which measureth
**Nazpsad Graa ta Malprg Ds hoḻq**
your garments in the mydst of my vestures, and trussed you to gither
**Qäa nothóa Zimz od commah**
as the palms of my hands Whose Seats I garnished
**ta nobloh Zien: Soba thil gnonp**
with the fire of gathering, and bewtified your garments wth admiration.
**prge aldi Ds vrbs óbŏleh grſam:**
To whome I made a law to govern the holy ones and delivered you
**Caſárm ohoréla cabá pir Ds zonrensg**
a rod with the ark of knowledg Moreover you lifted up your voyces
**cab erm Iadnah: P̲í̲l̲a̲h̲ farzm** obedience and faith to him that liveth and triumpheth
and sware
ụ vide in 30 aliis aëreis **Zṇrza adná gono Iáđpil Ds**
whose beginning is not, nor ende
**hom tóh Soba Ipam lu**
can not be which shyneth as a flame in the myddst
**Ipămis Ds lóhŏlo vep zomd,**
of your pallace and rayngneth amongst you as the ballance
**Poamal od bogpa aäi ta piap**
of righteousnes, and truth: Move therfore,
**piamo̲l̲ od v$\overset{a}{ọ}$oan ZACARe c̲a̲**
and shew yor selves: open the Mysteries of your Creation:
**od ZAMRAN odo ciclé Qäá**
Be frendely unto me: for I am the servant of the same yor God:
**zorge, lap zirdo Noco MAD**
the true worshipper of the Highest.
**Hoath Iaïda.**

## 2

Can the wings of the windes understand yoʳ voyces of wunder
Adgt ṽpăah zongom faáip sald
ô you the second of the first, whome the burning flames have framed
viiv L Sobam Iálprg Izăzaz
within the depth of my Iaws whome I have prepared as Cupps
piádph Caſárma abramg ta talho
for a wedding, or as the flowers in their beawty
paráclēda Q ta lorslq turbs
for the Chamber of righteousnes stronger are your fete
oǒge Baltoh Giui chis luſd
then the barren stone: And mightier are your voices then the manifold windes
orri Od micalp chís bia ózǒngon
For, you are become a buylding such as is not but in the mynde
Lap noán trof cors tage, oq manin
of the all powerfull. Arrise sayeth the First Move therfore
Iaídon Torzú góhel ZACAR ca
unto his Servants Shew your selves in powre: And
Cnógod, ZAMRAN micalzo od
make me a strong Seething: for I am of him that liveth for ever.
ozazm vrelp Lap zir Ioïad.

---

## 3

Behold sayeth your God, I am a Circle on whose hands
Micma gohó Piad zir Cómſelh azíen
stand 12 Kingdoms Six are the seats
biab Os Lóndoh Norz chis óthil
of living breath: the rest are as sharp sickles: or the horns
Gigĭpah vndl chis tá pŭim Q mospleh
of death wherein the Creatures of yᵉ earth are to are not
teloch Quiin toltorg chis í chis ge
except myne own hand which slepe and shall ryse:
m ozíen dst brgda od torzul
In the first I made you stuards: and placed you in seats 12
íli E ól balzarg, od áăla Thiln os
of government giving unto every one of you powre
ne tă ab, dluga vomſarg lonſa
successively over ·456· the true ages of tyme
capmiáli vors cla homil cocasb
to the intent that from yᵉ highest vessells and the corners of
fafen izízop od miínǒag de
your governments, you might work my powre: powring downe
gne táab vaun nanáĕel panpir
the fires of life, and encrease, continually on the earth Thus you are become the skirts
Malpirgi caóſg Pild noan vnalah
of Iustice and Truth. In the Name of the same your God
balt od voóan doóĭap MAD
Lift up I say your selves. Behold his mercies
Gohólor gohús amiran Micma, Iehúsoz
florish and Name is become mighty
cacácom od doóăin noar micáolz
amongst us In whome we say Move,
aaíom Caſármg gohía ŹĂCAR zód ă car
Descend and apply your selves unto us as unto
ṽnĭg lag od Ímuămar pugo
the partakers of the secret wisdome of your Creation.
plapli anánăel Qáan.

## 4

I have set my fete in the sowth, and have loked abowt me: Saying, are not
Othil lasdi bábăge od dorpha Gohól G chis ge
the Thunders of encrease numbred 33, which raigne in the second Angle?
auáuăgo cormp pd dsonf vi v di v
Under whome I have placed :9639: Whome None hath yet numbred,
Caſármi óăli Mapm Sobam ag cormpó
but one in whome the second beginning of things are and wax strong
crp'l caſarmg croódzi chis od úgeG
which allso successively are the number of time: and their powres
dst capimáli chis capimăon od lonſhin
are as the first :456: Arrise you Sonns of pleasure, and
chis ta lo Cla Torgú Norquaſáhi od
viset the earth: for I am the lord yo$^{r}$ God which is, and Liveth.
Fcaóſga Bagle zirenáiad Dsi od Apĭla
In the name of the Creätor Move, and shew your selves
Doóăip Qáal ZACÁR od ZAMRAN
as pleasant deliverers That you may praise him amongst the Sonnes of men.
Obeliſong restél aáf Normŏlap.

---

are garnished ——————— | Δ here doth
with continuall burning lamps | a word
69636 | want.

Δ. hubar, is a burning lamp.

## 5

The mighty have in y$^{e}$ 3$^{th}$ in y$^{e}$ looking
sownds entred Angle and are become as olives olive mownt w$^{th}$ gladnes
Sapáh zímĭi duiv od noas taquanis adroch dorphal
in the brightnes as contynuall
uppon the earth and dwelling of the hevens Cumforters unto whome I fastened
caósg od faonts peripsol tablior caſarm amipzi
pillers of gladnes :19: and gave them vessels to water the earth w$^{th}$ her creatures
nazarth af od dlugar zizop zlida caósgi toltórgi
and they are the brothers of the first and second and the beginning of their own seats
od zchis eſiasch L ta viu od iáod thild
which :69636: whose numbers are as the first the endes
ds hubar Peóal Soba cormfa chis ta la vls
and y$^{e}$ contents of tyme Therfore Come you and obey yo$^{r}$ creation viset us in peace
od Qcócaſb ca niis od Darbs Qáas Fethárzi
and cumfort Conclude us as receivers of yo$^{r}$ mysteries: for why? Our Lord and M$^{r}$
od bliór a iaial ednas cicles Bágle Geiad
is all One.
iL.

## 6

The spirits of ye 4th Angle are Nine, Mighty in the firmament of Waters: Whome
Gah sdíu chis em micálzo pilzin sobam
the first hath planted a torment to the Wicked and a garland to the righteous
El harg mir babálon od obloc samvelg
giving unto them fyrie darts to vanne the earth and :7699:
dlugar malprg arcaóſgi od Acám
continuall Workmen: whose courses viset with cumfort the earth
canal so bólzar tbliård caoſgi
f-bliard
and are in government and contynuance as the second
od chif ané tab od miam ta vi ú
and the third. Wherfore harken unto my voyce I have talked of you
od d Darſar Solpeth bien Brita
and I move you in powre and presence whose works shalbe
od zácam ǵmicálzo sob háath trían
a song of honor and the praise of your God in your Creation.
luiáhe odecrín MAD Qaaon.

## 7

The East is a howse of virgins singing prayses amongst
Raas ísălman paradizod oecrĭmi aaó
the flames of first glory wherein the lord hath opened his mowth: and they are become
ialpírgah quiin enáy butmon od inóas
:28: Living dwellings in whome the strength of man reioyseth
ni paradíal caſarmg vgéar chirlan
wth ornaments
and they are apparailed of brightnes such as work wunders
od zonac Luciftían cors ta vaúlzirn
on all creatures Whose Kingdomes and continuance are as the Third and fowrth
nuam
tolhámi Soba londóh od miam chis tad odĕs
strong towers and places of cumfort The seats of Mercy and continuance
vmádĕa od pibliar Othílrit od miam
ô you Servants of Mercy, Move, Appeare, sing prayses
Cnoquol Rit ZACAR, ZAMRAN oecrimi
unto the Creator: And be mighty amongst us For
zod
Qádah od omicaolz aaĭom Bagle
to this remembrance is given powre and our strength
papnor idlúgam lonſhi od vmplif
waxeth strong in our Cumforter.
vgĕgi Bigliad.

## 8

The Midday the first   is as   the third heaven   made   of Hiacynct Pillers
Baz mĕlo   i ta   pi rípson   oln   Na zăvábh

:26:   in whome   The Elders   are   become strong   wch I have prepared
g
ox   caſarmg   vrán   chis   vgeg   dsa bramg

for my own righteousnes   sayeth the Lord:   Whose long contynuance   shall be   Δ forte soba
bal tŏha   gohó ĭad   Solá mian   trian

as bucklers   to the stowping Dragon   and   like unto the harvest
ta lól cis   A ba í uŏ nin   od   a zi ágĭer

of a wyddow.   How many ar there   which remayn   in the glorie   Δ forte busd
rior   Irgil chís da   ds pá ă ox   bufd

of the earth   which are   and shall not see   death   untyll
curg
caóſgo   ds chis   odí pŭran   télŏah   ca crg

this howse   fall   and   the Dragon   Synck
o ísălman   loncho   od   Vouína   car baf

Come away,   for   the Thunders   have spoken:   Come away,
Niíſo   Bagle   a uá uă go   gohón   Niíſo

for   the Crownes   of the Temple,   and   the coat
bagle   mómăo   siáĭon   od   máb za

of him that is, was, and shalbe crowned,   are divided   Come,
Iad oi ás mŏmar   poilp   Niis

Appeare   to the terror   of the earth   and
ZAMRAN   ciáŏfi   caóſgo   od

to our cumfort   and   of such   as   are prepared.
bli ors   od   corſi   ta   abră mig.

## 9

A mighty   garde   of fire   wth two edged swords   flaming
y
Mi cá ŏli   branſg   prgel   napta   ial por

(which have   viols   :8:   of wrath   for two tymes   and
ds brin   efáfăfe   P   vonpho   o l á ni   od

a half:   Whose   wings,   are   of wormwood,   and
obza   Sob ca   ú pă ah   chis   tatan   od

of the marrow   of salt,)   have setled   their feete   in the west.
tra nan   balÿe   a lár   luſ da   so bóln

and   are measured   with their Ministers   :9996:
od   chís hŏl q   C no quó di   cial

These   gather up   the moss   of the earth   as
v nál   aldon   mom   caóſgo   ta

the rich man   doth   his threasor:   Cursed   ar they
las óllor   gnay   limlal   Amma   chiis

whose   iniquities   they are   in their eyes   are   milstones
ka   zod
Sob ca   ma drid   z chis,   o ö á nŏ an   chis   a uí ny

greater   then the earth   And   from their mowthes   runne
dril pi   caóſgin,   od   but mŏ ni   parm

seas   of blud:   Their heds   are covered
zod
zum vi   c níla   Dazis   e thám z

with Diamond:   and   uppon   their heds   are   marble
kil
a chíl da o   od   mirc   ozól   chis   pi di á i

sleves.   Happie is he,   on whome   they frown not.
collal,   Vl cí nin   a sóbam   v cim

For why?   The God of righteousnes,   reioyseth   in them.
Bagle   Iad báltoh   chirlan   par

Come away   and   not   your viols   For
Niíſo   od   ip   o fá făfe   Bagle

the tyme   is such as   requireth   cumfort.
ka
a có caſb   i córſ ca   v nig   blior.

## 10

The Thunders of Iudgment and wrath are numbred and
Coráxo chis cormp od
are haborowed in the North in the likenes of an oke whose
blans Lucal aziăzor paeb Soba
branches are Nests :22: of lamentation and
lilŏnon chis virq op eŏphan od
weaping layd up for the earth which burn
raclir maăſi bagle caoſgi ds $\overset{y}{\text{i}}$alpon
night and day: and vomit out the heds of scorpions
doſig od baſgim od oxex dazís siătris
and live sulphur myngled with poyson. These be
od salbrox cynxir fabŏan Vnál chis
The Thunders that :5678: tymes [in y$^e$ 24th part]
$\overset{k}{\text{C}}$onst ds dăox cocas$\overset{dg}{\text{g}}$ ol
of a moment rore† :24:
oánĭo yor vóhim ol

† with a hundred mighty erthquakes and a Thowsand tymes as many

tymes
gizyax od eórs cocasg
as many surges which rest not neyther
plosi molui ds pagĕip larag
know any tyme
∴ om droln matorb cocaſb
here. One rock bringeth furth 1000
emna Lpátralx yolci |math|
even as the hart of man doth his thowghts
nomig monons olŏra gnay angĕlard
Wo wo wo wo wo wo
Ohĭo ohĭo ohĭo ohĭo ohĭo ohĭo
yea wo be to the earth For her iniquities
noib Ohĭo Caóſgon Bagle madrid
is was, and shalbe great. Come awaye
i ziróp chiſo drilpa. Niiſo
but not your noyses.
crip ip nidăli.

## 11

The mighty Seat groaned and they were :5: thunders
Oxíaÿal holdo od zirom O coráxo
which flew into the East and the Egle spake
ds zildar raăſy od vabzir camlĭax
and cryed w$^{th}$ a lowde voyce Come awaye the howse
od bahál Niiſo ✠ salman
of death of whome
telóch Caſárman
it is measured and it is as they are whose
holq od ti ta zchis soba
number is :31: Come away For I prepare (or. have prepared)
cormf iga Niiſa Bagle abramg
for you Move, therfore and shew your selves
Non$\overset{s}{\text{c}}$p *ZACARe ca od ZAMRAN
open the Mysteries of your Creation Be frendely unto me for I am
odo cicle Qäá zorge lap zirdo
the servant of y$^e$ same yo$^r$ God the true worshipper of the Highest.
Noco Mad Hoath Iaïda.

✠ here lacketh ✠
and they gathered them selves to gither, and became

* ex prima

## 12

O you that rayng in the Sowth and are :28:
Nonci dſonf Babage od chis ob
the lanterns of sorrow bynde up yo$^{r}$ girdles and viset us
hubăio tibibp allar atrăah od ef
Bring down your trayn :3663: that the Lord
drix fafen Mian ar Enay
may be magnified Whose name amongst you is Wrath
ovof Soba doóăin aăi iVONPH
Move, I say, and shew yo$^{r}$ selves open y$^{e}$ mysteries of yo$^{r}$ Creation
ZACAR gohus od ZAMRAN, odo cicle Qäá,
befrendely unto me for I am the servant of the same yo$^{r}$ God The true worshipper of the Highest.
zorge, lap zirdo Noco MAD, Hoath Iaída.

---

## 13

Ô you swords of the Sowth which have :42: eyes
Napĕai Babăgen ds brin vx ooáŏna
to styr up the wrath of Synn making men
lring vonph doălim eŏlis ollog
drunken which are empty: Behold the promise
ors ba ds chis affa Micma isro
of God and his powre which is called
MAD od lonſhitox ds ivmd
amongst you A bitter sting Move and shew your selves
aái GROSB: ZACAR od ZAMRAN
Open the mysteryes of y$^{or}$ Creation Be frendely unto me: for I am the servant
odo cicle Qäa, zorge, lap zirdo Noco
of y$^{e}$ same yo$^{r}$ God the true worshipper of the Highest.
MAD, Hoath Iaída.

## 14

Ô you Sonns of fury the dowghters of the Iust which sit
Norómi $\overset{ghi}{\text{bagie}}$ paſbs oĭad ds trint
uppon :24: seats vexing all creatures of the earth with age
mirc $\overset{ob}{\text{ol}}$ thil dods tolham caósgo Homin
which have under you :1636: Behold the voyce of God
$^{n}_{u}$I —— ds brin oroch Quar Micma bial oĭad
the promys of him which is called amongst you Furye, or Extreme Iustice
aiſro tox dſivm aái Baltim
Move and shew yo^r^ selves open the mysteries of yo^r^ Creation
ZACAR od ZAMRAN odo cicle Qäa,
Be frendely of the same the true
unto me for I am the servant your God worshipper of the Highest.
zorge, lap zirdo Noco MAD, hoath Iaída.

---

## 15

O thow the governor of the first flame under whose wyngs are
Ils tabăan liálprt caſarman vpaăhi chis
:6739: which weave the earth w^th^ drynes which knowest
$\overset{dg}{\text{darg}}$ dsoădo caóſgi orſcor ds ŏmax
the great name Righteousnes and the seale of Honor
$\overset{s}{\text{monaſci}}$ Baéŏuib od emétgis $\overset{y}{\text{iaiădix}}$
Move and shew yo^r^ selves open the mysteries of yo^r^ Creation
ZACAR od ZAMRAN odo cicle Qäa
Be frendely of the same the true
unto me for I am the servant your God worshipper of the Highest.
zorge, lap zirdo Noco MAD, hoath Iaída.

## 16

Ô thow Second flame the howse of Iustice which hast thy begynning
Ils viuiălprt salman balt ds acroódzi
in glory: and shalt cumfort the iust: which walkest
buſd od bliŏrax balit dsin si
on the earth with feete :8763: that understand and
caoſg$^{dg}$ luſdan Ĕmod dsom od
in the God of Stretch furth and conquere
separate creatures: great art thow
tli ob drilpa $\overset{i}{\text{geh}}$ $\overset{\text{yils}}{\text{yls}}$ Madzilodarp:
Move and shew yo$^{r}$ selves open the mysteries of yo$^{r}$ Creation
ZACAR od ZAMRAN, odo cicle Qäa
Be frendely unto me for I am the servant of the same your God the true worshipper of the Highest.
zorge, lap zirdo Noco MAD, hoath Iaída.

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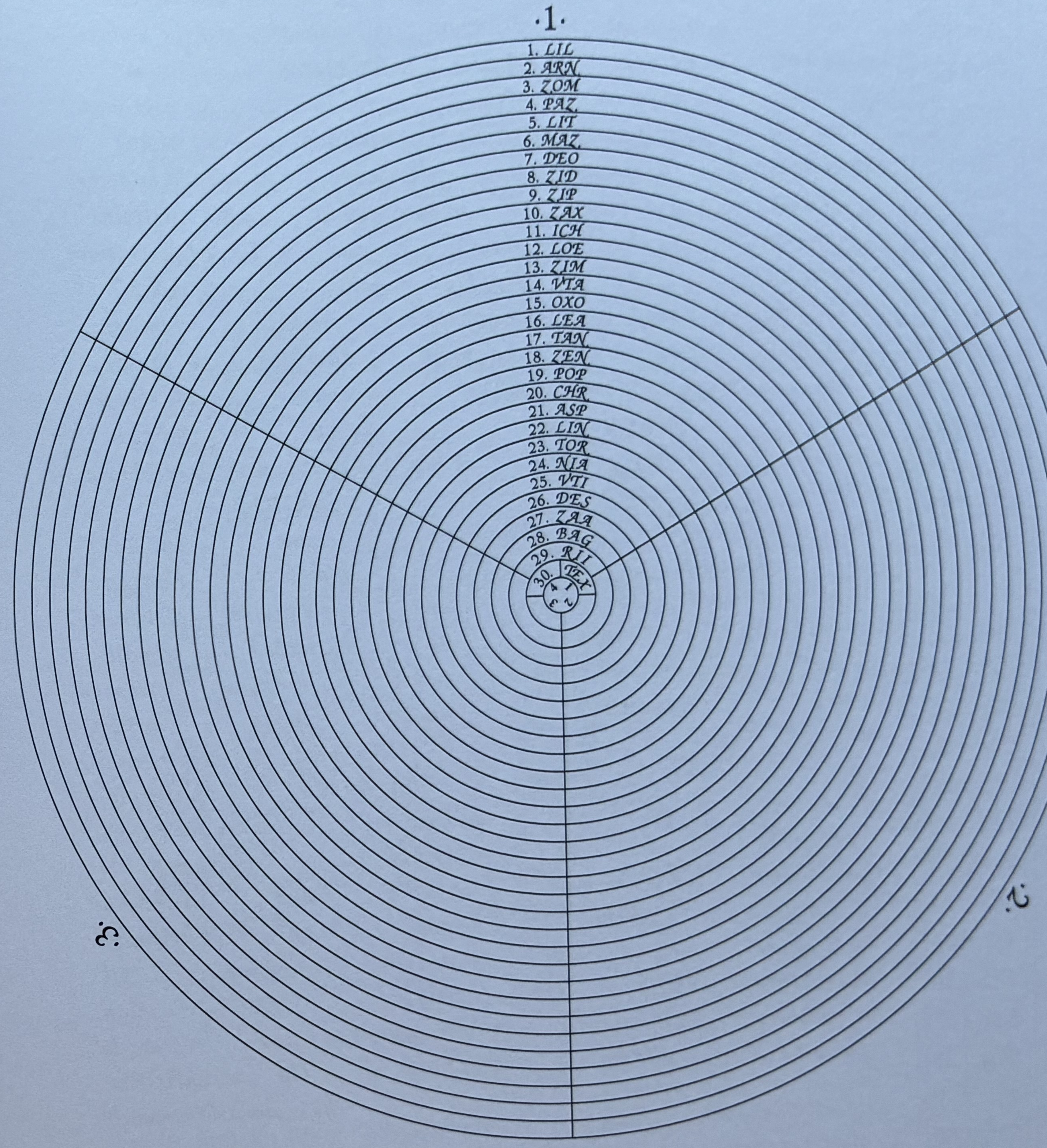
## 17

Ô thow Third flame whose wyngs are thorns
Ils dialprt soba vpăah chis nanba
to styr up vexation: and hast :7336: lamps living
aliter Taxs zixlay dodſih od brint Faxs hubăro
going before the whose God is Wrath in Angre
tastax ylſi, sobaíad Ivónpŏvnph
Gyrd up thy loynes and harken Move and
Aldon daxil od toátar: ZACAR od
shew yo$^{r}$ selves Open the mysteries of yo$^{r}$ Creation Be frendely unto me
ZAMRAN, odo cicle Qäá zorge,
for I am the servant of the same your God the true worshipper of the Highest.
lap zirdo Noco MAD, hoath Iaída.

# 18

and burning flame of cumfort
O thow mighty light Bliors
ialprg
Ils Micaólz olpirt of the erth
which openest the glory of God to the center
caósgo
ds odo Busdir oĭad ouŏars
their abiding
In whome the secrets of truth :6332: have
cafăfam
erán brints
Caſarmg laiad
Kingdome IOYE and
which is called in thy
ds ivmd aǵlo adóhi MOZ od
not to be measured Be thow a wyndow of cumfort unto me
comóbliort pambt
maóffas Bolp
Move and shew yo^r selves open the mysteries
ZACAR od ZAMRAN, odo cicle
Be frendely of the same
of yo^r Creation unto me for I am the servant your God
Qäa zorge, lap zirdo Noco MAD,
the true
worshipper of the Highest.
hoath Iaída.


·1·
1. LIL
2. ARN
3. ZOM
4. PAZ
5. LIT
6. MAZ
7. DEO
8. ZID
9. ZIP
10. ZAX
11. ICH
12. LOE
13. ZIM
14. VTA
15. OXO
16. LEA
17. TAN
18. ZEN
19. POP
20. CHR
21. ASP
22. LIN
23. TOR
24. NIA
25. VTI
26. DES
27. ZAA
28. BAG
29. RII
30. TEX
1
2
3
4
·2·
·3·

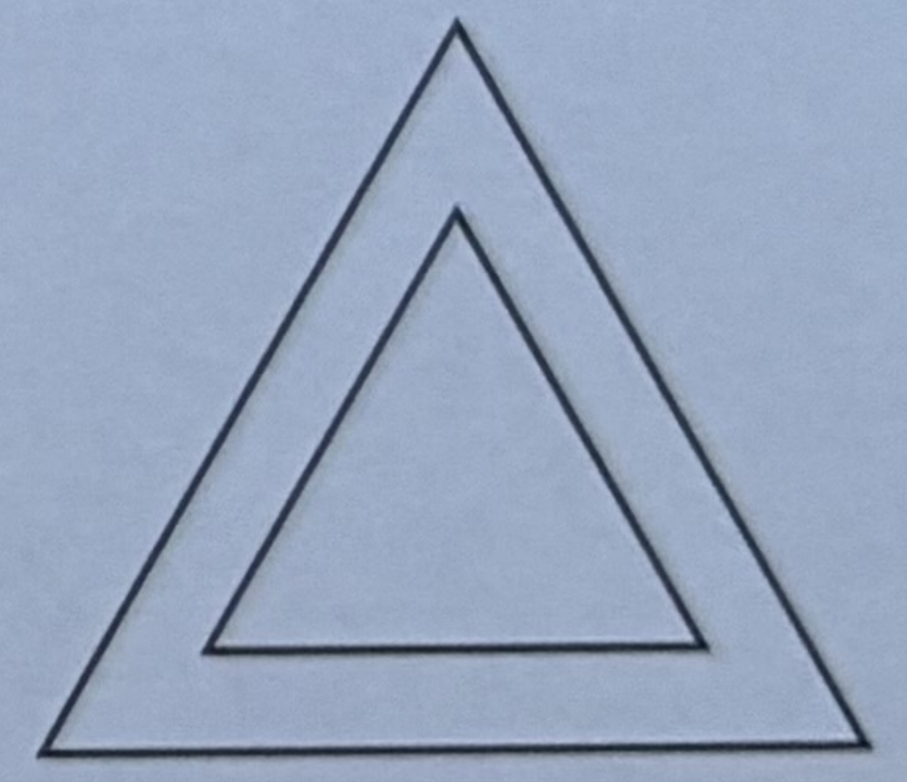
| | |
|---|---|
| Lil | 1 |
| Arn | 2 |
| Zom | 3 |
| Paz | 4 |
| Lit | 5 |
| Maz | 6 |
| Deo | 7 |
| Zid | 8 |
| Zip | 9 |
| Zax | 10 |
| Ich | 11 |
| Loe | 12 |
| Zim | 13 |
| Vta | 14 |
| Oxo | 15 |
| Lea | 16 |
| Tan | 17 |
| Zen | 18 |
| Pop | 19 |
| Chr | 20 |
| Asp | 21 |
| Lin | 22 |
| Tor | 23 |
| Nia | 24 |
| Vti | 25 |
| Des | 26 |
| Zaa | 27 |
| Bag | 28 |
| Rii | 29 |
| Tex | 30 |

O you hevens    which dwell    in the first Ayre,    are Mighty
Madrĭax    ds praf    LIL    chis Micáolz
in the partes    of the Erth,    and execute    the Iudgment    of the highest:
saánir    caóſgo    od fiſis    balzizras    $\overset{y}{\text{I}}$aída
to you    it is sayd,    Beholde    the face    of your God,
non$\overset{s}{\text{c}}$a    gohúlim    Micma    adoían    MAD
the begynning    of cumfort:    whose eyes    are the brightnes
Iáod    bliorb    s$\overset{o}{\text{a}}$ba ooáŏna    chis lucíftĭas
of the hevens:    which    provided    you    for the government
peripsol    ds    abraáſsa    non$\overset{s}{\text{c}}$f    netáăib
of the Erth,    and    her    unspeakable    varietie:    furnishing
caóſgi    od    tilb    adphaht    dámploz    toóat
you,    $w^{th}$ a powre understanding,    to dispose    all things
non$\overset{s}{\text{c}}$f    gmicálzŏma    lrásd    tófglo
according    to the providence    of him that sitteth on the holy Throne
marb    yárry    IDOIGO
and    rose up    in the begynning,    saying,    The Earth
od    torzulp    $\overset{y}{\text{i}}$aódaf    gohól    Caóſga
let her be governed    by her parts    and    let there be    Division
tabaord    saánir    od    christéos    yrpóil
in her,    that the glory of hir    may be    allwayes    drunken
tióbl    Busdirtilb    noaln    paid    orſba
and    vexed    in it self:    Her course,    let it ronne
od    $\overset{\text{dodrumni}}{\text{dodrmni}}$    zylna    Elzáptilb    parmgi
$w^{th}$ the hevens:    and    as    an handmayd    let her serve them:
peripſax    od    ta    Qurlst    booapiS
One season    let it confownd    an other:    And    let there be
Lnibm    oúcho    symp,    od    Christéos
no Creature    uppon,    or    within her,    the same:    All
Agtoltorn    mir$\overset{k}{\text{c}}$    Q    tióbl    Lel,    Ton
her members    let them differ    in their qualities:    And    let there be
paombd    dilzmo    aspían,    Od    christĕos
no one Creature    æquall    $w^{th}$ an other:    The reasonable Creatures of the Erth: × Men
AgLtortorn    par$\overset{\text{ak}}{\text{ach}}$    asýmp,    Cordziz
let them vex    and    weede out    one an other:    And
dodpal    od    fifalz    Lsmnad,    Od
the dwelling places    let them forget    their names:    The work of man,
far$\overset{\text{dg}}{\text{g}}$t    bams    omaóas,    Conísbra
and    his pomp,    let them be defaced:    His buyldings
od    auăuox    tonu$\overset{\text{dg}}{\text{g}}$,    Orscátbl

let them become    caves    for the beasts of the feeld:    Confownd
noăſmi    tabgés,    Leuithmong,    vn$\overset{\text{ki}}{\text{chi}}$
her understanding    with darknes:    For why?    It repenteth me
omptilb    ors.    Bagle    Moóŏah
I made Man.    One while    let her be known,    and an other while
olcórdziz.    Lcapímăo    ixomáxip    od    cacócaſb
a stranger:    Bycause    she is    the bed    of an Harlot,
goſăa.    Baglen    pii    tiánta    abábălond
and the dwelling place    of him that is faln:    O you hevens,    arrise,
od faórgt$^{dg}$    tel$\overset{\text{tch}}{\text{óc}}$vovim.    Mádr$\overset{y}{\text{ĭ}}$iax,    torzu
the lower hevens    under neath you,    let them serve you:    Govern
oádriax    oró$\overset{\text{ka}}{\text{cha}}$    abóăpri.    Tabáŏri
those    that govern:    Cast down    such as    fall:
priáz    artabas.    Adŕpan    corsta    dobix.
Bring furth    with those    that encrease:    And destroy    the rotten:
Yolcam    priázi    arcoazior.    Od quaſb    qting.$^{dg}$
No place    let it remayne    in one number:    Ad    and    Diminish.
Ripír    paaoxt    sagá$\overset{k}{\text{c}}$or.    Vml    od    $\overset{\text{purd}}{\text{prd}}$zar
untill    the stars    be numbred:    ARRISE.    MOVE.
ca$\overset{\text{curg}}{\text{crg}}$    Aoivéăe    cormpt.    TORZV    ZACAR
and APPERE    before    the Covenant    of his mowth,    which
od ZAMRAN    aspt    sibsi    butmŏna    ds
☞ he hath sworne    unto us,    in his Iustice:    OPEN    the Mysteries
Surzas    tia    baltan:    Odo    cicle
of your Creation:    And    Make us    partakers    of undefyled knowledg.
Qáa:    od    Ozazma    plapli    Iadnămad.

# Liber Scientiæ, Auxilii et Victoriæ Terreſtris

A°. 1585
Maii 2°
ſtylo novo
Cracoviæ
in Polonia
per



Collectus ex præmiſsis,
in Lib°. 10°. & aliis.

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*(from British Library MS. Sloane 3191)*

Quando dividebat Altissimus Gentes Quando separabat filios ADAM, constituit terminos populorum, iuxta numerū filiorū Israel.
Moyses, in Cantico. Deuter. 32:

Et habebat murum magnum, et altum, habentem portas Duodecim: et in portis, ANGELOS Duodecim, et Nomina inscripta, quæ sunt Nomina Duodecim Tribuum filiorū Israel.
Apocalypseos. Cap. 21.

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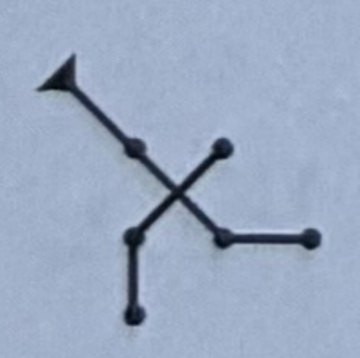
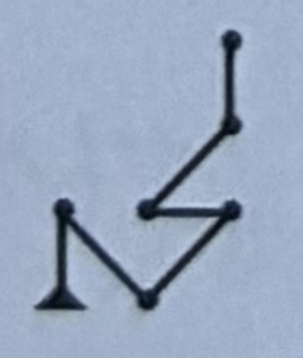
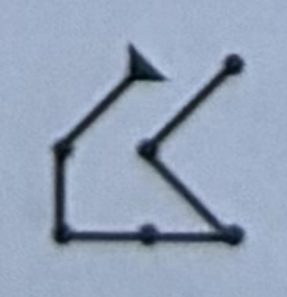
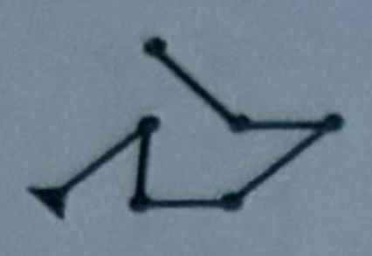
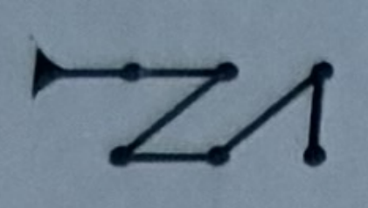
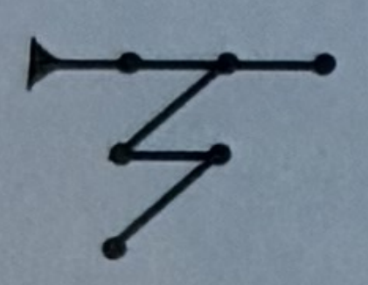
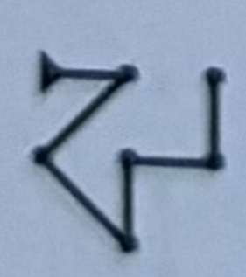
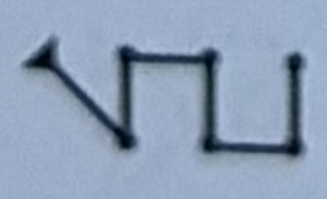
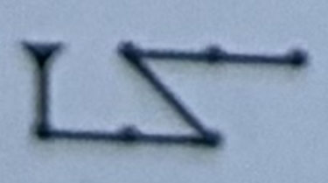
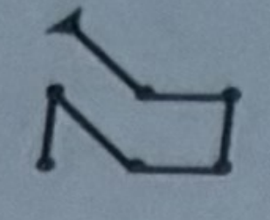
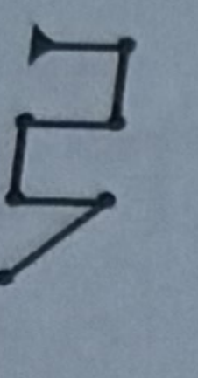
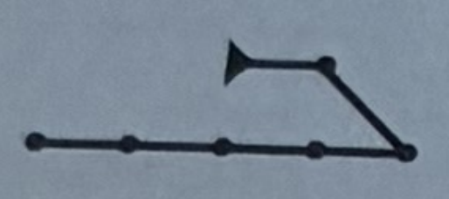
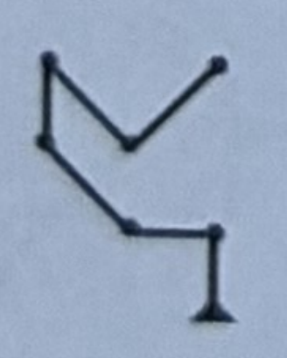
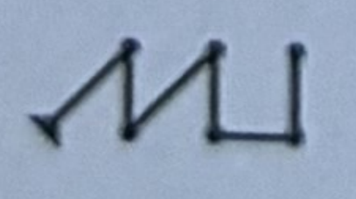
## Liber Scientiæ, Auxilii, & Victoriæ Terrestris ⁂

| Nonaginta et unius partium, Series Continua | 91 Partium Terræ Nomina ab Hominibus imposita | 91 Partium Terræ Nomina Divinitus imposita | 91 Divinæ Impositionis Characteres Symmetrici | 30 Bonorū Principum Aereorū Ordines Sphærici | Bonorū Ministrorū uniuscuiusq̨ Ordinis Numerus Tripartitus | Bonorū Ministrorū, in singulis Ordinibus Tripartitorū, Numeri Totales | 12 Angeli Reges, ipsis 30 Ordinibus prædominantes. qui 12 etiam Tribuū Præsides sunt | 12 Tribus Populi Israelitici, in Dispersione | 4 Plagæ Mundi, Tribubus Dispersis assignatæ |
|---|---|---|---|---|---|---|---|---|---|
| 1 | Ægyptus | Occŏdon |  | Ordo ·1·$^{us}$ LIL | ·1· 7209 | 14931 | ·9· ZARZILG | Nephthalim | Orien. dextr. |
| 2 | Syria | Pascomb |  | | ·2· 2360 | | ·11· ZÍNGGEN | Zabulon | Occid. dextr. |
| 3 | Mesopotamia | Valgars |  | | ·3· 5362 | | ·7· ALPÝDVS | Isacaraáh | Occid. Sinistr. |

| Nonaginta et unius partium, Series Continua | Partium Terræ Nomina ab Homnibus imposita | Partium Terræ Nomina Divinitus imposita | Divinæ Impositionis Characteres Symmetrici | Bonorũ Principũ Aereorũ Ordines Sphærici | Bonorũ Ministrorũ uniuscuiusq̨ Ordinis Numerus Tripartitus | Bonorũ Ministrorũ, in Ordinibus Tripartitorũ, Numeri Totales | Angeli Reges, Ordinũ Angelicorũ Aeroru, et etiam Tribuũ Israelitiarũ Præsides | Tribus Populi Israelitici in Dipersione | Plagæ Mundi, Tribubus Dispersis assignatæ |
|---|---|---|---|---|---|---|---|---|---|
| 4 | Cappadocia | Doăgnis |  | Ordo<br>·2.$^{us}$<br>**Arn** | ·1·<br>3636 | 15960 | ·4·<br>Zarnáah | Manasse | Aquilonaris |
| 5 | Tuscia | Pacásna |  |  | ·2·<br>2362 |  | ·2·<br>Zíracah | Ruben | Australis |
| 6 | Parua Asia | Dialĭũa |  |  | ·3·<br>8962 |  | ·2·<br>Zíracah | Ruben | Australis |

| Nonaginta et unius partiũ, Series Continua | Partium Terræ Nomina ab Hominibus imposita | Partiũ Terræ Nomina Divinitus imposita | Divinæ Impositionis Characteres Symmetrici | Bonorũ Principũ Aereorũ Ordines Sphærici | Bonorũ Ministrorũ uniuscuiusq̨ Ordinis Numerus Tripartitus | Bonorũ Ministrorũ, in Ordinibus Tripartitorũ, Numeri Totales | Angeli Boni, Aereorũ, Ordinum, et 12 Tribuum Præsides | Tribus Populi Israelitici in Dispersione | Plagæ Mundi, Tribubus Dispersis assignatæ |
|---|---|---|---|---|---|---|---|---|---|
| 7 | Hyrcania | Samăpha |  | Ordo<br>·3.$^{us}$<br>**Zom** | ·1·<br>4400 | 17296 | ·9·<br>Zarzilg | Nephthalim | Orien. dextr. |
| 8 | Thracia | Viróchiol |  |  | ·2·<br>3660 |  | ·7·<br>Alpv́dvs | Isacaraáh | Occ. Sinistr. |
| 9 | Gosmam | Andíspi |  |  | ·3·<br>9236 |  | ·10·<br>Lavávoth | Gad | Austr. dextr. |

| Nonaginta et unius partiũ, Series Continua | Partiũ Terræ Nomina, ab Hominibus imposita | Partiũ Terræ Nomina Divinitus imposita | Diuinæ Impositionis Characteres Symmetrici | Bonorũ Principũ Aereorũ Ordines Sphærici | Bonorũ Ministrorũ uniuscuiusq̨ Ordinis Numerus Tripartitus | Bonorũ Ministrorũ, in Ordinibus Tripartitorũ, Numeri Totales | Angeli Boni, Aereorũ, Ordinũ, et 12 Tribuum Præsides | Tribus Populi Israelitici in dispersione | Plagæ Mundi, Tribubus dispersis assignatæ |
|---|---|---|---|---|---|---|---|---|---|
| 10 | Th̲eb̲a̲ĭ̲d̲i | Thotanf<br>p |  | Ordo<br>·4·$^{us}$<br>**PAZ** | ·1·<br>2360 | 11660 | ·10·<br>LAVAVOTH | Gad | Austr. dex. |
| 11 | Parsădal | Axzíarg |  | | ·2·<br>3000 | | ·10·<br>LAVAVOTH | Gad | Austr. dex. |
| 12 | India | Pothnir |  | | ·3·<br>6300 | | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{q}$lon. dex. |

| Nonaginta et unius partiũ, Series Continua | Partiũ Terræ Nomina, ab hominibus imposita | Partiũ Terræ Nomina, Divinitus imposita | Divinæ Impositionis Characteres Symmetrici | Bonorũ Principũ Aereorũ Ordines Sphærici | Bonorũ Ministrorũ uniuscuiusq̨ Ordinis Numerus Tripartitus | Bonorũ Ministrorũ, in Ordinibus Tripartitorũ, Numeri Totales | Angeli Boni, Aereorũ, Ordinum, et 12 Tribuum Præsides | Tribus Populi Israelitici, in Dispersione | Plagæ Mundi Tribubus dispersis assignatæ |
|---|---|---|---|---|---|---|---|---|---|
| 13 | Bactriane | Lazdixi | | Ordo<br>·5·$^{us}$<br>**LIT** | ·1·<br>8630 | 16738 | ·1·<br>ÓLPAGED | Dan | Orientalis |
| 14 | Cilicia | Nocamal |  | | ·2·<br>2306 | | ·7·<br>ALPÝDVS | Isacaraáh | Occi. sinistr. |
| 15 | Oxiăna | Tiárpax |  | | ·3·<br>5802 | | ·11·<br>ZÍNGGEN | Zabulon | Occi. dextr. |

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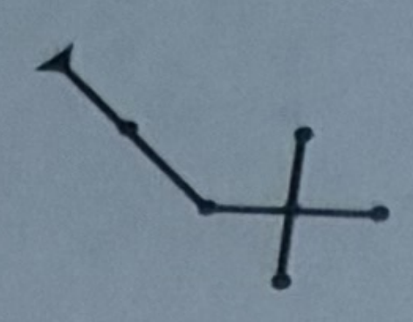
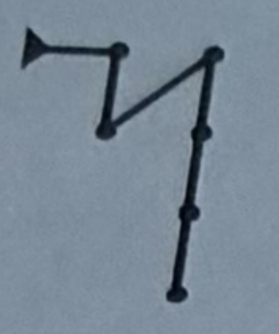
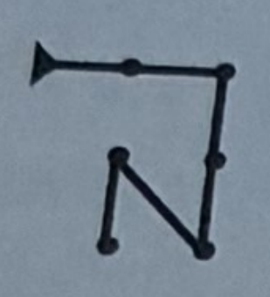
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | |
| 16 | Numidia | Saxtomp |  | Ordo<br>·6·$^{us}$<br>**MAZ** | ·1·<br>3620 | 20040 | ·5·<br>GEBÁBAL | Asseir | Ori. Sinistr. |
| 17 | Cyprus | Váuăamp |  | | ·2·<br>9200 | | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{q}$lon. dext. |
| 18 | Parthia | Zirzird |  | | ·3·<br>7220 | | ·5·<br>GEBÁBAL | Asseir | Orien. Sinist. |

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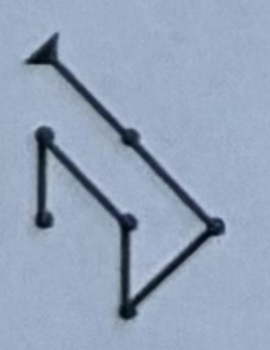
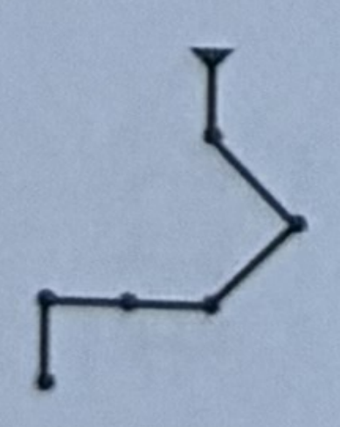
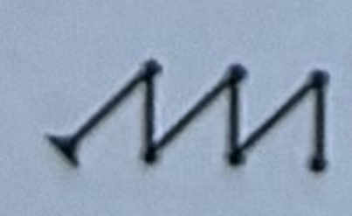
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | |
| 19 | Getulia | Obmăcas<br>p |  | Ordo<br>·7·$^{us}$<br>**DEO** | ·1·<br>6363 | 20389 | ·4·<br>ZARNÁAH | Manasse | Aquilonaris |
| 20 | Arabia | Genadol |  | | ·2·<br>7706 | | ·3·<br>HONÓNOL | Iehudah | Occidentalis |
| 21 | Phalagon | Aspíăon |  | | ·3·<br>6320 | | ·11·<br>ZINGGEN | Zabulon | Occi. dextr. |

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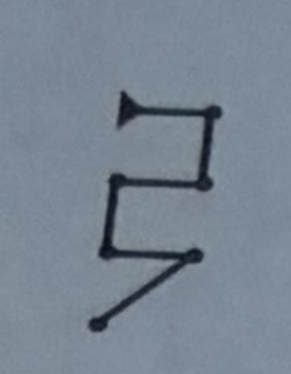
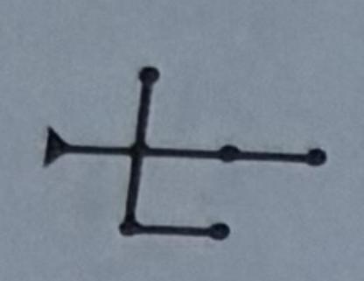
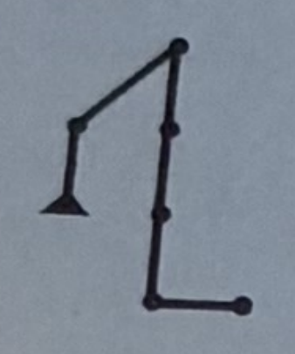
| | | | | | | | | | |
| 22 | Mantiăna | Zamfres |  | Ordo<br>·8.$^{us}$<br>**ZID** | ·1·<br>4362 | 13900 | ·5·<br>GEBÁBAL | Asseir | Orien. Sinis. |
| 23 | Soxia | Todnaon |  | | ·2·<br>7236 | | ·1·<br>ÓLPAGED | Dan | Orientalis |
| 24 | Gallia | Pristac |  | | ·3·<br>2302 | | ·9·<br>ZARZILG | Nephthalim | Orien. dext. |

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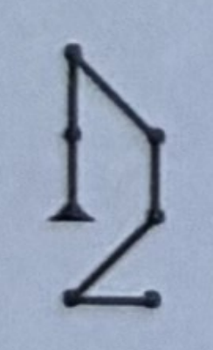
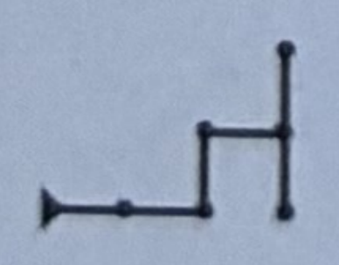
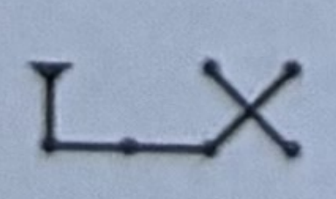
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | |
| 25 | Illyria | Oddiorg |  | Ordo<br>·9.$^{us}$<br>**ZIP** | ·1·<br>9996 | 17846 | ·3·<br>HONÓNOL | Iehudah | Occidentalis |
| 26 | Sogdiana | Cralpir |  | | ·2·<br>3620 | | ·10·<br>LAVÁVOTH | Gad | Austr. dextr. |
| 27 | Lydia | Doánzin |  | | ·3·<br>4230 | | ·9·<br>ZARZILG | Nephthalim | Orien. dextr. |

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| 28 | Caspis | LEXARPH | | Ordo<br>·10.<sup>us</sup><br>**ZAX** | ·1·<br>8880 | 11727 | ·11·<br>ZINGGEN | Zabulon | Occ. dextra. |
| 29 | Germania | COMANAN | | | ·2·<br>1230 | | ·7·<br>ALPV́DVS | Isacaraáh | Occi. Sinist. |
| 30 | Trenam | TABITOM | | | ·3·<br>1617 | | ·9·<br>ZARZILG | Nephthalim | Orien. dextra. |

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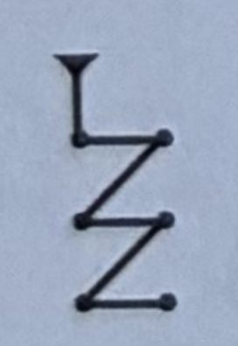
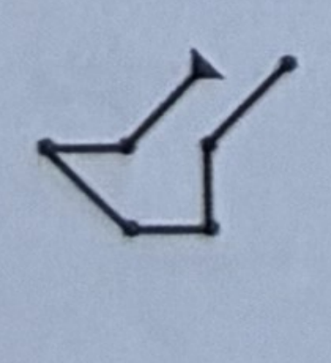
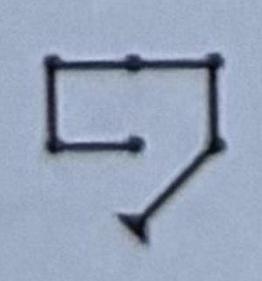
|---|---|---|---|---|---|---|---|---|---|
| 31 | Bithynia | Molpand |  | Ordo<br>·11.<sup>us</sup><br>**ICH** | ·1·<br>3472 | 15942 | ·10·<br>LAVÁVOTH | Gad | Austr. dextra. |
| 32 | Græcia | Vsnárda |  | | ·2·<br>7236 | | ·6·<br>ZVRCHOL | Simeon | Austr. Sinistra. |
| 33 | Licia | Ponŏdol |  | | ·3·<br>5234 | | ·3·<br>HONÓNOL | Iehudah | Occidentalis |

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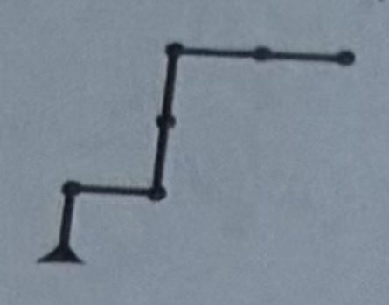
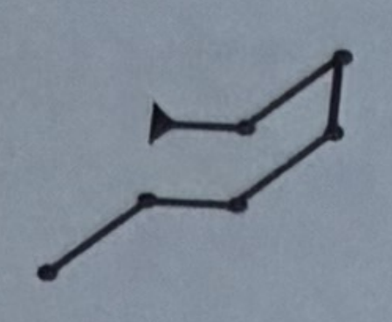
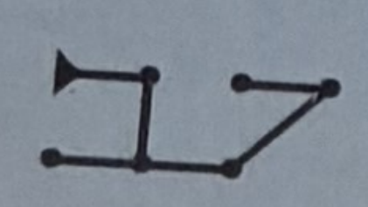
| 34 | Onígap | Tapamal |  | Ordo<br>·12.$^{us}$<br>**Loe** | ·1·<br>2658 | 13821 | ·6·<br>ZVRCHOL | Simeon | Austr. Sinis. |
| 35 | India maior | Gedȍons |  |  | ·2·<br>7772 |  | ·8·<br>CADAÁMP | Beniamin | Aq̇lon. Sinist. |
| 36 | Orchenii | Ambriol |  |  | ·3·<br>3391 |  | ·2·<br>ZÍRACAH | Ruben | Australis |

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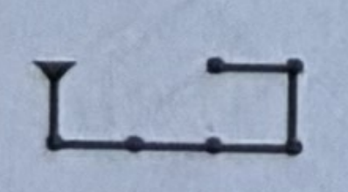
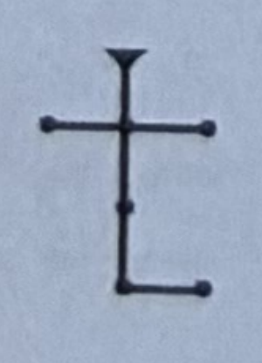
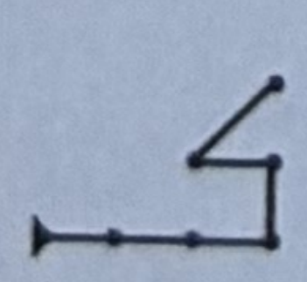
|---|---|---|---|---|---|---|---|---|---|
| 37 | Achaia | Gecáond |  | Ordo<br>·13.$^{us}$<br>**Zim** | ·1·<br>8111 | 15684 | ·10·<br>LAVÁVOTH | Gad | Austr. dext. |
| 38 | Armenia | Lapărin |  |  | ·2·<br>3360 |  | ·1·<br>ÓLPAGED | Dan | Orientalis |
| 39 | Cilicia<br>Nemrodiana | Docepax |  |  | ·3·<br>4213 |  | ·7·<br>ALPV́DVS | Isacaraáh | Occi. Sinist. |

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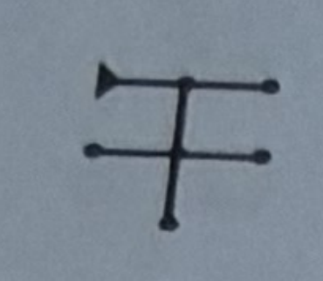
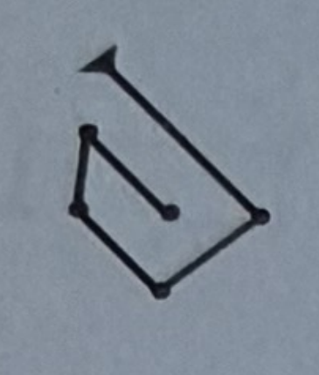
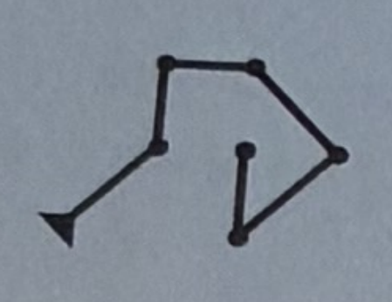
| 40 | Paphlagonia | Tedŏḁnd |  | Ordo<br>·14·$^{us}$<br>**VTA** | ·1·<br>2673 | 20139 | ·5·<br>GEBÁBAL | Asseir | Orien. Sinis. |
| 41 | Phasiana | Viuĭpos |  | | ·2·<br>9236 | | ·7·<br>ALPÝDVS | Isacaraáh | Occi. Sinist. |
| 42 | Chaldéï | Oóănamb |  | | ·3·<br>8230 | | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{q}$lon. dext. |

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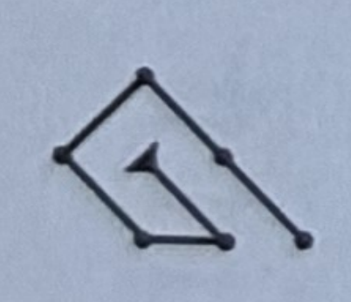
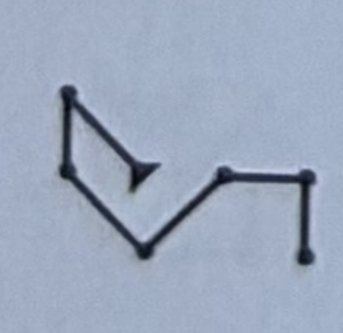
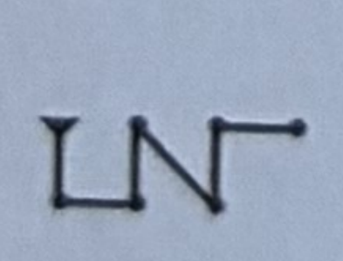
| 43 | Itergi | Tahăndo |  | Ordo<br>·15·$^{us}$<br>**OXO** | ·1·<br>1367 | 4620 | ·9·<br>ZARZILG | Nephthalim | Orien. dext. |
| 44 | Macedonia | Nociăbi |  | | ·2·<br>1367 | | ·10·<br>LAVÁVOTH | Gad | Austr. dex. |
| 45 | Garamantica | Tastoxo |  | | ·3·<br>1886 | | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{q}$lon. dextra |

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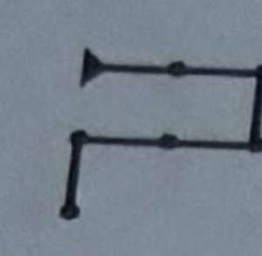
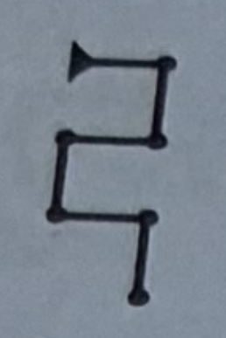
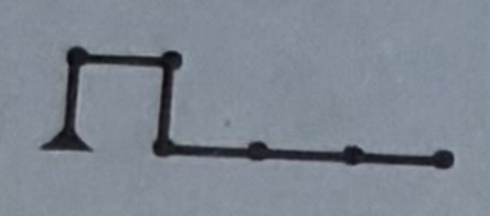
|---|---|---|---|---|---|---|---|---|---|
| 46 | Sauromatica | Cucarpt |  | Ordo<br>·16.$^{us}$<br>**Lea** | ·1·<br>9920 | 28390 | ·2·<br>ZÍRACAH | Ruben | Australis |
| 47 | Æthiopia | Lauacon |  | | ·2·<br>9230 | | ·3·<br>HONÓNOL | Iehudah | Occidentalis |
| 48 | Fiacim | ki<br>Sochíal |  | | ·3·<br>9240 | | ·12·<br>ARFÁOLG | Ephraim | Aquilo.dextra. |

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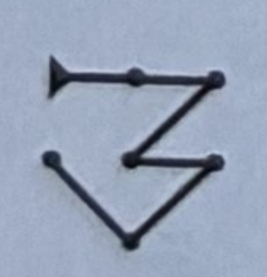
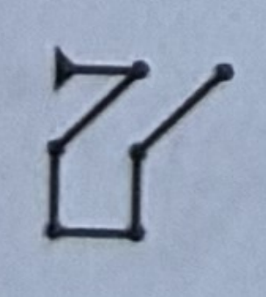
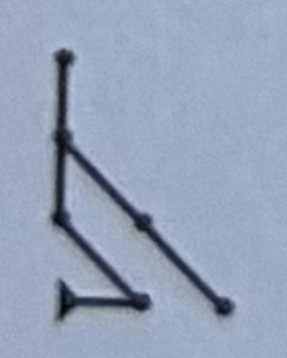
| 49 | Colchica | Sigmorf |  | Ordo<br>·17.$^{us}$<br>**Tan** | ·1·<br>7623 | 17389 | ·2·<br>ZÍRACAH | Ruben | Australis |
| 50 | Cireniaca | Aydropt |  | | ·2·<br>7132 | | ·1·<br>ÓLPAGED | Dan | Orientalis |
| 51 | Nasamonia | Tocărzi |  | | ·3·<br>2634 | | ·9·<br>ZARZILG | Nephthalim | Orien. dextr. |

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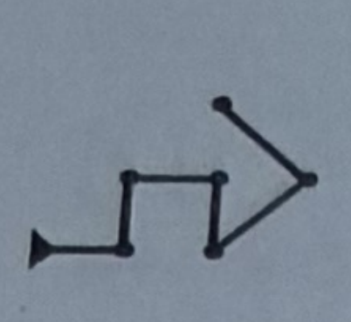
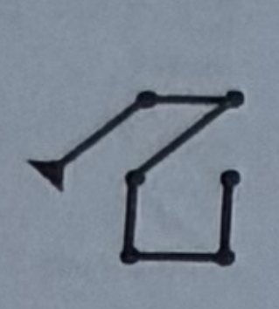
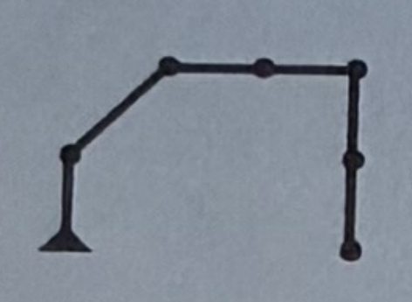
| 52 | Carthago | Nabaŏmi |  | Ordo<br>·18.$^{us}$<br>**ZEN** | ·1·<br>2346 | 19311 | ·5·<br>GEBÁBAL | Asseir | Orien. Sinis. |
| 53 | COXLANT | ZAFĂSAI |  | | ·2·<br>7689 | | ·7·<br>ALPV́DVS | Isacaraáh | Occid. Sinist. |
| 54 | Idumea | Yalpámb |  | | ·3·<br>9276 | | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{\text{q}}$lon. dext. |

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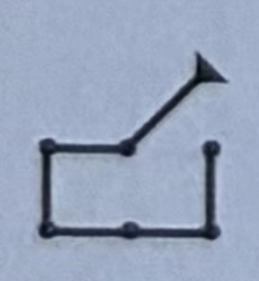
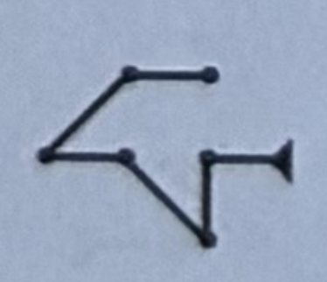
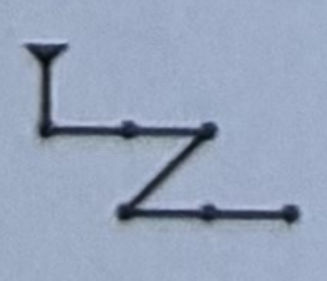
| 55 | Parstauia | Torzóxi |  | Ordo<br>·19.$^{us}$<br>**POP** | ·1·<br>6236 | 15356 | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{\text{q}}$lon. dext. |
| 56 | Celtica | Abaíond |  | | ·2·<br>6732 | | ·8·<br>CADAÁMP | Beniamin | A$\overset{i}{\text{q}}$lon. Sinist. |
| 57 | Vinsan | Omăgrap |  | | ·3·<br>2388 | | ·11·<br>ZINGGEN | Zabulon | Occid. dext. |

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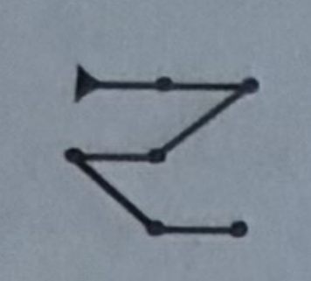
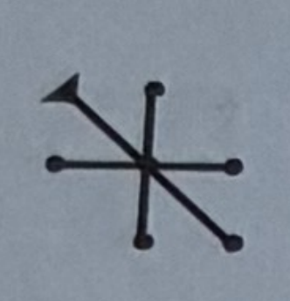
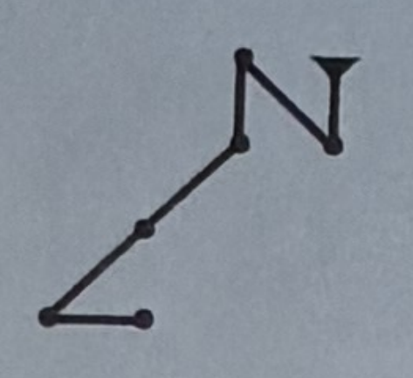
| 58 | Tolpam | Zíldron |  | Ordo<br>·20·$^{us}$<br>**CHR** | ·1·<br>3626 | 14889 | ·5·<br>GEBÁBAL | Asseir | Orien. Sinis. |
| 59 | Carcedonia | Parzība |  | | ·2·<br>7629 | | ·3·<br>HONÓNOL | Iehudah | Occidentalis |
| 60 | Italia | Totŏcan |  | | ·3·<br>3634 | | ·7·<br>ALPẎDVS | Isacaraáh | Occid. Sinis. |

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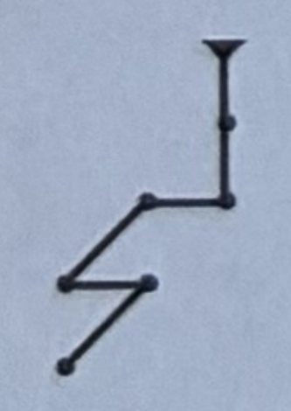
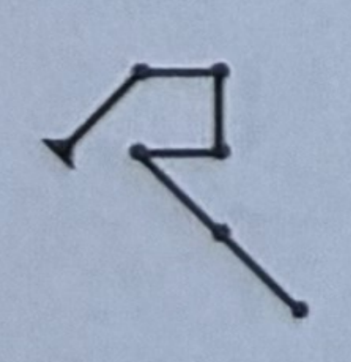
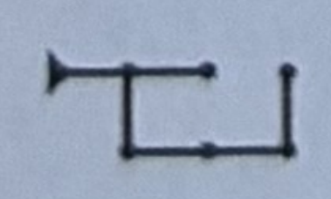
| 61 | Brytania | Chirspa |  | Ordo<br>·21·$^{us}$<br>**ASP** | ·1·<br>5536 | 16829 | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{\text{q}}$lon. dext. |
| 62 | Phenices | Toantom |  | | ·2·<br>5635 | | ·8·<br>CADAÁMP | Beniamin | A$\overset{i}{\text{q}}$lon. Sinit. |
| 63 | Comaginen | Vixpalg$^{dg}$ |  | | ·3·<br>5658 | | ·6·<br>ZVRCHOL | Simeon | Austr. Sinist. |

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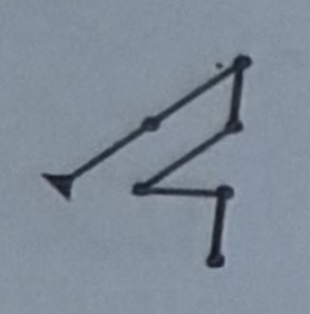
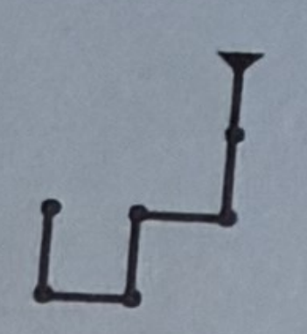
| 64 | Apulia | Ozidaïa |  | Ordo<br>·22·$^{us}$<br>**Lin** | ·1·<br>2232 | 6925 | ·12·<br>ARFÁOLG | Ephraim | Aquilon. dex. |
| 65 | Marmarica | PARÁŎAN | | | ·2·<br>2326 | | ·1·<br>ÓLPAGED | Dan | Orientalis |
| 66 | Concaua Syria | Calzirg$^{dg}$ |  | | ·3·<br>2367 | | ·12·<br>ARFÁOLG | Ephraim | Aqͥlon. dextra. |

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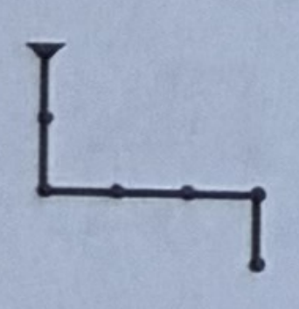
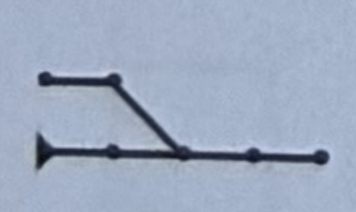
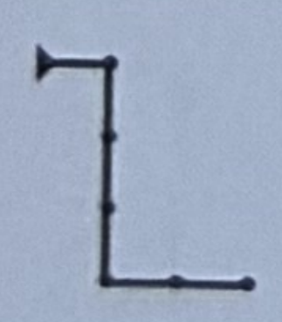
| 67 | Gebal | Ronŏamb |  | Ordo<br>·23·$^{us}$<br>**Tor** | ·1·<br>7320 | 21915 | ·4·<br>ZARNÁAH | Manasse | Aqͥlonaris |
| 68 | Elam | Onizímp |  | | ·2·<br>7262 | | ·10·<br>LAVÁVOTH | Gad | Austr. dextr. |
| 69 | Idunia | Zaxănin |  | | ·3·<br>7333 | | ·11·<br>ZINGGEN | Zabulon | Occid. dextr. |

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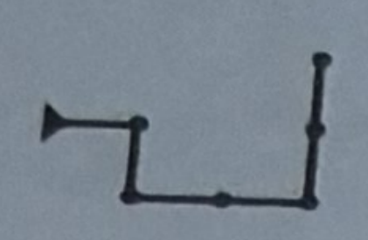
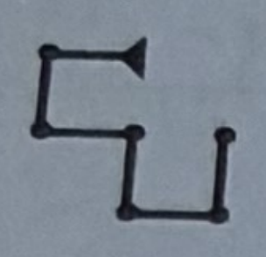
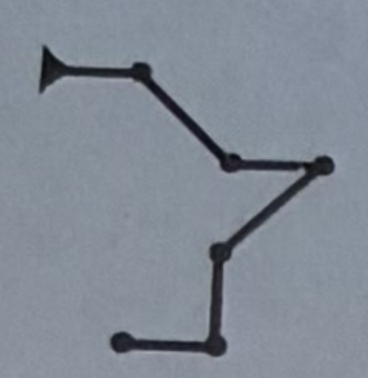
| 70 | Media | Orcămir<br>n |  | Ordo<br>·24·$^{us}$<br>**NIA** | ·1·<br>8200 | 24796 | ·4·<br>ZARNÁAH | Manasse | A$\overset{i}{q}$lonaris |
| 71 | Arriana | ki<br>Chialps |  | | ·2·<br>8360 | | ·10·<br>LAVÁVOTH | Gad | Austr. dext. |
| 72 | Chaldea | Soágĕel |  | | ·3·<br>8236 | | ·11·<br>ZINGGEN | Zabulon | Occid. dex. |

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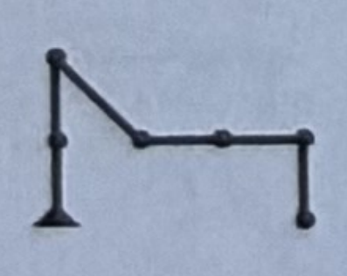
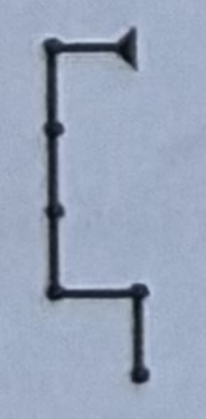
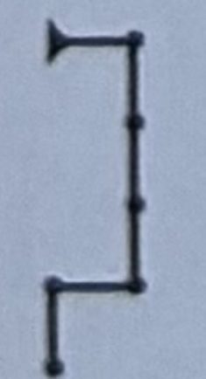
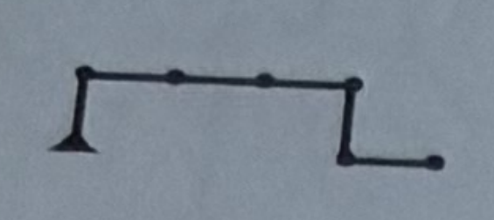
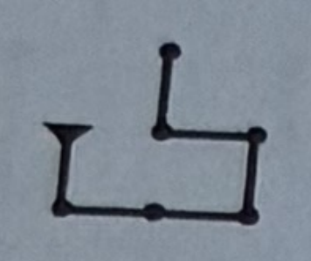
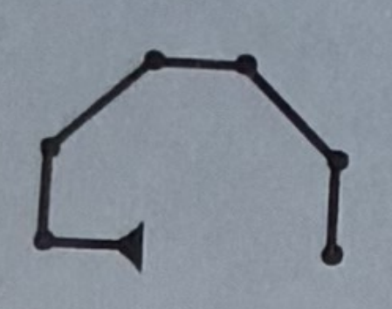
|---|---|---|---|---|---|---|---|---|---|
| 73 | Sericipopuli | Mirzind |  | Ordo<br>·25·$^{us}$<br>**VTI** | ·1·<br>5632 | 18201 | ·4·<br>ZARNÁAH | Manasse | A$\overset{i}{q}$lonaris |
| 74 | Persia | Obuăors |  | | ·2·<br>6333 | | ·2·<br>ZÍRACAH | Ruben | Australis |
| 75 | Gongatha | Ranglam |  | | ·3·<br>6236 | | ·12·<br>ARFAOLG | Ephraim | A$\overset{i}{q}$lon. dext. |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 76 | Gorsin | Pophand |  | Ordo<br>·26·$^{us}$<br>**DES** | ·1·<br>9232 | 18489 | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{\text{q}}$lon. dext. |
| 77 | Hispania | Nigrána |  | | ·2·<br>3620 | | ·8·<br>CADAÁMP | Beniamin | A$\overset{i}{\text{q}}$lon. Sinist. |
| 78 | Pamphilia | kim<br>Bazchim<br>l |  | | ·3·<br>5637 | | ·12·<br>ARFÁOLG | Ephraim | A$\overset{i}{\text{q}}$lon. dext. |

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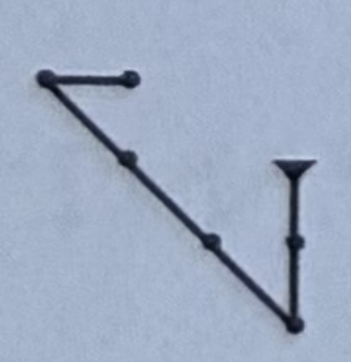
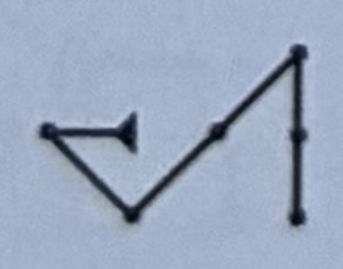
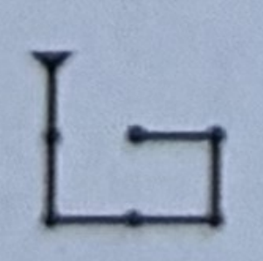
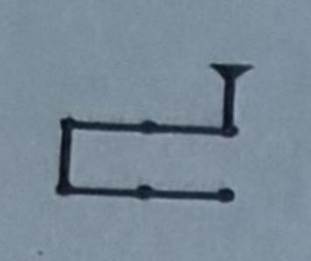
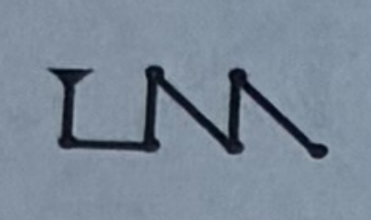
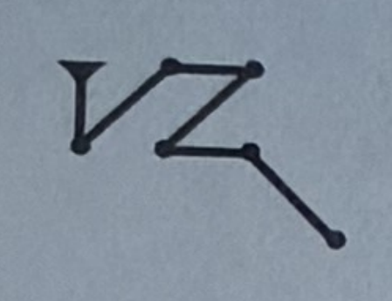
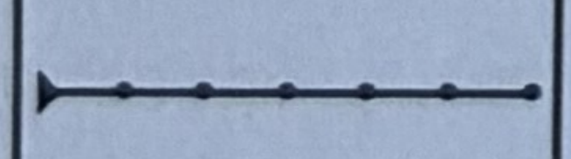
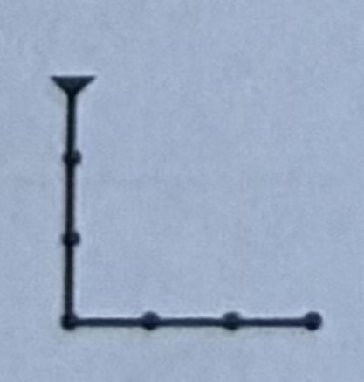
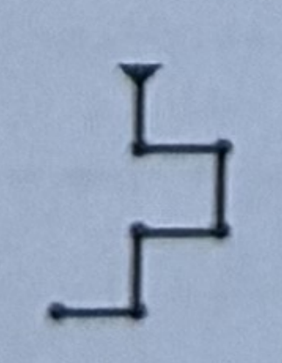
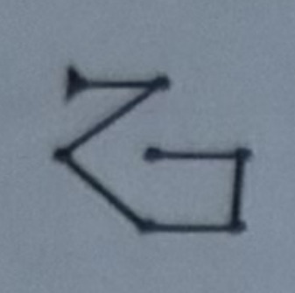
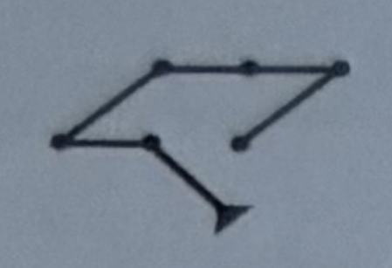
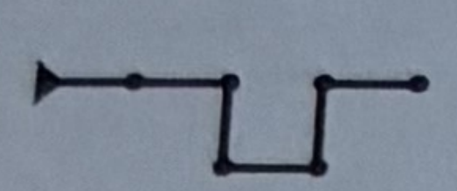
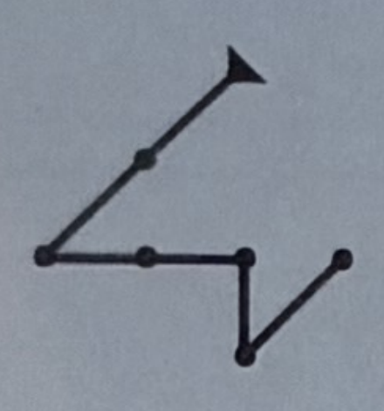
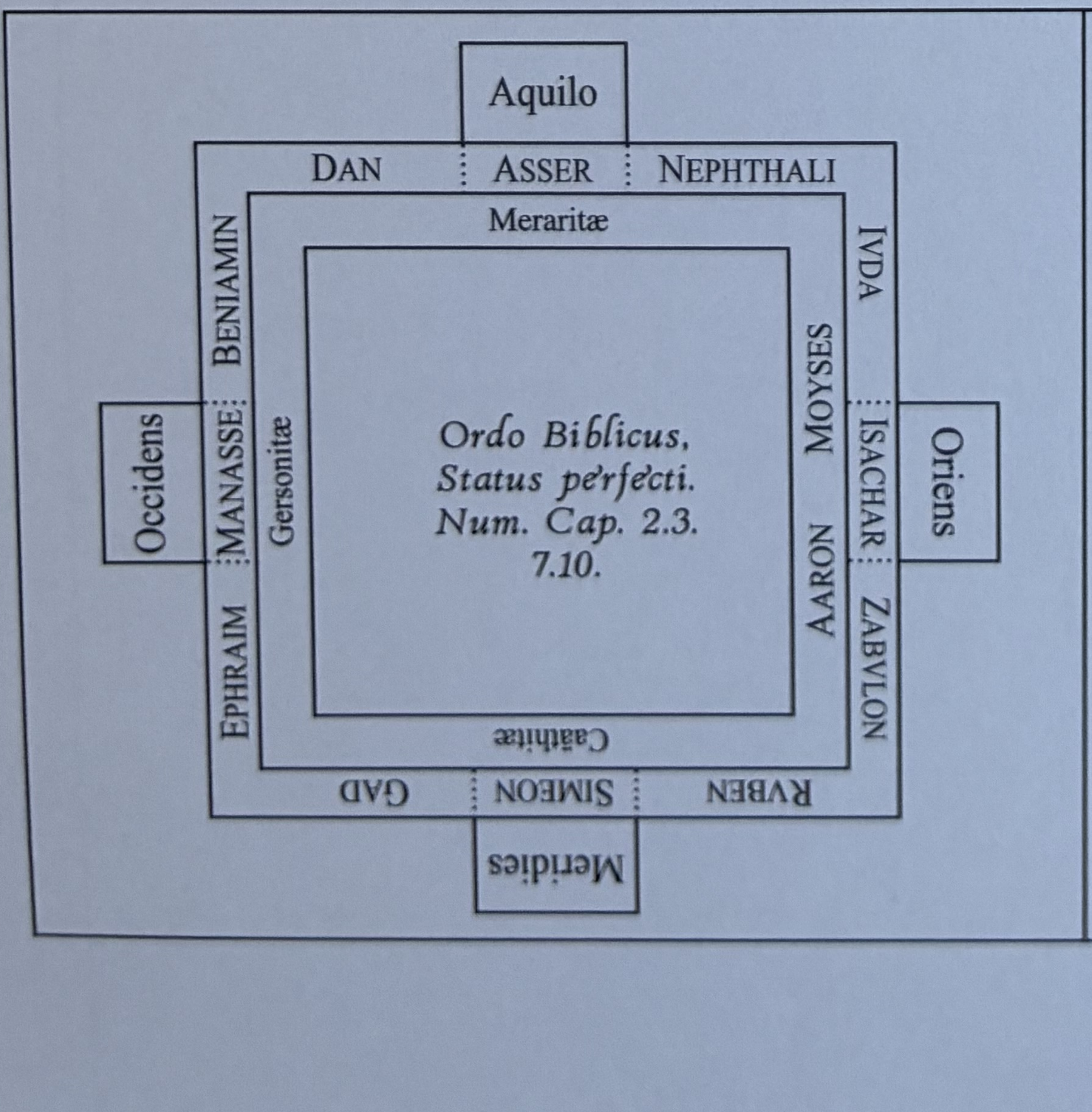
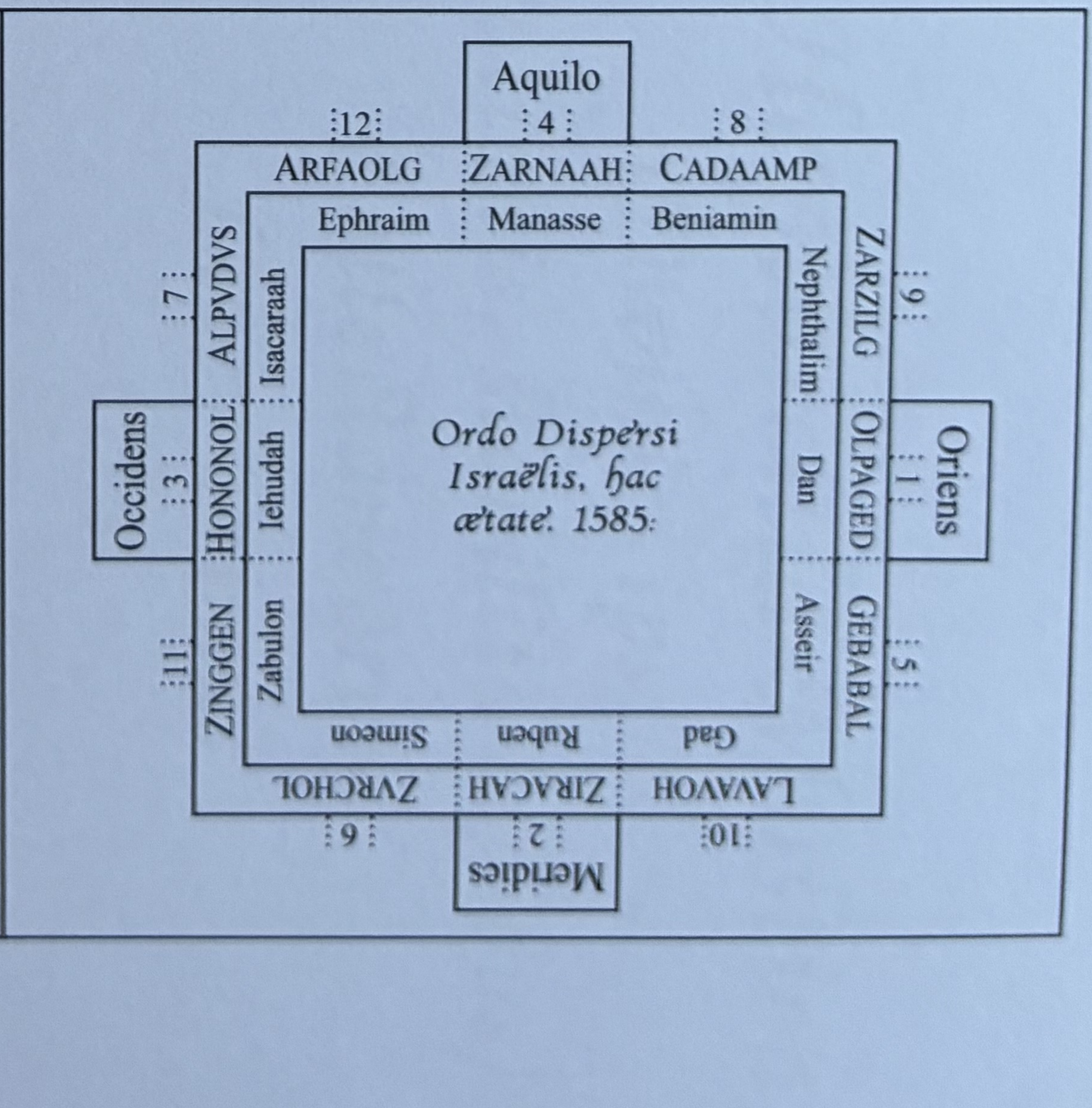
|---|---|---|---|---|---|---|---|---|---|
| 79 | Oacidi | Sazíămi |  | Ordo<br>·27·$^{us}$<br>**ZAA** | ·1·<br>7220 | 22043 | ·2·<br>ZÍRACAH | Ruben | Australis |
| 80 | Babylon | Mathŭla |  | | ·2·<br>7560 | | ·4·<br>ZARNÁAH | Manasse | A$\overset{i}{\text{q}}$lonaris |
| 81 | Median | Orpănib |  | | ·3·<br>7263 | | ·5·<br>GEBÁBAL | Asseir | Orient. Sinis. |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 82 | Idumian | Labnixp |  | Ordo<br>·28·$^{us}$<br>**BAG** | ·1·<br>2630 | 18066 | ·10·<br>LAVÁVOTH | Gad | Aust. dex. |
| 83 | Fœlix Arabia | Focísni |  | | ·2·<br>7236 | | ·9·<br>ZARZILG | Nephthalim | Orient. dextr. |
| 84 | Metagonitidim | Oxlŏpar |  | | ·3·<br>8200 | | ·6·<br>ZVRCHOL | Simeon | Austr. Sinist. |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 85 | Assyria | Vastrim |  | Ordo<br>·29·$^{us}$<br>**RII** | ·1·<br>9632 | 21503 | ·3·<br>HONÓNOL | Iehudah | Occidentalis |
| 86 | Affrica | Odrăxti |  | | ·2·<br>4236 | | ·4·<br>ZARNÁAH | Manasse | Aquilonaris |
| 87 | Bactrianĩ | Gomzíam |  | | ·3·<br>7635 | | ·12·<br>ARFÁOLG | Ephraim | Aqͥlon. dextr. |

| Nonaginta et unius partium, Series Continua | Partiũ Terræ Nomina, ab Hominibus imposita | Partiũ Terræ Nomina, Divinitus imposita | Divinæ Impositionis Characteres Symmetrici | Bonorũ Principũ Aẽreorũ Ordines Sphærici | Bonorũ Ministrorũ in ultimo Ordine Quadripartitus Numerus | Bonorũ Ministrorũ, in ultimo Ordine Quadripartitorũ, Numerus Totalis | Angeli Reges, Aẽreorũ, Ordinam et 12 Tribuum Præsides | Tribus Populi Israẽlitici in Dispersione | Plagæ Mundi, Tribubus Dispersis assignatæ |
|---|---|---|---|---|---|---|---|---|---|
| 88 | Afnan | Taóăgla |  | Ordo<br>·30.us<br>**Tex** | ·1·<br>4632 | 27532 | ·12·<br>Arfáolg | Ephraim | Aqͥlon. dextra. |
| 89 | Phrygia | Gemnimb |  |  | ·2·<br>9636 |  | ·4·<br>Zarnáah | Manasse | Aquilonaris |
| 90 | Creta | Advorpt |  |  | ·3·<br>7632 |  | ·3·<br>Honónol | Iehudah | Occidentalis |
| 91 | Mauritania | Dozínal |  |  | ·4·<br>5632 |  | ·6·<br>Zvrchol | Simeon | Austr. Sinist. |


Aquilo
DAN
ASSER
NEPHTHALI
Meraritæ
BENIAMIN
IVDA
Occidens
MANASSE
Gersonitæ
Ordo Biblicus,
Status perfecti.
Num. Cap. 2.3.
7.10.
MOYSES
ISACHAR
Oriens
AARON
EPHRAIM
ZABVLON
Caäthitæ
GAD
SIMEON
RVBEN
Meridies


Aquilo
12
4
8
ARFAOLG
ZARNAAH
CADAAMP
Ephraim
Manasse
Beniamin
7
ALPVDVS
Isacaraah
ZARZILG
Nephthalim
9
Occidens
3
HONONOL
Iehudah
Ordo Dispersi
Israëlis, hac
ætate. 1585.
Dan
OLPAGED
1
Oriens
11
ZINGGEN
Zabulon
Asseir
GEBABAL
5
Simeon
Ruben
Gad
ZVRCHOL
ZIRACAH
LAVAVOH
6
2
10
Meridies

# De Heptarchia Mystica,
# (Divinis, ipsius Creationis, stabilita legibus)
# Collectaneorum
# Liber Primus

*(from British Library MS. Sloane 3191)*

***In septenariis totus Mundus circumagitur omnium quæ et Viva gignuntur, et quæ nascuntur. Septem quidem sunt, (quorum est maxima potentia): Primogeniti Angelorum Principes &c.*** **Clemens Alex: strom. lib: 6.**

# De HEPTARCHIA MYSTICA, (Divinis, ipsius Creationis, stabilita legibus) Collectaneorum Liber primus.

## Cap ·1·

### Of the Title, and generall Contents of this boke, some nedefull Testimonies.

Aº 1582. Novemb. 16. Bralges, the last of 7 Princes, concluding the First boke hereof with his words.

*Beware of wavering: Blot oute suspition of us; for we are gods Creatures that have Raigned, do Raigne, and shall Raigne for ever. All our Mysteries shalbe known unto you. &c.*

*Behold, these things and theyre mysteries, shalbe known unto you: Reserving, the Secrets of him, that Raigneth for ever* [the voyce of a multitude, answered, singing] *Whose Name, is great for ever.*

King Carmara. eodem tempore. - *Open your eyes, and you shall see from the highest to the lowest. The peace of God be uppon you.*

Carmara Novemb. 17. - Venite, Gradatim repetamus Opera Dei; &c.

Prince Hagonel - Vnus est Deus, et unum est opus n*ostrum*.

Nota
Δ libº Creationis ·1º Principes loquebantur magnalia Dei: et secundo, Reges maxime hoc faciunt.

Δ Note - very many cam uppon the convex superficies of the Transparent Globe, and sayd,

Parati sumus servire Deo nostro.

King Carmara. Novemb. 19. - *This work shall have relation to tyme present, and present use. To mysteries far exceeding it: And finally to a purpose & Intent: whereby the Maiestie and Name of God, shall and may, and, of force, must appeare with the Apparition of his wunders, and mervayles yet unhard of.* Dixi.

Δ Note, As Michaël and Vriel, at the begynning of these revealed mysteries, were present, and gave Authority to Carmara, to order the whole Heptarchicall Revelation; so, at the Conclusion, they appeared agayn and Raphaël with them; and Michael concluded the second boke (of this particular Revelation Heptarchicall,) with these words following.

Michael Novemb. 19.

*Mercifull is our God, and Glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment. This Art is the first part of a Threefold Art, Ioyning Man, (with the knowledg of the [1] world, the [2] Government of his Creatures, and the [3] Sight of his Maiestie) unto him: (ô I say unto him,) which is Strength, Medicine, and Mercy to those that feare him. Amen.*

King Carmara: Novemb. 21. in appendix of the second boke.

*Thow hast a work of three proportions in Esse: of Seven in forme, which is (of it self) divided by a Number Septenarie: Of the Course, estate, and determination of things Above, things Next, and Things Below. Which of it self, is pure, perfect, and withoute blemish, &c.*

King Carmara: Novemb. 21.

*O God, how easy is this first understanding? Thow hast byn told perfectly, plainly, and absolutely, Not onely, the Condition, dignitie, and estate of All things that God hath framed: But allso, withall, Thow wart delivered, the most perfect forme & use of them, &c.*

King Carmara Novemb. 17.

Even as God is iust, his Iudgments true, his Mercies unspeakable, So are we the True messagers of God: and our words are true in his Mercies forever. Glory, (ô Glory) be to the, O most High God.

Michael Aprilis 29. A° 1582.

·49·

Now you towche the world, and the doings uppon Earth. Now we shew unto you the lower world: The Governors that work and Rule under God. By whome you may have powre, to work such things, as shalbe to Gods Glory, profyt of your Cuntry, and the knowledg of his Creatures &c. We procede to One God, one knowledg, one Operation. Venite filiæ.
Behold these Tables: Herein lye theyr Names, that work under God uppon earth: Not of the wycked, but of the Angels of Light. The whole Government doth consist in the hands of 49 (in God his powre, strength, Mercy, and Iustice), whose Names are here evydent, excellent, and glorious. Mark these Tables: Mark them, Record them to your Cumfort: This is the first knowledge. Here shall you have wisdome. Halleluyah. Mighty and Omnipotent art thow, ô God, God, God, Amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glory Be amongst us, for ever. - Δ - Amen.

Vriel.

The fowntayne of wisdome is opened: Nature shalbe knowne. Erth with her Secrets discloased. The Elements wth their powres iudged &c.

Vriel. Aprilis 29. A° 1582.

Behold, I teache: There are 49 Angels glorious and excellent: appointed for the Government of all erthly Actions: which 49 do work and dispose the will of the Creator: Limited from the begynning, in strength, powre and glory: These shalbe Subiect Unto you: In the Name and by Invocating uppon the Name of God: who doth lighten, dispose and cumfort you, &c.

King Carmara. Novemb, 19. of King Bobogel his princis Ministers.

What doth the heaven behold, or the Earth conteyne, that is not, or may be subdued, formed and made by these? What lerning grownded uppon wisdome, with the excellencies in Nature, can not they manifest?

One in heaven they know:
One, and all, in Man they know:
One, and all in earth they know.

Measure heaven by a part, (my meaning is, by these few). Let God be glorified: his name praised, his Creation well taken: and his Creatures well used.

Vriel. Maii 5. A° 1583.

He that standeth in the myddst of the Globe signifieth Nature: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The boke conteyneth

three kinde of knowledgis.
The knowledge of God truely.
The Number and doing of his Angells perfectly.
The begynning and ending of Nature Substantially.

## Cap .2. †

### Of Iohn Dee, his principall, and in manner peculier Interest, to exercise the Doctrine Heptarchicall.

Vriel A° 1582. Novemb. 15. - Vltima est hæc ætas vestra, quæ tibi revelata erit.

Michael - The Mysteries of God have a tyme: And Behold, Thow art provyded for that tyme.

Prince Hagonel Novemb. 16.

The Sonnes of Δ light men, and theyr Sonnes, are Subiect unto my commaundement: This is a Mysterie. I have spoken of it: Note it throwghly: They are my Servants: By them, Thow shalt work marvayles.

Prince Hagonel Novemb. 16. - There are kings fals, and uniust, whose powre, as I have Δ. subverted augmented and destroyed, So shallt Thow Δ.

.....em, eodem tempore. - The second Assembly were the Governors of the earth: whose Glory, (yf they be good) the weapons we have towght thē Δ, will augment; And, Consequently, (yf they be evyll) pervert.

Prince Bornogo Novemb. 16.

I am Bornogo: This is my Seale: This my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God.

Prince Befafes eadem die.

Behold, Behold, lo Behold, my mighty powre consisteth in this. Learne wisdome by my words. This is wrowght for thy erudition, what I enstruct the from God. Loke unto thy Chardg truely: Thow art yet dead. Thow shalt be revyved: But oh blesse God truely. The blessing, that God giveth me: I will bestow uppon the, by permission. Ô how mighty is our God: which walked on the waters: which sealed me with his name: whose Glory is withoute ende. Thow hast written me, but yet dost not ~~know~~ know me. Use me in the Name of God: I shall at the tyme appointed be ready. I will Manifest the works of the Seas: And the miracles of the depe, shall be known.

Carmara 17. Novemb.

Behold, thow desyrest, and art syck with desyre: I am the disposer thowgh not the Composer of Gods medicines. Thow desyrest to be cumforted and strengthened in thy labors: I mynister unto the the Strength of God. What I say is not of my self: neather that which is sayde to me, is of them selves: but it is sayde of him which liveth for ever. These Mysteries hath God lastly, and of his great Mercyes graunted unto the. I have answered thy dowting mynde. Thow shallt be glutted, yea filled: yea thow shalt swell and be puffed up with the perfect knowledg of Gods mysteries in his Mercies.

Abuse them not. Be faithfull: use Mercy: God shall enriche the: Banish

*Annael gave me that Commaundement A° 1581: in the preface as it were of all these Actions.

wrath: yt was the first* and the greatest Commaundement. I rayng by him, and lyve by him, which raigneth and liveth for ever.

King Carmara. die 17 Novemb.

I have shewed the perfectly: Behold I teach the againe. O how mercifull is god, that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyne so many &c.

When Thow wilt work for any thing apperteyning to the estate of a good

King Carm. eodem temp.

Whan Thow wilt work for any thing apperteyning to the estate of a good king, Thow must first call uppon him, which is theyr prince. Secondly the Ministers of his powre, are Six, &c.

King Carmara: eodem temp.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spake of, or Manifested yesterday. Sayd I not, And shewed I not, which had the government of princis: for as it is a Mysterie to a farder matter, So is it a purpose to a present use. Yf it Rule worldly princis: how much more shall it work, with the princis of Creation ? Thow desyrest use: I teach use. And yet the Art is to the farder understanding of all Sciences, that are past, present or yet to come. frute hath farder vertue, then onely in the eating: Gold his farder condition, property and quality, then in melting, or common use. Kings, there are in Nature, with Nature, and above Nature. Thow art Dignified, &c.

The Ring
King Carmara: eodem tempore.

Last of all thy Ryng, which was appointed the, with the Lamyne, comprehending the forme of thy owne name: which is to be made in perfect gold: as is affore sayde.

King Carmara. eodem tempore.

Thow shalt be cumforted: But respect the world to come; whereunto thow art provyded: and for what ende: and that in what tyme. Serve God truely: Serve him iustly. Great care is to be had with those that meddle with princis affaires: Much more Consideration with whome, Thow shalt meddle, or use any practise: But God hath shaddowed the, from destruction. He preserveth his faithfull, and shaddoweth the Iust, with a shield of honor. None shall enter into the knowledg of these Mysteries with the, but this worker. Thy estate with the prince (now raigning) shall shortly be amended. Her favor encreased with the good wills of diverse, that are now deceyvers. Thy hands shall shortly be their help: and thow shallt do wunderfull and many benefits (to the Augmenting of Gods glory) for thy Cuntry. Finally; God doth enriche the with knowledg: & of thy self hath given the understanding of these worldly vanities. He is mercifull: And we, his good Creatures, neyther have, do nor will

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forget the. God doth blesse you both: whose mercy, goodnes, and grace, I pronownce and utter uppon you. I have sayde.

King Bobogel Novemb. 19.

Dee, Dee, Dee, At length, but not to late.

[Δ Note: king Bobogel sayd this of my atteyning to such ~~mynisters~~ mysteries, as the mynisters under him made shew of.]

King Carmara Novemb. 20.

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the consideration of the day, their king, their Prince, and his Character. The king & prince govern for the whole day: the rest according to the six partes of the day. Use them to the glory, prayse and honor of him, which Created them, to the lawde & prayse of his Maiestie.

King Bynepor. 20. Novemb.

Write this reverently. Note it with Submission. What I speak, hath not byn revealed: no not in these last tymes of the second last world &c. Thow shalt work marvaylous marvaylously by my workmanship in the highest.

King Bnaspol. 20. Novemb.

Unto my Prince (my Subiect) are delivered the keyes of the Mysteries of the Erth: All these are Angels that govern under him: &c. Use them; they are, & shalbe, at thy Commaundement.

King Bnaspen. 20. Novemb.

By me, Thow shalt cast out the powr of wycked Spirits. By me, Thow shalt know the doings & practises of evyll men, And more, then may be spoken, or uttred to man.

King Carmara. 21. Novemb.

Ô quanta est ho*min*is infirmitas et corruptio, qui Angelis, id*que* suis bonis, fidem autem Deo vix habet? O*mn*ia Mundana fæces, Mundi corruptiones in se habent. Deus n*oste*r, Deus n*oste*r, Deus (inq*uam*) ille n*oste*r, Verus cu*m* veris suis Angelis, ei$\overset{d}{\text{q}}$*ue* servientibus, semper verus est.

Pet$\overset{\Delta}{\text{ê}}$ quæ vis. Dixi: et quod, dixi, Obumbratu*m* est veritate, Iustitia et perfectione.

Ecce ——— Δ - holding up the meat rod:

Hîc ——— Δ - pointing to the ende of the rod:

per hoc ——— Δ - pointing to the myddle of it.

Et à mensuræ fine, nos, n*ost*ram*que* mens$\overset{\Delta}{\text{u}}$rabis potestate*m*. Age (inq*uam*) Quid vis ? Obscurum enim Nihil est, quod per ill$\overset{\text{E.K.}}{\text{u}}$m r$\overset{\Delta}{\text{è}}$cepisti.

Receptacle

King Carmara. Novemb. 21.

One thing is yet wanting: a mete Receptacle &c. There is yet wanting a stone, &c. One there is most excellent: hid in the Secret of the depth &c, in the uttermost part of the Roman possession, &c. Lo the mighty hand of God is uppon the &c. Thow shalt prevayle with it, with kings, and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it, and take it up &c: kepe it sincerely: Let no mortall hand towch it, but thy own.

Aº 1583 Maii 5.

Il. cuius no=
men est prima
filiorum Lucis:
et ponitur in
charactere ipsius
Baligon sive
Carmara Regis.

*Thy Character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven uppon the other side in a Circle. In the middst wherof must the stone be (which was allso browght). Wherein, Thow shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.*

Raphaël
Martii 26.
Aº 1583.

*Go and thow shalt receive. Tary & you shall receive. Slepe & you shall see. But watch and your eyes shalbe fully opened: One thing which is the grownd & element of thy desyre, is allready perfited &c. Oute of Seven, Thow hast byn instructed (of the lesser part) most perfectly.*

*All those before spoken of are Subiect to thy Call, &c.*

*Of frendeship, at any tyme, thow mayst see them: and know what thow wilt.*

*Every one (to be short) shall at all times and seasons shew the direction in any thing &c.*

*One thing I answer the, for all offycis. Thow hast in subiection all officis. Use them whan it pleas the, and as thy Instruction hath byn.*

Vriel
Aprilis 23.
Aº 1583.

*The lord sayeth, I have hardened the hart of One of you: yea I have hardened him, as the flynt, and burnt him togither with the ashes of a Cedar. To the intent he may be proved Iust in my work: and great in the Strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquity: for, from Iniquitie I have Chosen him to be a first Erthly witnes of my Dignitie.*

Michael his
manner of
apparition.

Michael
Martii 11.
Aº 1582.

Δ - Vriel; cam in agayne, and an other with him, and iointly they two sayde togither, *Glorify God for ever*: And now Vriel stode behynde and the other sat down in the chayre, with a sword in his right hand All his hed glistred like the sonne: the heare of his hed was long He had wyngs: and all his lower partes seamed to be with feathers. He had a robe over his body, and a great light in his left hand: he sayd, *We are blessed from the begynning, and blessed be the Name of God for ever.*

Δ - An innumerable Cumpany of Angels were abowt him. And Vriel did leane on the square table by. He that sat in the Chayre, sayde then - *Go forward: God hath blessed the.*
*I will be thy gwyde.*
*Thow shalt atteyn unto thy seaching.*
*The World begyns with thy Doings.*
*Prayse God.*
*The Angels under my powre, shalbe at thy Commaundement.*

*Thow shalt see me.*
*I willbe seen of the.*
*And I will direct thy living and Conversation.*
*Put up thy penne.*

Michael
Martii. 14.

The Ring

Δ - Now Michael thrust out his right arme, with the sworde: And bad the Skryer to loke. Then the Sword did seame to cleave in two: And a great fyre flamed out of it vehemently. Then he toke a Ring out of the flame of his sworde: and gave it to Vriel, and sayde, *The strength of God is unspeakable. Praysed be God for ever, and ever:* Δ - Then Vriel did make Cursy to him.

......ll=

......ha=

......l.

Mich. - *After this sort must thy ring be:* Note it &c.

*I will reveale the thys Ring: which was never revealed since the death of* Salomon, *with whome I was present. I was present with him, in strength, and Mercy. Lo this it is. This it is, wherewith, All Miracles and divine works and wonders were wrowght by* SALOMON. *This it is which I have revealed unto the. This it is, which Philosophie dreameth of.*

*This it is, which the Angels skarse know:*

*This it is: and blessed be his name: yea his name be blessed for ever, &c.*

Δ - Then he layd the Ring down uppon the Table: and sayd:

*Note.* Δ - I noted the manner of the Ring in all points.

Δ - After that he threw the Ring down uppon the Table and it seamed to fall throwgh the Table.

Michael - *So shall it do at thy Commaundement.*

Nothing to be
done without
the Ring.

*Without this, Thow shalt do Nothing.*

*Blessed be his Name, that cumpasseth all things. Wonders are in him, and his Name is Wonderfull.*

*His Name worketh Wonders, from Generation, to Generation:*

Sigillum
Æmeth.

Mich. - *Note.* Δ - Then he browght in the Seale, which he shewed the other day: And opened his Sword: and bad the Skryer, Reade: and he Red: EMETH. —— Δ - Then the Sworde clowsed up againe: and Michael sayd - *This I do Open unto the; bycause, Thow Marvayldst at* Sigillum Dei. *This is the Name of the Seale: which be blessed for ever. This is the Seale self. This is holy: This is pure: This is for ever. Amen:*

Michael
Martii. 15.
Aº 1582.

*As Truely, as I was with* Salomon, *So truely will I be* w$^{th}$ *the, &c*
*I was with* Salomon, *in all his works, and wonders.*
*Use me, in the Name of God, for all occasions.*

## Cap. 3.

## ℭ Some Remembrances of the furniture and Circumstances necessary in the Exercise Heptarchicall.

King Carmara in the presence of Michael. A° 1582. Novemb. 17.

The Table

The Ring

*First cast thy eye unto the Generall Prince, Governor or Angell
that is Principall in this world. Then place my name whome thow
hast allready: Than the Name of him, that was shewed the yesterday*
[with the short coate]. *Then his powre, with the rest of his
six perfect Ministers. With these thow shalt work to a good
ende. All the rest thow mayst use to Gods glory: for every one
of them, shall minister to thy Necessities.
Moreover, whan thow workest, thy feete must be placed uppon these
Tables, which thow seest written last, comprehending 42 letters
and Names. But with this Consideration: that the first Charac=
ter (which is the first of the 7, in thy former boke) be placed
uppon the top of the Table; which thow wast, and art, and
shalt be commaunded to have, and use.
Last of all the Ryng: which was appointed the: with the
Lamyne comprehending the forme of thy own name: which is
to be made in perfect Gold: as is affore sayde.
Even as God is Iust, his Iudgments true, his Mercies
unspeakable: So are we the True Messagers of god.
And our words are true in his Mercy for ever. Glory
O Glory, be to the, Ô most high God.*

King Carmara. Novemb. 20.

*Lo, thus thow seest the glory of Gods Creatures: whome thow
mayst use, with the Consideration of the day, their king,
their Prince, and his Character. The king and Prince
Govern for the whole day: The rest according to the six parts
of the day. Use them to the glory, prayse, & honor of him,
which Created them, to the lawde & prayse of his Maiestie.*

K. Carmara. Novemb. 21.

*The Characters of the kings are in the Globe; And of the
Princis, in the Heptagonon:*

Prince Hagonel, Novemb. 16.

*The Sonns of* Δ light *mēn, and their Sonnes, are Subiect unto my
Commaundement. This is a mysterie. I have spoken of it.
Note it throwghly. They are my Servants. By them, thow
shalt work mervayles. My tyme is yet to come. The Operation
of the earth is Subiect to my powre. And I am the first of
the twelve. My Seale is called* Barees: *and here it is.*

P. Hagonel, eodem tem=pore.

·1· *In his Name, with my Name, by my Character, & the rest of my
Ministers, are these things browght to pass. These that
ly heare are witches, enchanters, deceyvers, blasphemers. And
finally all they: that use Nature, with Abuse: and dishonor him
which raigneth for ever.*

·2· *The Second Assembly, were the Governers of the earth whose Glory,
yf they be good, the weapons which we have towght the: will augment:
And Consequently (yf they be evyll) will pervert.*

P. Hagonel, oedem tem=pore.

·3· *The Third Assembly are those, which taste of Gods Mysteries,
and Drink of the Iuyce of Nature: whose myndes are divided:
Some with eyes looking toward Heaven: The rest to the Center
of the Erth:* Vbi non Gloria, nec Bonitas, nec Bonum est.
*It is wrowght, (I say) it is wrowght (for thy understanding) by the
Seven of the Seven, which were the Sonns of Sempi=
ternitie: whose Names thow hast written, and Recorded to Gods
glory.*

Note.
Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide A° 1583 Maii 5, of the Making of Mensa fœderis, and my Golden Lamyne.

*Mark this: All Spirits enhabiting, within the Erth: where their
Habitation is of force, not of wyll: (Except the Myddst of
my self, which I know not) are Subiect to the Powre herof.*
[pointing to his Seale] *With this, you shall Govern: Wyth this you shall
unlok: with this (in his name who raigneth) you shall discover
her entrayles.*

King Carmara. Novemb. 17.

*Whan thow wilt work for any thing appertayning unto the estate of
a good king. Thow must call uppon him, which is theyr Prince.
Secondly the Ministers of his Powre are Six: whose Names conteyn
7 letters apece. As thy Tables do manifest. By whome in
generalty, or by any one of them in particularitie: Thow shalt work
for any Intent or purpose. As concerning the letters, particularly.
They do concerne, the Names of 42, which 42, in generally
or One of them, do and can work, the destruction, hindrance
or annoyance, of the estate, condition, or degree (as well for body
as government) of any wycked, or yll living Prince, &c.*

King Carmara. dei 17: Novemb.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cu*m* Ministris:
Venito (inquam) venito cu*m* Satellitibus tuis, munitus.

[Δ: This I Note for the form of calling]

Babalel, to his Prince: eode*m* temp.

Veni Princeps 7 principum, qui sunt Aquaru*m* Principes: Ego sum Rex
Potens et mirabilis in Aquis; cuius potestas, est aquaru*m* visceribus.

Carm. eode*m* t.

Venito, veni (inquam) Adesto: Veni Rex. O Rex, Rex, Rex Aquarum
Venito. Venito (inquam) Magna est tua, Maior autem mea potestas:

Carm. eodem t.

Vita*m* dedit Deus omnibus Creaturis. Venite: Veni Ignis: Veni vita mortaliu*m*
(inquam) Venito, Adesdum. Regnat Deus. O venite. Nam unus ille

Regnat, et est vita viventium.

K. Car. - eodem temp. Venite, ubi, nulla quies sed stridor dentium.

K. Car. aliter Baligon. eodem tempore. Venite vos, qui sub mea estis potestate.

K. Car. 21 Novemb. *Behold; every one of these Princis must have his peculier Table.*

Vriel Maii 5. Aº 1583.

*Thy Character must have the names of the five Angels (written in the Myddst
of Sigillum Æmeth) graven uppon the other side, in a circle. In the mydst
whereof, must the Stone be; which was allso browght, wherein, thow shalt
at all tymes, Beholde, (privately to thy self) the state of gods people,
throwgh the whole earth.*

Vriel 1583 Maii 5.

*The 4 fete of the Table, must have 4 hollow things, of Sweet wood: where
uppon they must stand. Within the hollownes wherof, thy Seales may
be kept unperished. One month is all for the use therof.
The sylk must be of diverse Cullours: the most changeable that can be
gotten: for who is hable to behold the glory of the seat of God.*

eodem tempore quo supra.

Δ - *The Character or Lamyne for me was noted* (Aº 1582 Novemb. 17)
*that it shold conteyne some token of my name: And now in this accownted
the True Character of Dignification, I perceyve no peculier Mark or
Letters of my Name.*
Vriel - *The forme, in every corner considereth thy Name.* Δ - *You
meane, there, to be a certayne shaddow of* Delta. Vriel - *Well.*

Vriel. Creationis insignia.

Δ - *What is the use of the 7 Tables, (like Armes) and from what grownd
are they framed, or derived?*
Vriel - *They are the ensignes of the Creation: wherewithall they were
Created by God: known only by theyr acquayntance, & the manner of their doings.*

Vr. eodem tempore.

Δ - *Have I rightly applyed the dayes to the kings?* Vriel - *The
dayes are rightly applyed to the kings.*

Eodem temp.

Δ - *The Characters, and words annexed to the kings names, in the utter
Circumference of the great Circle or globe, how are they to be used?*
Vr. - *They are to be paynted on swete wood: And so to be held in thy hand,
as thow shalt have cause to use them.*

Il. Aprilis 28. 1583

Sigillum Æmeth, *is to be set in the Middle of the Table.*

Il. the first of the 7 Sonns of Sonns of light. Aprilis 28. Aº 1583.

*Grace, mercy and peace be unto the lively branches of his florishing
Kingdome. And strong art thow in thy Glory, which dost unknyt
the Secret partes of thy lively workmanship: and that, before the
weak understanding of man. Herein is thy powre and Magnificence
Opened unto man. And why? bycause thy divinitie and Secret
powre, is here shut up in* numero Ternario, et Quaternario. A quo
Principium, et fundamentum omne huius est tui sanctissimi Operis.

---

Δ The living and semper adherent Minister to K. Baligon.·. and his name is exprest in his Character. Vide Novemb. 21. Aº 1582.

*For yf thow (ô God) be wonderfull and incomprehensible in thyne
owne Substance, yt must nedes follow, that thy works, ~~likewise~~, are
likewise, incomprehensible. But Lo, they shall now beleve, bycause
they see: which heretofore, could skarsly beleve: Strong is the
Influence of thy Supercelestiall powre: And mighty is the force
of that Arme, which overcommeth all things. Let all power
(therfore) rest in the. Amen.
Leave oute the Bees of the 7 names of the 7 kings, and 7 Princis.
And place them in a Table divided by 12 and 7. The 7 spacis
being uppermost. And therin write in the upper lyne, the letters of
the king, with the letters of his Prince following next after his
name. And so of the Six other, and theyr Princis. And read
them on the right hand, from the upper part to the lowest. And
thow shalt fynde, then, the Composition of this Table.
Therin, they are all comprehended: saving certayne letters,
which are not to be put in here. By reason that the kings & Princis
do spring from God: And Not God from the kings and Princis.
Which excellency is comprehended: and is allso manifest, in that
Third and fowrth member.*

Fortè, Number

*Rownd abowte the sides [of this square Table] is every letter of the
14 Names, of the 7 kings and princis.
Hereafter, Shall you perceive, that the Glory of this Table
surmownteth the Glory of the Sonne. All things els that
appertayneth unto it, are all ready prescribed by your former Instruction.*

Il or E. Aprilis 29. Aº. 1583.

Dignification

*God is the begynning of all things, but not after One sort: Nor
to every one alike. But it is Three manner of works with
his Name:*

*The One, in respect of Dignification.*
*The Second, in respect of Conciliation.*
*The Third, in respect of an ende, and*
*determined Operation.*

*Now Sir, to what ende wold you weare your Character?* &c.
*But how do I teach? The Character is an Instrument appliable
Onely to dignification. But there is no Dignification (Syr)
but that which doth procede, and hath his perfect Composition,
Centrally, in the Square Number of 3 and 4. The
Centre wherof shall be equall to the greatest. Hereby
you may gather, Not onely to what ende, the Blessed Character
(wherewith thow shalt be dignified) is prepared: But allso the
Nature of all other Characters.*

*To the Second.* Δ - *Conciliation, you meane?*
*Il - The Table is an Instrument of Conciliation. And so are the*
Conciliation
*other 7 Characters, which you call by the Name of Tables:*
*Squared out into the forme of Armes: which are propre to every*
*King, and Prince, according to theyr order.*
*Now to the last.* Δ - *As concerning the ende & determyned*
*Operation.* Il - *It onely consisteth in the Mercy of God,*
*& the Characters of these* Bokes, &c.*
*Set down the kings, and theyr Princis, in a Table, as thow*
*knowest them: with theyr letters backward: (excepting theyr*
*Bees) from the right hand to the left. Let* Bobogel *be*
*the first, and* Bornogo *his Prince, &c.*

Δ - Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon, prince to King Bnaspol.

Δ. Note

Δ - So, on my Character or Lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly as in the great Table, (called often tymes Mensa fœderis), the Bees, onely, (being the first letter common to them all) kept bak, in memory.

De Sigillo Æmeth; al*iter*, vocato Sigillo Dei.

Michael - *I will shew the in the mighty hand and strength of God, what his Mysteries are: The true Circle of his Æternitie: comprehending all Vertue: The whole and Sacred Trinitie: Oh holy be he: Oh Holy be he: Oh holy be he.*

Δ - Vriel answered; *Amen.*

Mich. - *Now, what wilt thow?* Δ - *I wold full fayne procede according to the Matter in hand.*

Mich. - *Divide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thow do it presently.* Δ - I did so, dividing it first into 4: and then every of them, into 10.

Michael
1582.
Martii. 19.

Δ - He called one by name, Semiel. One came in, and kneled down:
and great fyre, came out of his mowth, Michael sayd, *To him are the*
*Mysteries of these Tables known.* Michael sayd, Semiel (againe) and
by & by he answered, O God *thow hast sayde, and thow livest for ever, &c.*
Semiel stode up and flaming fyre cam out of his mowth, and than he
saide, as followeth.

Semiel - *Mighty lord, what woldst thow with the Tables?*

Michael - *It is the will of God, Thow fatch them hither.*

Sem. - *I am his Tables. Behold, these are his Tables, Lo where they are.*

Δ - There cam in 40 white Creatures, all in white Silk long robes; And

they like Childern. And all they, falling on their knees, sayde.
*Thow onely, art Holy among the Highest: O God, thy Name be blessed for ever.*

Δ - Michaël stode up out of his Chayre: and by & by All his leggs semed to be like two great Pillers of Brasse: & he as high, as half way to heven. And by and by, his Sworde was all on fyre: And he stroke or drew his sword over all these 40 their heds. The Earth quaked. And the 40 fell downe. And Michael Semiel with a Thundring voyce: and sayde, *Declare the Mysteries of the living God: our God: of One that liveth for ever.*

Sem. - *I am ready.*

Michael
1582.
Martii. 19.

Δ - Michael stroke over them with his sword: and they all fell downe (and Vriel allso) on his knees. And commonly at the striking with the sworde, flaming fyre, like lightening, did flash withall.

Michael - *Note, Here is a Mysterie.*

Δ - Then stept furth, One of the 40, from the rest: & opened his breast, which was covered with Sylk, and there appeared a great $\mathfrak{T}$ all of Gold.

Michael - *Note the number.* Δ - Over the T, stode the Number of 4, on this fashion $\overset{4}{\mathfrak{T}}$.

Δ - The 40, all, cryed: *Yt liveth, and Multiplyeth for ever: Blessed be his Name.*

Δ - That Creature did shut up his bosome, and vanished away like a fyre.

Michael - *Place that, in the first place: It is the Name of God.*

Δ - Then there seameth a great Clap of thunder to be:

And so furth: And note that the whole Second
boke is Nothing els but the Mysteries most Mervaylous of
Sigillum Dei: otherwise called Sigillum Æmeth. Wherof
here I did but leave a little admonishment.
Note farder, Almost all, the Third boke, was of the 7
Ensignes of Creation. Wherof mention was here before
made.

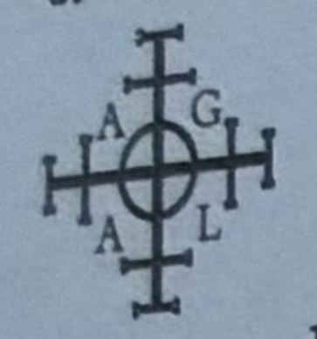
Δ - The Chayre was browght in againe, and I axed what it ment?

Vriel - *This is a Seat of perfection: from which, Things shalbe shewed unto the, which thow hast long desyred.*

Δ - Than was a square Table browght into the Stone: and I demaunded, what that Table betokened.

Vriel - *A Mysterie not yet to be known. These two shall remayne in the stone, to the sight of all undefyled Creatures.*

*You must use a fowre square Table; Two Cubits square: whereuppon must be set* Sigillum Dei: al*iter* Divinitatis. *&c.*
*This Seale must not be loked uppon, without great Reverence and devotion. This Seale is to be made of perfect wax.*
*This Seale must be 9 ynches square* [Δ or diameter].
*The rowndeness must be 27 ynches, and somewhat More.*
*The thicknes of it must be, an ynch and a half quarter.*
*And a figure of a Crosse, must be on the backside of it made thus:*



*The Table is to be made of swete wood: & of two Cubits high: with 4 fete, with 4 of the former seales under the 4 feete.*
Under the Table did seame to be layde red sylk two yards square. And over the Seale, did seame likewise red Silk to lye fowr square: broader then the Table, hanging down with 4 knopps or Tassels, at the 4 corners therof.
Uppon this uppermost red Sylk, did seme the Stone with the frame, to ~~stand~~ be set: right over and uppon the Principall Seale: Saving that the red Sylk, was betwene the one, & the other.

Novemb. 21. A° 1582. Δ - There appeared the first Table covered, with a cloath of sylk, changeable cullour, Red & greene, with a white Cloth under it, all hanging very low.

# Caput 4.

## Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gestures at their apperance, &c.

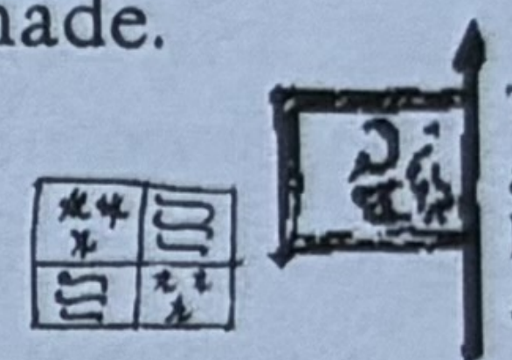
King CARMARA - This king, (being called first by Vriel) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed.

At his first comming he had 7 (like men) waiting on him: which after= warde declared them selves to be the 7 Princis Heptarchicall. Vriel delivered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: divided into three equall distinctions: whereof, two, were dark or blak: and the third bright red. This rod he kept still in his hand.

This king onely, was the ordrer, or disposer, of all the doctrines, which I terme Heptarchicall: as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall: for the first purpose, and frute therof to be enioyed by me: of the two other there was onely mention made.

King CARMARA sayd,

Ecce signum operis.

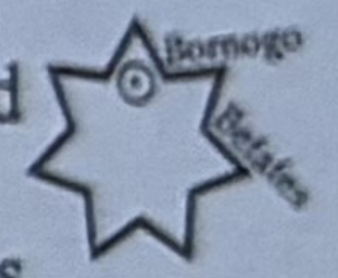


There appered these two letters eversed and aversed on a white flag: and a woman standing by: whose armes did not appere. On the other side appered the armes of england. The flag old.

Prince HAGONEL - Note. All the Princis, seemed to be men, and to have red Robes, but this Prince, his Robe was shorter then the others.

All the Princis, had Cerclets, of Gold on theyr heds: not crowns nor Coronets. This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers, which he affirmed to be his seale: and sayd the name of it, to be Barees: and this it is ⊙ .

All the Princis held up to gither, Heptagonon Stellare, (as I terme it) and it seamed to be of copper:



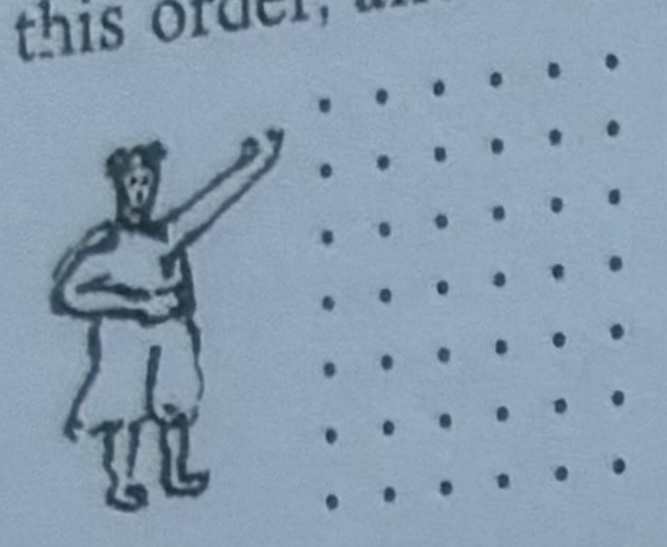
Subiects and Servants to Prince Hagonel. - The Sonnes of $\overset{\Delta.\ \text{light}}{\text{men}}$ and theyr Sonnes are Subiect unto his commaundement, and are his Servants.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| **7. Filii Luc.** | I. | Ih. | Ilr. | Dmal: | Heeoa: | Beigia. | Stimcul . | In Sigillo |
| **7. Filii Filiorum** | E. | An. | Aue. | Liba: | Rocle: | Hagonel. | Ilemese. | Æmeth |

Filii Lucis A° 1582 Martii 21 - The ·7· Filii Lucis, appeared, like 7 yong men, all with bright countenance: white apparaled: with white silk on theyr heds, pendant behinde with a wreth down to the grownde: all apparayled of one sort. Every one seamed to have a metalline Ball in his hand: the first of Gold: the Second of Silver. The 3 of Coper. The 4th of Tynne, The 5th of Iern; the 6th tossed betwene his two hands, a rowd thing of quick silver. The last had a ball of lead. The first had on his brest a rownd Tablet of Gold: and on it written a great I. And the second on his golden Tablet had his name allso written. And every one orderly comming furth shewed theyr names uppon their golden Tablets: At theyr departing they made cursy & mownted up to heven ward:

Filii Filiorum - Appeared like 7 little Childern, like boyes covered all with purple, with hanging sleves, like preists, or scholers gown sleves: theyr heds attyred all after the former manner with purple Sylk. They had three cornered Tablets on their brests: and the Tablets seemed to be very greene: and on them, the letters of their names written. The first had two letters, made in one thus, of E and L : E. They made reverence to Michael (who had called both, y^e first & these) and so mownted up to heven ward.

Prince Hagonel his 42 Ministers. - At the Call of King Carmara (in the Second handling of this Heptarchicall doctrine) whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel: and after that, uppon the Globe his Convex Superficies, appeared 42: who sayd Parati sumus servire Deo nostro. Eche of these, had somewhat in theyr hands: and they stode in this order, and Hagonel seamed to embrace the Cumpany.



Six of these seamed more glorious then the rest: & theyr coates longer: and had Cerclets of Gold, abowt theyr heds: and held in theyr hands perfect Crownes of Gold. The Second Six had three quarters of Crowns in theyr hands: The third six have robes or clothes in theyr hands: All the rest seamed to have balls of Gold: which they tosse from one to an other. But at the Catching, they seame empty wynde Balls: for they gripe them cloasing theyr hands, as yf they were not solid, but empty like a blown bladder. The first six made cursy to Prince Hagonel. The second six made cursy to the first, & the Third to the Second: And they all, and Prince Hagonel made Cursy, to King CARMARA.

Eche of these uppon the place of theyr Standing, made a Table and every Table had but one letter. The first of the first Six did go away, and in his Table appered an O. & so of, the rest: but note that The Third six cowred down, & was loath to shew their Tables: but at length did.

The Third row, went of lamenting: being commaunded by the Prince.

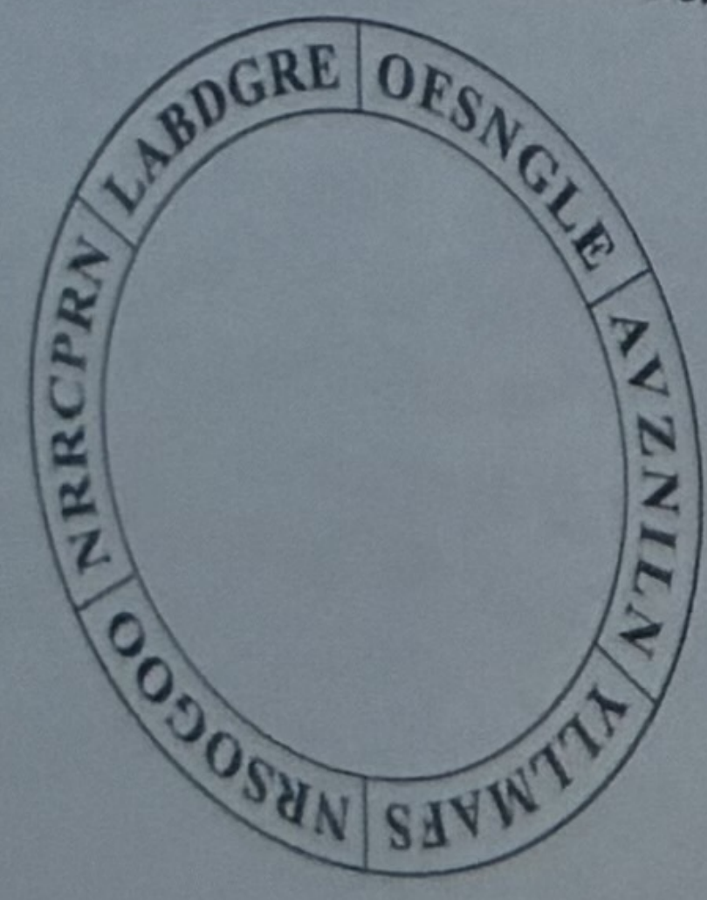
All parted, in fyre, falling into the Globe.

The fifth row did Synk into the Globe, every one in a sundry fyre by him self. The sixth fell with smoke, down into the Globe.

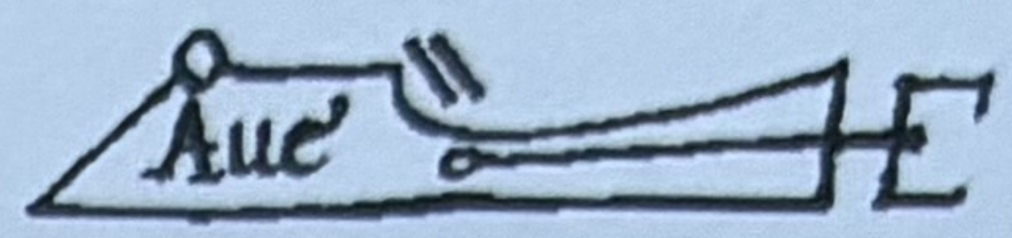
**O E S N G L E**
**A V Z N I L N**
**Y L L M A F S**
**N R S O G O O**
**N R R C P R N**
**L A B D G R E**

K. Carmara sayde, *Remember how they stode when they were secondly disposed unto the. They stode first in Six Rowes: and next they were turned into 7. I speak of the greater Number & not of the lesse. In speaking of the greater I have comprehended the lesser:.*

Δ - Note. K. Car. *There are but 6 Names that are in Subiection unto the Prince: The first* 7 *next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest* OES *&c.*

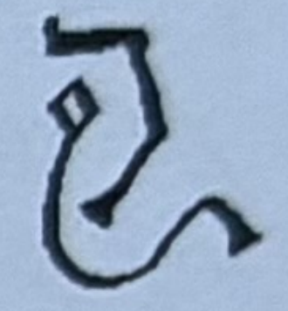


Δ - Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. ----------------



King BOBOGEL - Appeared in a black velvet coat: And his hose close rownd hose, with velvet upperstocks: overlayde with gold lace: on his hed a velvet hatcap: with a black feather in it: with a Cape hanging on one of his sholders: his purse hanging abowt his neck: and so put under his gyrdell, at which hong a gylt rapier. His beard was long: he had pantefles & pynsons. And he sayd, *I weare these robes not in respect of my self, but of my government: &c.*

Prince BORNOGO - Appeared in a red Robe, with a Gold Cerclet on his hed: He shewed his Seale, and sayde, *This it is.*



Ministers: 42: - Seven of the Ministers are apparayled like Bobogel the king: sagely and gravely. All the rest are allmost ruffen or royster like. Som are like to be men and wemen: for in the forepart they seamed wemen; and in the bakpart men, by theyr apparayle: And they were the last 7. They daunsed, lept, & kissed. They cam afterward into a Circle: the Sage & the rest: But the Sage stand all togither.

The first of the Sage lift up his hand a loft, and sayd.

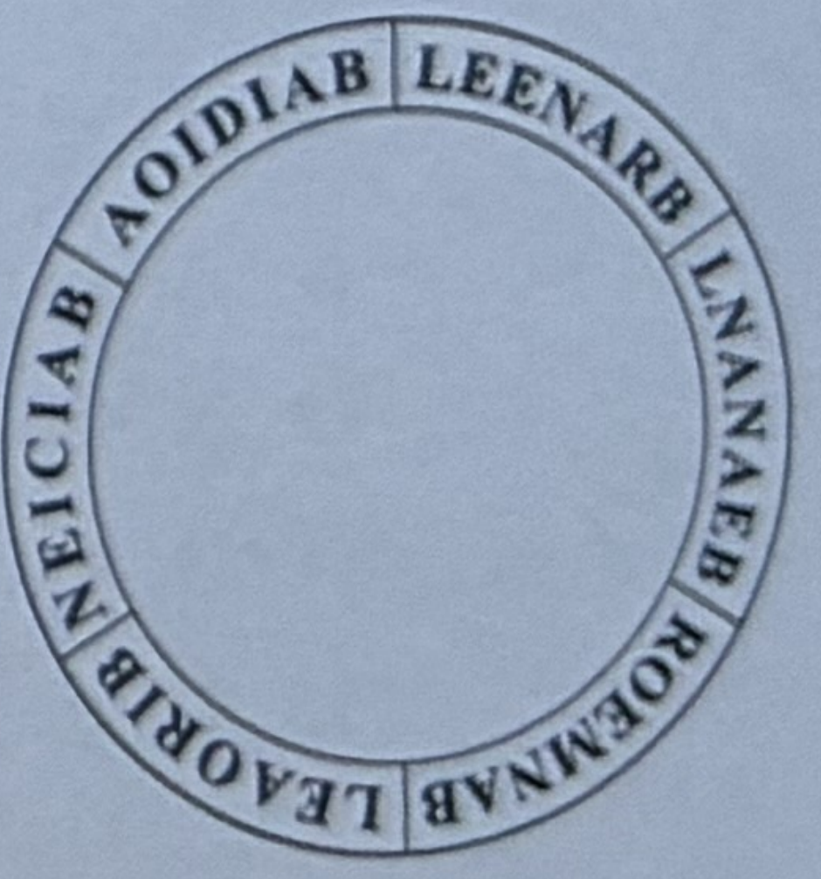
> Faciamus secundum voluntatem Dei: Ille Deus noster, est verè Nobilis et æternus.

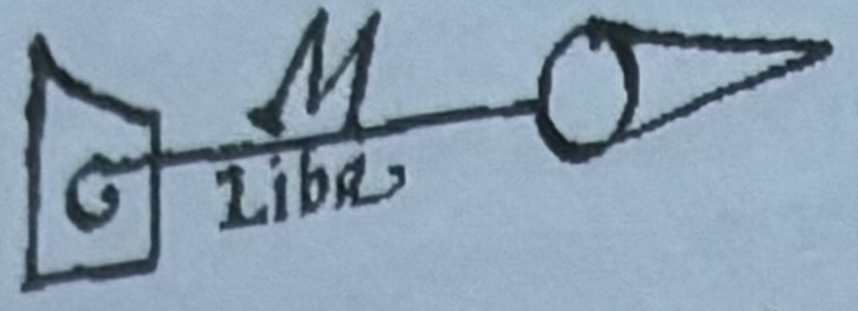
He pluckt up his right fote, and under it appered an L. & of the rest in like manner, appered these letters or names.

·1· The first 7 grew all togither in a flame of fyre, and so sonk down into the Transparent fyry Globe of the new world.
·2· The second 7 fell down like drops of Mettall.
·3· The Third 7 Clasp togither, & fall down in a thik smoke
·4· The 4th Seven, ioyne togither, and vanish like drops of water.
·5· The fifth 7, fall down like a storme of haile.
·6· The last vanished away.

At an other tyme, they cam (being called by King Carm.) all 42: bringing a rownd Table over their heds flat wise: and then they layd it down & stode abowt it: the letters being as before.

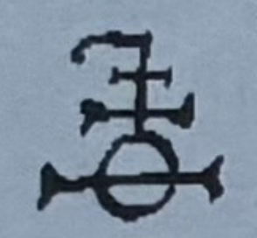
**L E E N A R B**
**L N A N A E B**
**R O E M N A B**
**L E A O R I B**
**N E I C I A B**
**A O I D I A B**





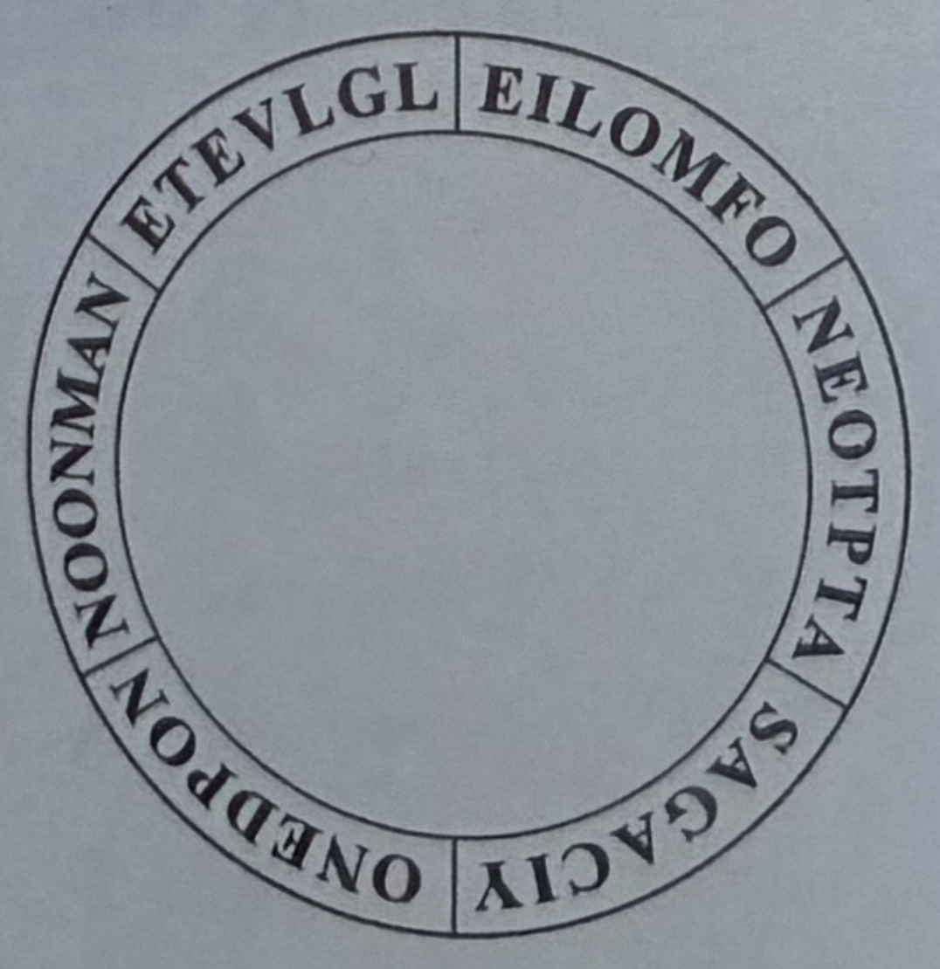
KING
BABALEL - Appeared with a Crown of Gold on his hed: wyth a long robe whitish of cullour. His left arme sleve, was very white: and his right Arme sleve was black. He seamed to stand uppon water. His name was written in his forhed: BABALEL.

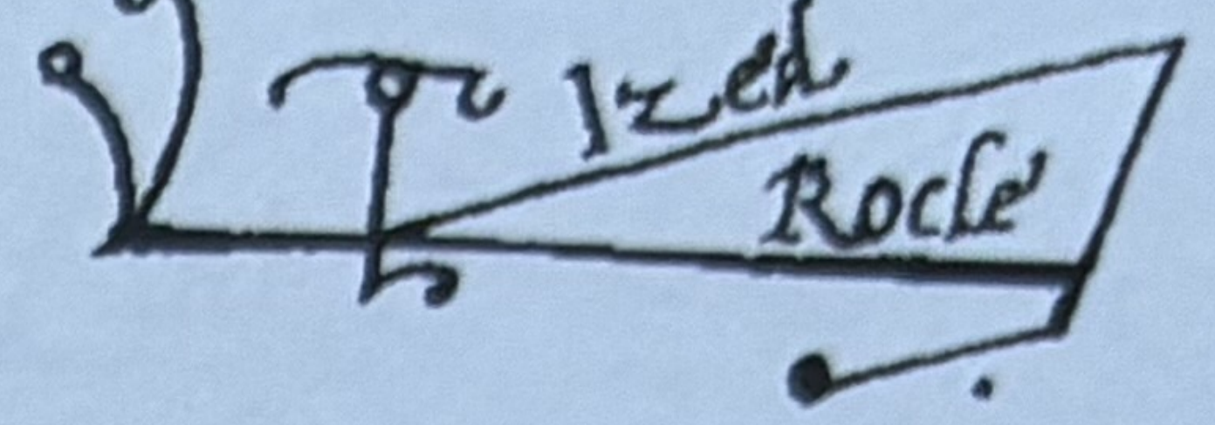
Prince
BEFAFES - He appeareth in a long red robe, with a cerclet of gold on his hed. He had a golden girdle: and on it written BEFAFES.
He opened his bosom, & appeared leane: and seamed to have feathers under his Robes.·.
His Seale, or Character, is this:



Ministers: - 42: Of his 42 Ministers, the first 7, had Cerclets of gold on theyr heds, and the king BABALEL called Befafes, saying, Veni Princeps 7 principum, qui s*u*nt Aquarum Principes. Every one of the 42 had a letter in his forhed: They were 7 in a row; and 6, downward But of the first 7 the letters became to be betwene theyr feete. and the water seameth contynually to pass over these letters.
The first 7 take the water & throw it up, and it becommeth clowdes.
The Second throw it up, and it becommeth hayle & snow. &c.
The 42 dive into the water, & so vanish away. And Babalel and Befafes allso wer suddenly gone.
Theyr Names and Characters appeared to be these, which follow in these squares.

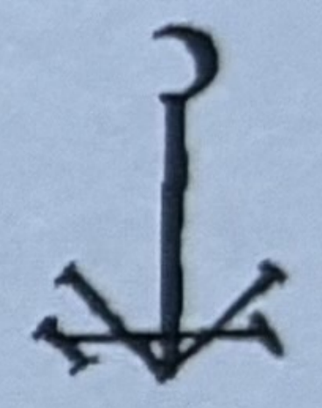
E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L





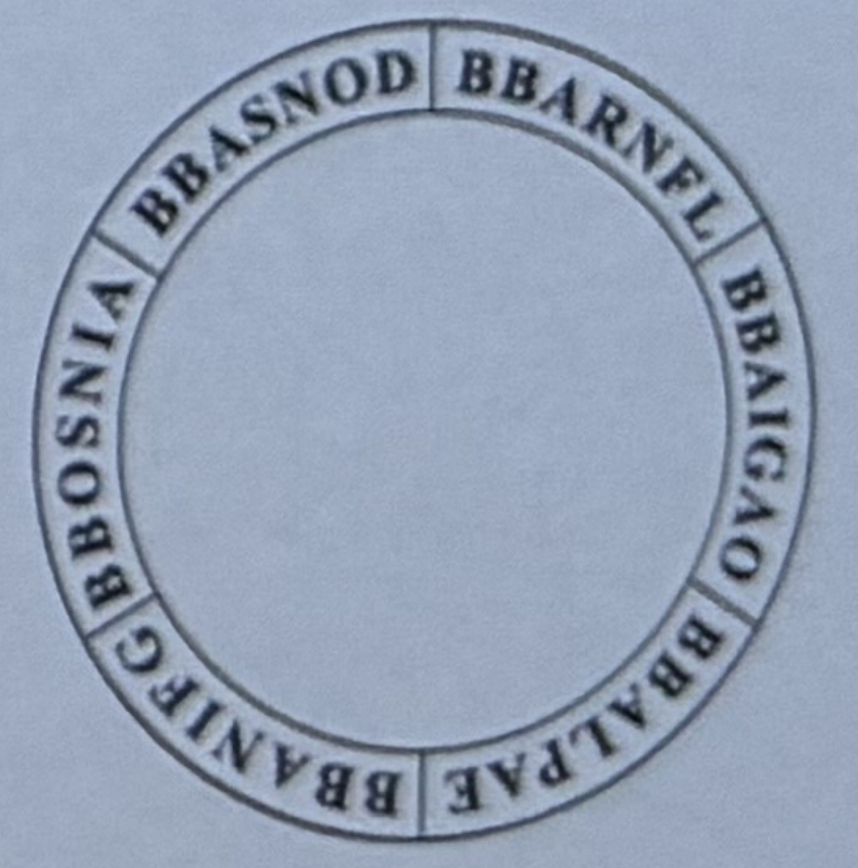
KING
BYNEPOR - He appeared, as a king with his Prince next after him: and after the Prince, 42 ministers.

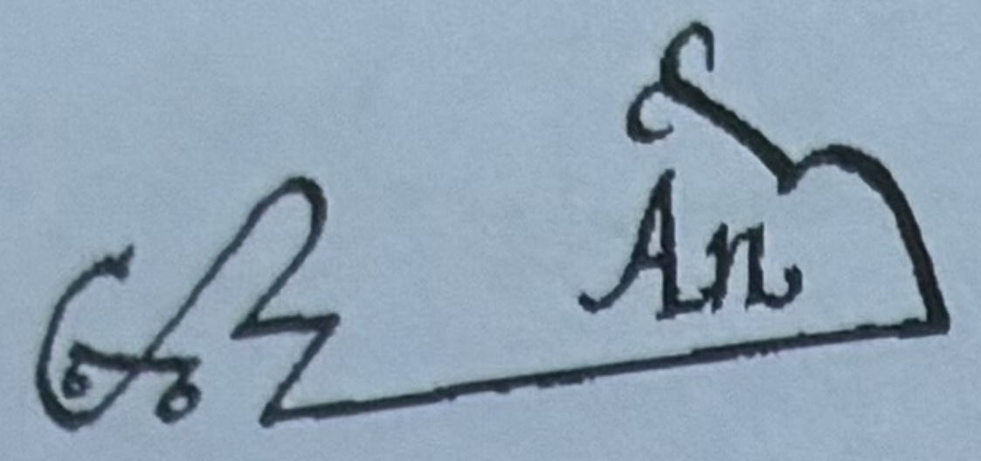
Prince
BUTMONO - He appeared in a red Robe, with a golden Circlet on his hed. His Seale is this:



Ministers: - 42: They appeared like Ghostes, and Smokes without all forme: having every one of them, a little glittring spark of fyre in the myddst of them.
The first 7, are red as blud.
The Second 7 not so red.
The third 7, like whitish smoke.
} These had the spark greater then the rest.
The fowrth.
The fifth.
The sixth.
} Are of diverse Cullours. All had fyrie sparks in theyr myddle.
Every Spark had a letter in it, as followeth.

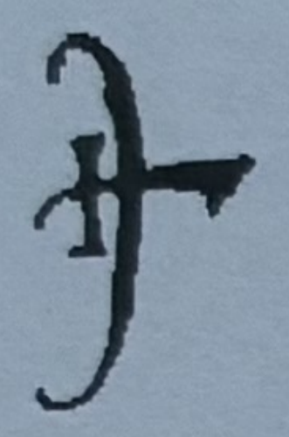
B B A R N F L
B B A I G A O
B B A L P A E
B B A N I F G
B B O S N I A
B B A S N O D





King
BNASPOL - He appeared in a red Robe, and a Crowne on his hed. His Prince followed him: and after him his Ministers.

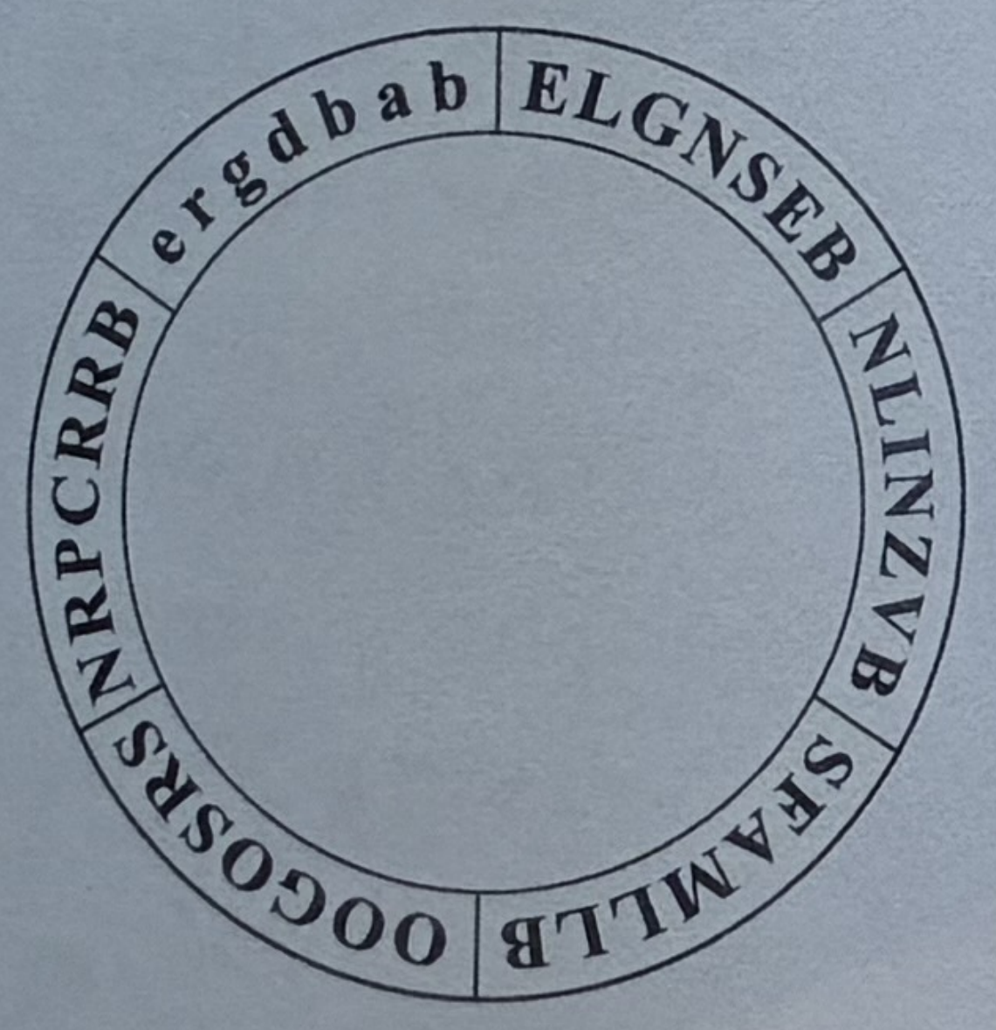
Prince
BLISDON - He appeared in a Robe of many cullours: and on his hed, a Cerclet of Gold.
His Character, or seale:



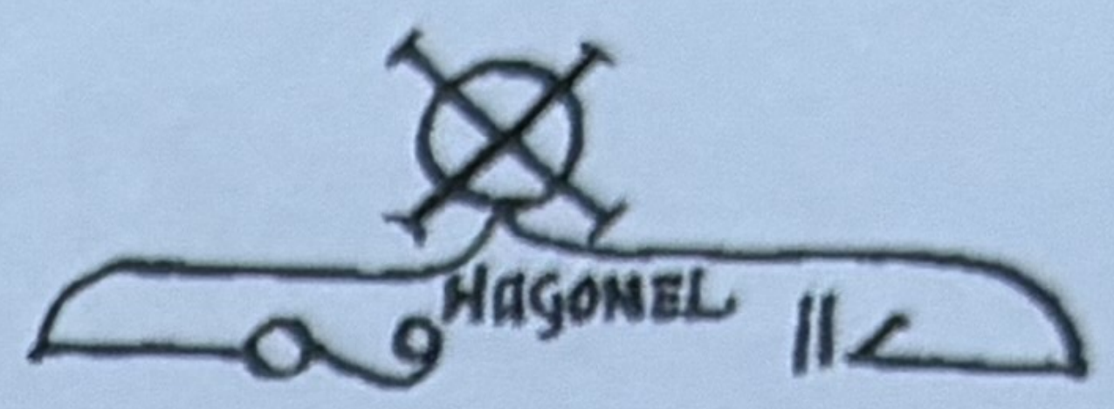
Δ - Perhaps the red Cullour was most, & so seamed generally to be red as the others ~~were~~ theyr robes were.

Ministers: - 42: The 42 seameth to stand abowt a little hill, rownd. The hyll was of Clay.
Behynde this Cumpany seamed to stand an innumerable Multitude of ugly people, a far of.
Those which seme to stand abowt the little hill, seme to have in the palmes of theyr hands letters, in order as here appeareth.

| | | | | | | |
|---|---|---|---|---|---|---|
| E | L | G | N | S | E | B |
| N | L | I | N | Z | V | B |
| S | F | A | M | L | L | B |
| O | O | G | O | S | R | S |
| N | R | P | C | R | R | B |
| e | r | g | d | b | a | b |

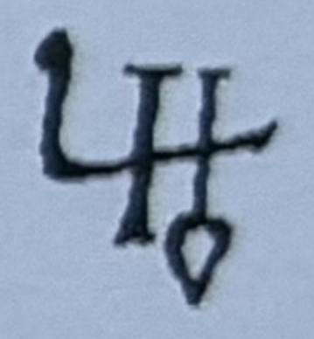


Those, which stode a far of, are spirits of perdition: which kepe earth with her Threasor, for him, &c.

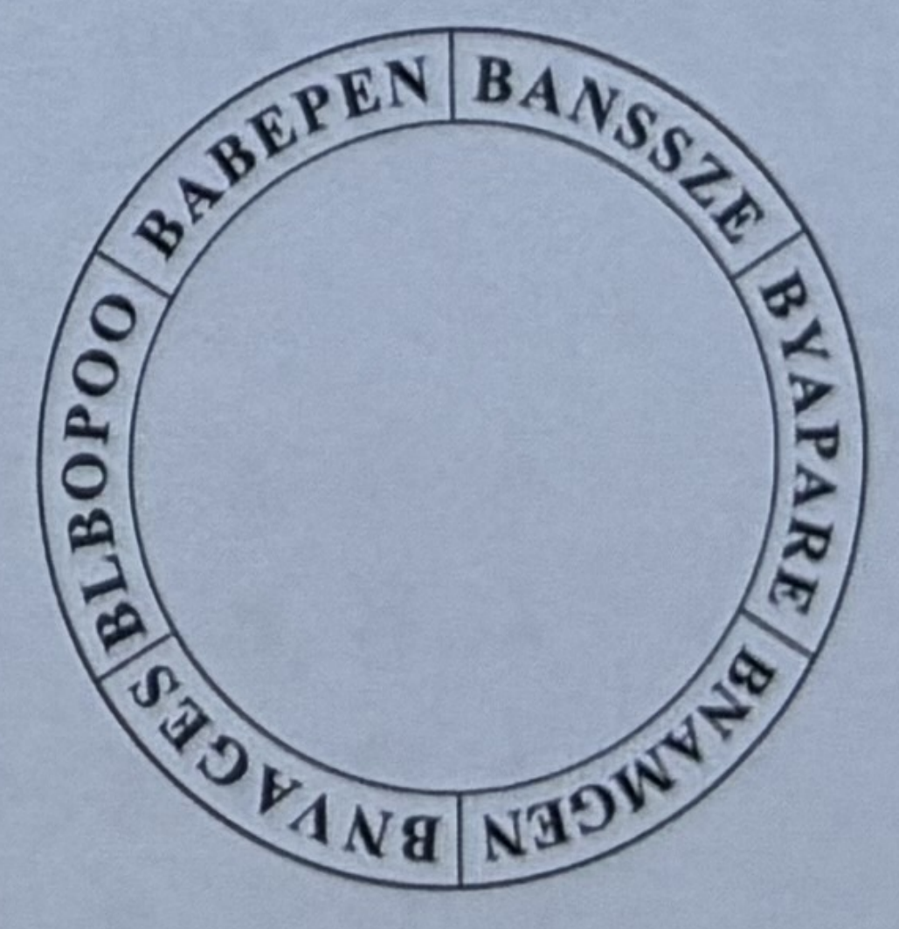


King
BNAPSEN - He appeared as a king, with a Crown on his hed.

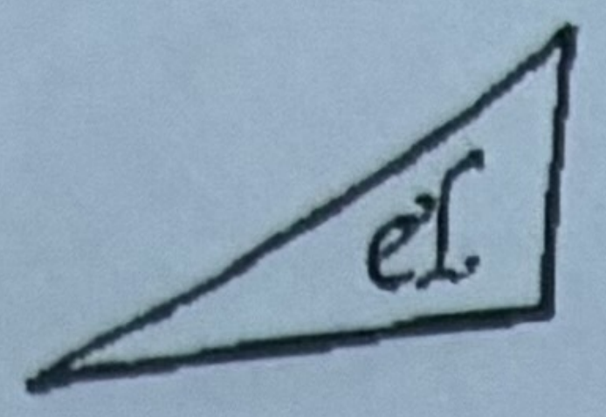
Prince
BRORGES - He appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or gastly flames of fyre out of his sides: which no mortall eye could abyde to loke uppon any long while. And in the mervaylous raging fyre, this word BRORGES did appeare tossed to & fro, of the very flames.
His Seale, or Character is this:



Ministers: - 42: The 42 appeare, and holding a rownd Table, they tosse it in fyry flames.
Δ - In the Table were the letters of theyr names as followeth:



| | | | | | | |
|---|---|---|---|---|---|---|
| B | A | N | S | S | Z | E |
| B | Y | A | P | A | R | E |
| B | N | A | M | G | E | N |
| B | N | V | A | G | E | S |
| B | L | B | O | P | O | O |
| B | A | B | E | P | E | N |

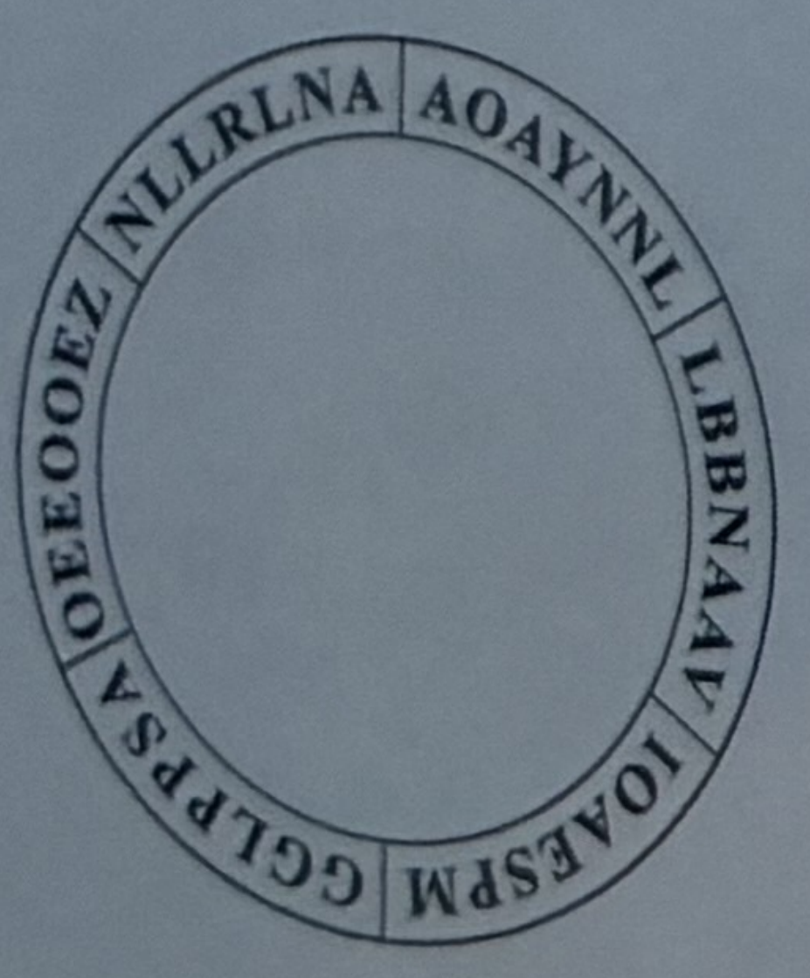


King
BALIGON - He is the same mighty king, who is, here, first described by the name of CARMARA, and yet otherwise, (among the Angels) called MARMARA, but that ·M· is not to be expressed. Therfore, he appeared in long purple gowne, & on his hed a Triple Crown of Gold: with a measuring rod of gold in his hand: divided into three equall partes. In the forme of a very well proportioned Man.

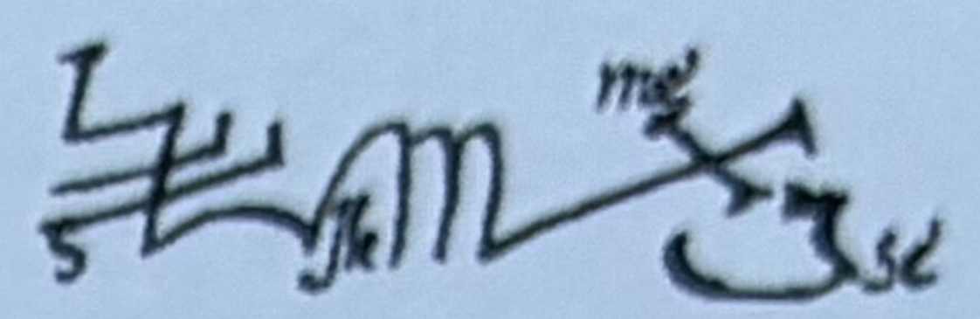
Prince
BAGENOL - He appeared not, by that name, yet.

Note, the king him self is governor over these.

Ministers: - 42:
The 42 Ministers appeared, like bright people.
And besides them; all the Ayre swarmed with Creatures.
Theyr letters were in theyr forheds.
They stode in a Circle.
They toke the letters from theyr forheds, and set them in a Circle.



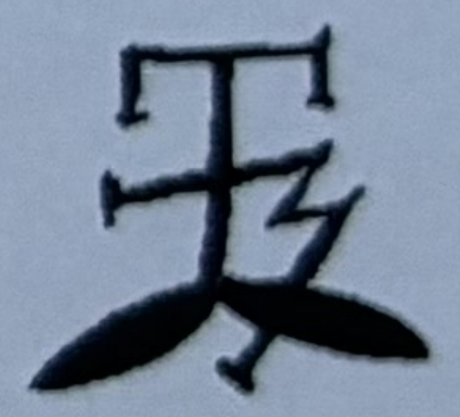
| | | | | | | |
|---|---|---|---|---|---|---|
| A | O | A | Y | N | N | L |
| L | B | B | N | A | A | V |
| I | O | A | E | S | P | M |
| G | G | L | P | P | S | A |
| O | E | E | O | O | E | Z |
| N | L | L | R | L | N | A |



King
BLVMAZA - Δ - He appeared not yet, by that name.

Prince
BRALGES - He appeared in a red Robe with a Cerclet on his hed: And he was the last, of the 7, which held the Heptagonon, all the rest being set down: who semed now to extend theyr hands one toward an other: as thowgh they played, being now ryd of theyr work.

Ministers: -
The powres under his Subiection are Invisible.
They appeared like little white smokes with out any forme.
All the world semed to be in brightnes.
This is the Seale of his government:



# Cap. 5:

## Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

**Ô** Almighty, Æternall, the True and living God: **Ô** King of Glory: Ô Lord of Hoasts: **O** thow, the Creator of Heaven, and Erth, and of all things visible and Invisible: **N**ow, (even now, at length,) Among other thy manifold mercies used, and to be used, toward me, thy Simple Servant Iohn, Dee, I most humbly beseche the, in this my present petition to have mercy uppon me, to have pitie uppon me, to have Compassion uppon me: **W**ho, faithfully and sincerely, of long time, have sowght among men, in Earth: And allso, by prayer, (full oft, and pitifully,) have made Sute unto thy Divine Ma$^{tie}$ for the obteyning of some convenient portion of True Knowledg and Understanding of thy lawes, and Ordonances, established in the Natures and propreties of thy Creatures: **B**y which Knowledg, Thy Divine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronownce thy praises, to render unto the, most harty thanks, to avaunce thy true honor, and to wynne unto thy Name, some of thy due Maiesticall Glorie, among all people, and for ever. **A**nd, whereas, it hath pleased the, (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliver unto me, long since, (throwgh the eye, and eare of E.K.) An orderlie forme, and manner of Exercise HEPTARCHICAL: **H**ow, (to thy Honor and Glory, and the Cumfort of my owne poore sowle, and of others thy faithfull servants.) **I** may, at all tymes, use very many of thy good Angels, theyr Cownsailes and helps; according to the propreties of such their Functions, and Offices, as to them, by thy Divine Powre, wisdome and Goodnes, is assigned, and limited: (**W**hich Orderly forme, and manner of Exercise, **V**ntyll even now, I never fownd so urgent Opportunitie, and extream Necessitie, to apply my self unto,) **T**herefore, **I** thy poore, and Simple Servant, do, most humbly, hartylie, and faithfully beseche thy Divine Maiestie, most lovingly and fatherly to favor: and by thy Divine Beck to furder this my present industrie and endevour to Exercise my self, according to the foresaid orderly forme and manner:

**A**nd, Now, (At length, but not to late) for thy dearly beloved **S**onne IESVS CHRIST his sake, (ô Heavenly Father,) to graunt allso unto me this blessing, and portion of thy heavenly Graces: **T**hat thow wilt, furthwith, enhable me, make me apt, and Acceptable, (in body Sowle, and Spirit,) to enioye allwayes the Holy and frendely **C**onversation, with the Sensible, playne, full, and perfect Help, (in word and dede,) of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michaël, Blessed Gabriël, Blessed Raphaël, and Blessed Vriel: And, allso Especially, of all those, which do appertaine, unto the HEPTARCHICAL Mysterie: Isagogically, (as yet,) and very breifly, unto me declared: under the Method of Seven Mighty Kings; and their Seven faithfull and Princely Ministers, with their Subiects, and Servants, to them belonging. **A**nd in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (Ô Almighty God,) thow shalt, (to the great cumfort of thy faithfull Servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that Thow, arte the True and Almighty God, Creator of Heaven and Earth, (uppon whome, I do Call: and in whome, I put all my trust,) **A**nd thy Ministers, to be the True, and faithfull Angels of light: which have, hitherto, principally, and according to thy Divine Providence, dealt with us: **A**nd, allso, I, thy poore, and simple Servant, shall, than, In, and By the, be better hable to serve the, according to thy well pleasing: to thy Honor and Glory: **Y**ea, even in these most miserable, and lamentable Dayes. **G**raunt, ôh graunt, Ô our Heavenly Father, graunt this, (I pray the,) for thy onely begotten Sonne **IESVS CHRIST**, his sake: Amen, Amen, Amen.

# Cap. 6.

## BONORVM ANGELORV̄ HEPTARCHICORVM, Piæ, Devotæq̨ Invitationes

### ℂ The Generall and Common Exordium, and Conclusion apperteyning to the 7: Heptarchicall Kings Inviting.

.....s vicibus, Ter
.... tribus vicibus,
singulis repetendæ
.... omnibus; Donec
.....tatus a DEO
.....edatur suc=
.....us.

Ô puyssant, and right Noble King, (N,) And by what Name els so ever, thow art called, or mayst truely and duely be called: To whose peculier Government, Charge, Disposition, and Kingly Office, doth appertayne the, (N, &c)

In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of Heaven and earth, and of all things Visible, and Invisible: Ô right Noble King (N,) Come, Now, and Appeare, with thy Prince, and his Ministers, and Subiects, to my perfect, and Sensible eye Iudgment: in a godly, and frendely manner, to my Cumfort and help, for the avancing of the Honor and Glorie of our Almighty GOD, by my Service: As much as by thy wisdome and Powre, in thy propre Kingly Office, and Government, I may be holpen, and enhabled unto: Amen. COME, ô right Noble King (N,) I saye COME. Amen.

Gloria Patri, &c.

### ℂ The Generall and Common Exordium, and Conclusion, apperteyning to the ·7· Heptarchicall Princes Inviting.

Ô Noble Prince, (N,) and by what Name els so ever, thow art Called, or mayst truely, and duely be called: To whose peculier Government, Charge, Disposition, Office, and Princely Dignitie doth apperteyne the, (N, &c).

In the Name of Allmighty GOD, the King of Kings, And for his honor, and Glory, to be advanced by my faithfull Service, I require the, Ô Noble Prince, (N,) to COME presently, and to shew thy self, to my perfect and Sensible eye Iudgment, with thy Ministers, Servants, and Subiects, to my cumfort, and help, in wisdome, and Powre, according to the propretie of thy Noble Office: (COME Ô Noble Prince, (N,) I say COME. Amen.

Pater noster, &c.

## Cap. 7.

# SONDAYE ⁝

### ℭ Some Recitall, and contestation by the Peculier Offices, words, and dedes, of the 7: Heptarchicall Kings and Princes, in theyr peculier dayes, to be used.

King
**BOBOGEL** ⟝ The Distributing, giving and bestowing of Wisdome, and Science: The Teaching of True Philosophie, true understanding of all lerning, grownded uppon wisdome: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries ateyning), Dee, Dee, Dee, *At length, but not to late*; Therefore, In the Name, &c.

Prince
**BORNOGO** ⟝ The Altering of the Corruption of Nature into perfection: The Knowledg of Metalls. And Generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his government of Distributing, giving and bestowing of Wisdome, Science, True Philosophie, and true Understanding of all lerning grownded uppon Wisdome: and of other very many his Peculier Royall Propreties. And who saydst to me, *What thow desirest in me shalbe fullfilled*. Therfore, In the Name &c.

# MONDAYE ⁝

King
**CARMARA** ⟝ Who, in this Heptarchicall Doctrine, at Blessed Vriel his hand, didst receyve the golden rod of government, and Measuring: and the chayre of Dignitie, and Doctrine: And didst appeare first, to us, adorned with a Triple Diademe, in a long purple robe. Who saidst to me, at Mortlake, *I minister the strength of God unto the*. Likewise, thow saydst, *These Mysteries hath God, lastly, and of his great mercyes, graunted unto the. Thow shalt be glutted, yea filled: yea thow shalt swell, and be puffed up, with the perfect knowledg of Gods Mysteries, in his Mercies*.

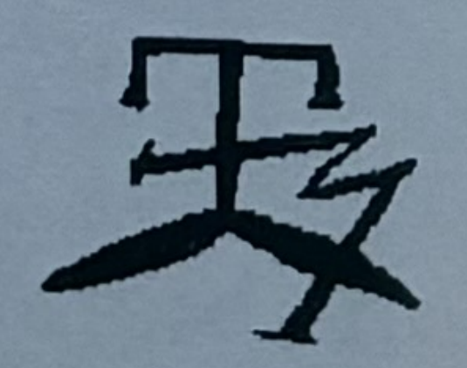
And saydst, *This Art, is to the farder understanding of all Sciences, that are past, present, or yet to come*.
And, Immediately didst say unto me: *Kings there are in Nature, with Nature, and above Nature. Thow art Dignified*. And saydst, concerning the use of these Tables: *This, is but the first step: Neither shalt thow practise them in vayne*. And, saydst, thus generally, of Gods Mercyes and Graces on me decreed and bestowed: *What so ever thow shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good*. Therfore, In the Name, &c.

Δ light

Prince
**HAGONEL** ⟝ To whose commaundement the Sonnes of Men, and their Sonnes are subiect: and are thy Servants. To whose Powre, The Operation of the Earth is subiect. Who art the First of the Twelve: and whose Seale, is called Barees and this ☉ it is. At whose Commaundement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the Seven of the 7, (which are the Sonnes of Sempiternitie) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy Servants, shold work mervayles. Ô Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, Notwithstanding, art prince over these 42 Angels, whose Names and Characters are here presented. Therfore, In the Name, &c.

King
**BLVMAZA** ⊢

Prince
**BRALGES** ⊢ Who saydst, *The Creatures living in thy Dominion are subiect to thy own powre. Whose subiects are Invisible*: And Which (to my Seer) appeared, like little smokes, without any forme. Whose Seale of Government is this.



Who saydst, *Beholde, I am Come. I will teache the Names without Numbers. The Creatures subiect unto me, shall be known unto you.* Therfore, In the Name, &c.

# TVESDAYE:

King
**BABALEL** ⊢ Who art King in Waters: Mighty and wunderfull in Waters: Whose Powre is in the bowells of the waters. Whose Royall person with thy Noble Prince BEFAFES, and his ·42· Ministers, The Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therfore, In the Name, &c.

Prince
**BEFAFES** ⊢ Who art Prince of the Seas: thy Powre is uppon the Waters. Thow drownedst Pharao: and hast destroyed the wycked. Thy Name was known to Moyses. Thow livedst in Israel: Who hast measured the Waters. Who wast with King Salomon: and allso long after that with Scotus: but not known to him by thy true Name: for he called the Mares. And since thow wast with none: Except, when, thow preservedst me, (throwgh the Mercy of GOD) from the powre of the wicked: and wast with me in extremities. Thow wast with me throwghly. Who, of the Ægyptians, hast byn called OBELISION: in respect of thy pleasant deliverance. And by that Name, to me known: and of me Noted in Record, to be the Noble and Curteous OBELISON. Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and Saltnes of the Seas: in giving good success in battayles, reducing ships, and all manner of vessells, that fleete uppon the Seas. To some, all the fishes, and Monsters of the Seas, yea, all, that liveth therin, are well knowne: And Generally, are the Distributers of Gods Iudgments uppon the Waters, that cover the Earth. Other do beautify Nature in her Composition. The rest are distributers and Deliverers of the Threasors, and unknown substances of the Seas. Thow, ô Noble Prince BEFAFES, badst me use the, in the Name of GOD. Therfore, In the Name, &c.

# WEDDENSDAYE :

King
**BNASPOL** ⊢ To whome, the Earth with her bowells, and secrets, What so ever are delivered: and hast sayd to me, *heretofore, What thow art; There, I may know. Thow art great but, (as Thow, truely diddst confess,) He in whome Thow art, is greater than thow:* Therfore, In the Name, &c.

Prince
**BLISDON** ⊢ Unto Whome, the keyes of the Mysteries of the Earth, are delivered. Whose 42 Ministers, are Angels, that govern under the. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commaundement: Therfore, In the Name, &c.

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# THVRSDAYE :

King
**BYNEPOR** ⊢ Uppon the distribution, and participation of whose exalted most especiall and glorified Powre, resteth onely and dependeth the generall state and condition of all things. Whose Sanctification Glory and renowne, allthowgh it had begynning, yet can it not, neyther shall have ending. He that measureth sayd, *and thow wast the Ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent, but distinct in One degree. Whan he came, Thow wast Magnified by his comming and art Sanctified, world without ende.*

Vita Suprema,
Vita Superior,
Vita Infima tuis sunt mensurata manibus.

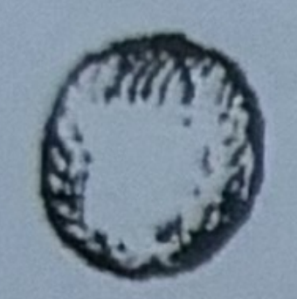
*Notwithstanding,* ———

*Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name. Thow art in all: And All hath some being by the: yet thy powre is Nothing, in respect of his powre, which hath sent the. Thow begynnest new worlds, new people, New Kings, and New knowledg of a New government.* And hast sayd to me, *Thow shalt work Mervaylous, Mervaylously, by my Workmanship, in the Highest.* Therfore, In the Name, &c.

Prince
**BVTMONO** ⊢ Who art life and breath in living Creatures. All things live by the: the Image of One excepted. All the kindes of beasts of the Earth, dost thow endue with life. Thy Seale is theyr glory. Of God, thow art Sanctified: And thow reioysest. The living, the ende, and begynning of all beastes, thow knowest: and by sufferance, thow disposest them, untyll thy Vyoll be runne.
Therfore, In the Name, &c.

# FRYDAYE:

King
**BALIGON** ⟝ Who canst distribute, and bestow at pleasure, all and whatso ever can be wrought in aereäll Actions. Who hast the government of thy self perfectly, as a Mysterie known unto thy self. Who didst advertise me of this stone, and holy Receptacle: both nedefull to be had: and allso didst direct me to the taking of it up: being, presently, and in a few minutes of tyme, browght to my sight, (from the Secret of the Depth, where it was hid, in the uttermost part, of the Roman possession,) Which stone, Thow warnedst me, That No mortall hand, but myne own, shold touche: and sydst unto me, *Thow shalt prevayle with it, with Kings, and with all the Creatures of the World. Whose beautie in Vertue shalbe more worth, then the Kingdomes of the Erth. For the which purposes, here rehersed, and other: partely, now to be exercised, and enioyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose). And Allso bycause thow thy self art Governour of the 42, thy Mighty, faithfull and obedient Ministers:* Therfore, In the Name, &c.



Vide Suidam, in dictione Ephod. Vbi de Adamante, in q*u*o diversis datis signis responsa deo consequebantur. Vide Epiphanium de lapidibus prætiosis in Rationali isto. Vide scripturas de Vrim et Thummim: Vide libros receptos Trebonæ &c.
Scriptum est in lege (inquit Epiphanius) Visionem, quæ Mosi in monte apparuit et legem datam in gemma Sapphyro fuisse expressam. Anton. Mizaldus: Memorabilium Centuria 4. Numero 94.

A By Note, of the former Shew stone.
Blessed Vriel, sayd to me, at Mortlack A$^{o}$ 1583. Maii 5. à meridie, circa horam $4^{am}$. as followeth.
Vr. - *Thy Character must have the Names of the five Angels (written in the myddst of* Sigillum Æmeth*) graven uppon the other side, in a Circle: In the Middst whereof, must the Stone be, (which was allso, browght): Wherein Thow shalt at all tymes behold (privately to thy self) the State of Gods people, throwgh the whole Earth.* ———

Prince
**BAGENOL** ⟝

# SATERDAYE:

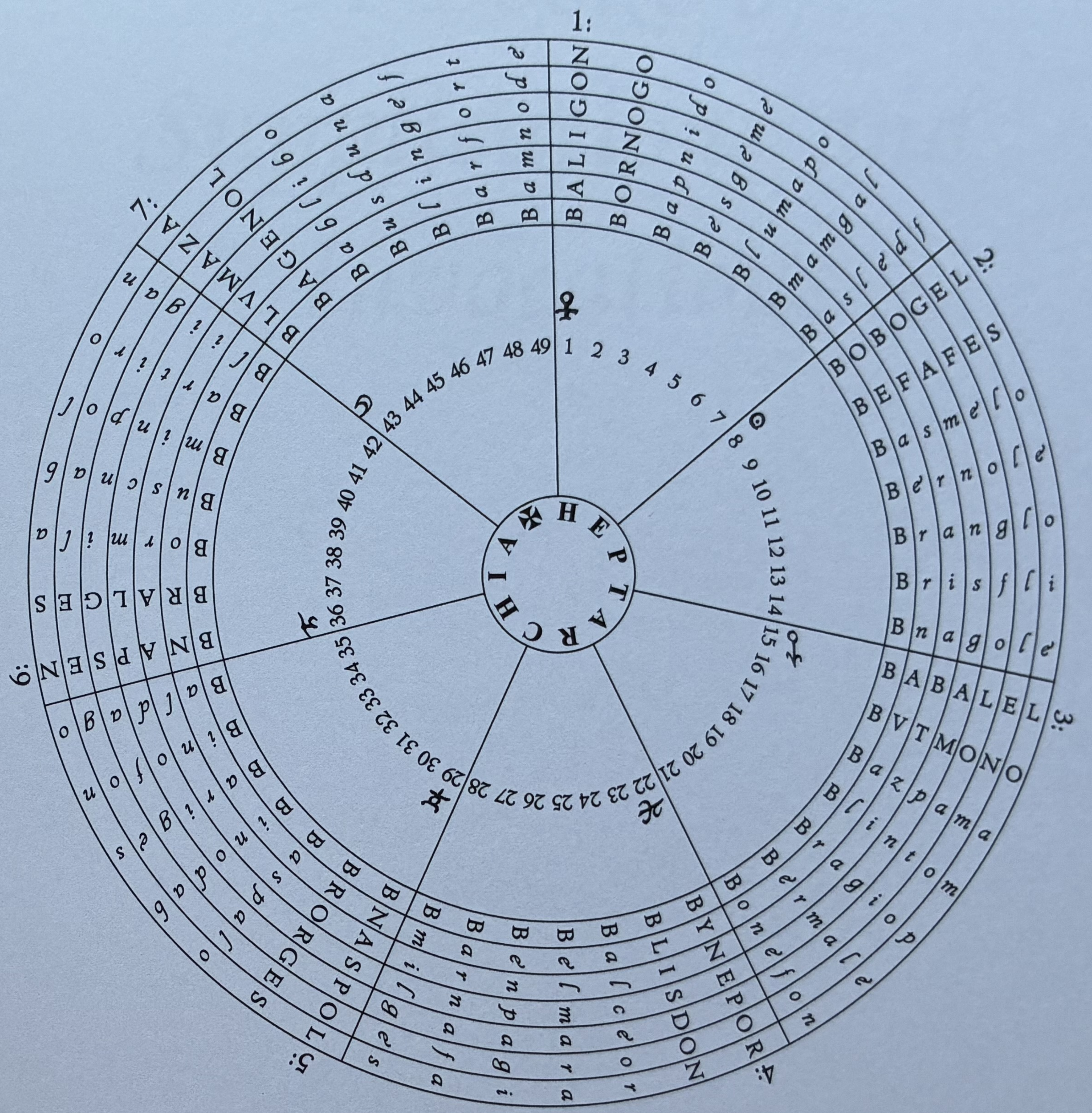
King
**BNAPSEN** ⟝ Who hast sayd to me, *That by the, I shall cast out the powre of all wicked spirits: And that by the I shall or may know the doings, and practises of evyll men; and more than may be spoken or uttred to man.* Therfore, In the Name. &c:

Prince
**BRORGES** ⟝ Who, being the Prince, chief Minister, and Governour under the right Puyssant King BNAPSEN, didst (to my Seër) appeare in most terrible manner, with fyrie flaming streames, and saydst:

Novi Ianuam Mortis. Et percussit Gloria
Dei Impiorum parietes.

Therfore, In the Name, &c.

# Tabula Angelorum Bonorum 49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BORNOGO
BOBOGEL
BEFAFES
BABALEL
BVTMONO
BYNEPOR
BLISDON
BNASPOL
BRORGES
BNAPSEN
BRALGES
BLVMAZA
BAGENOL

# A Booke of Supplications and Invocations

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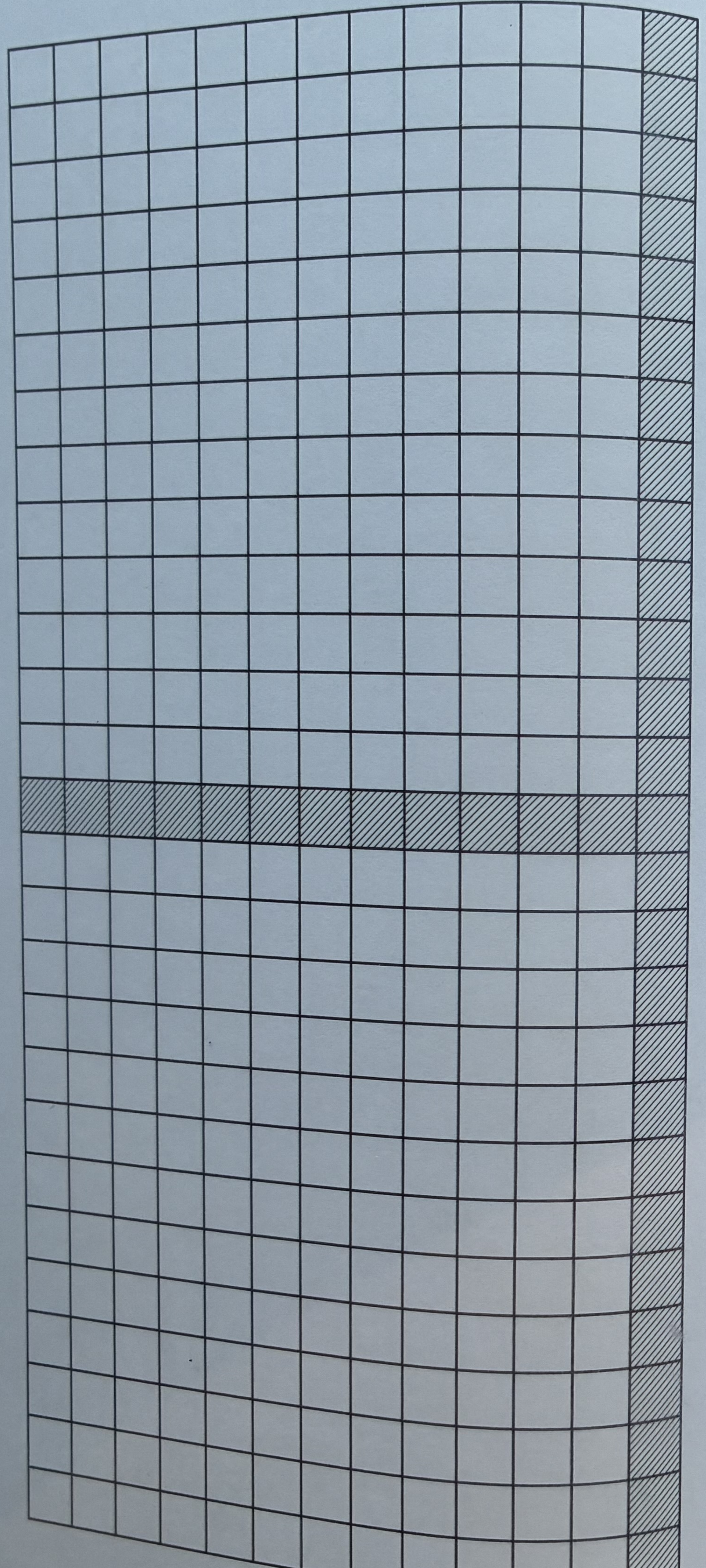
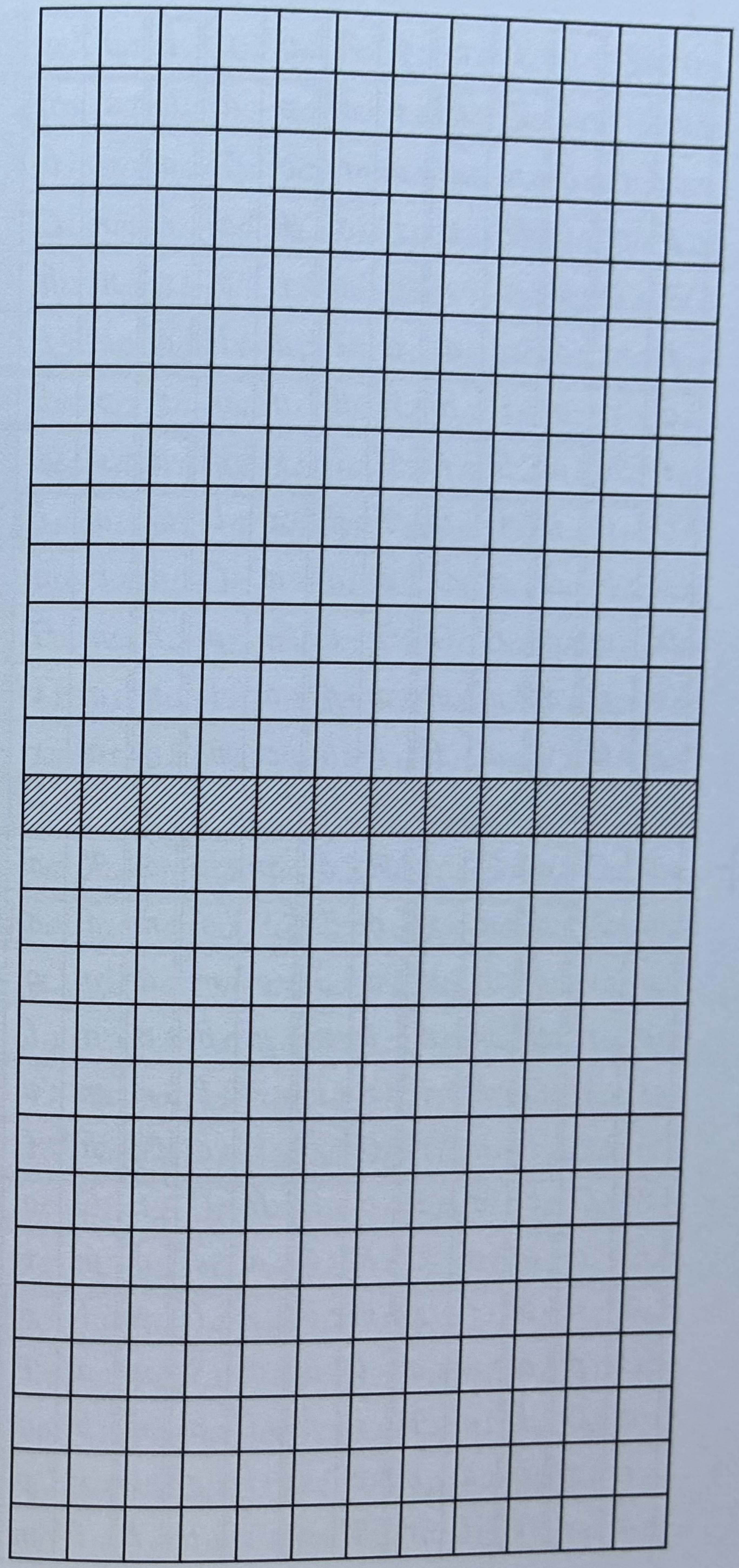
*(from British Library MS. Sloane 3191)*





Die ☽ 20 Aprilis ·1587·
thus reformed by Raphael.

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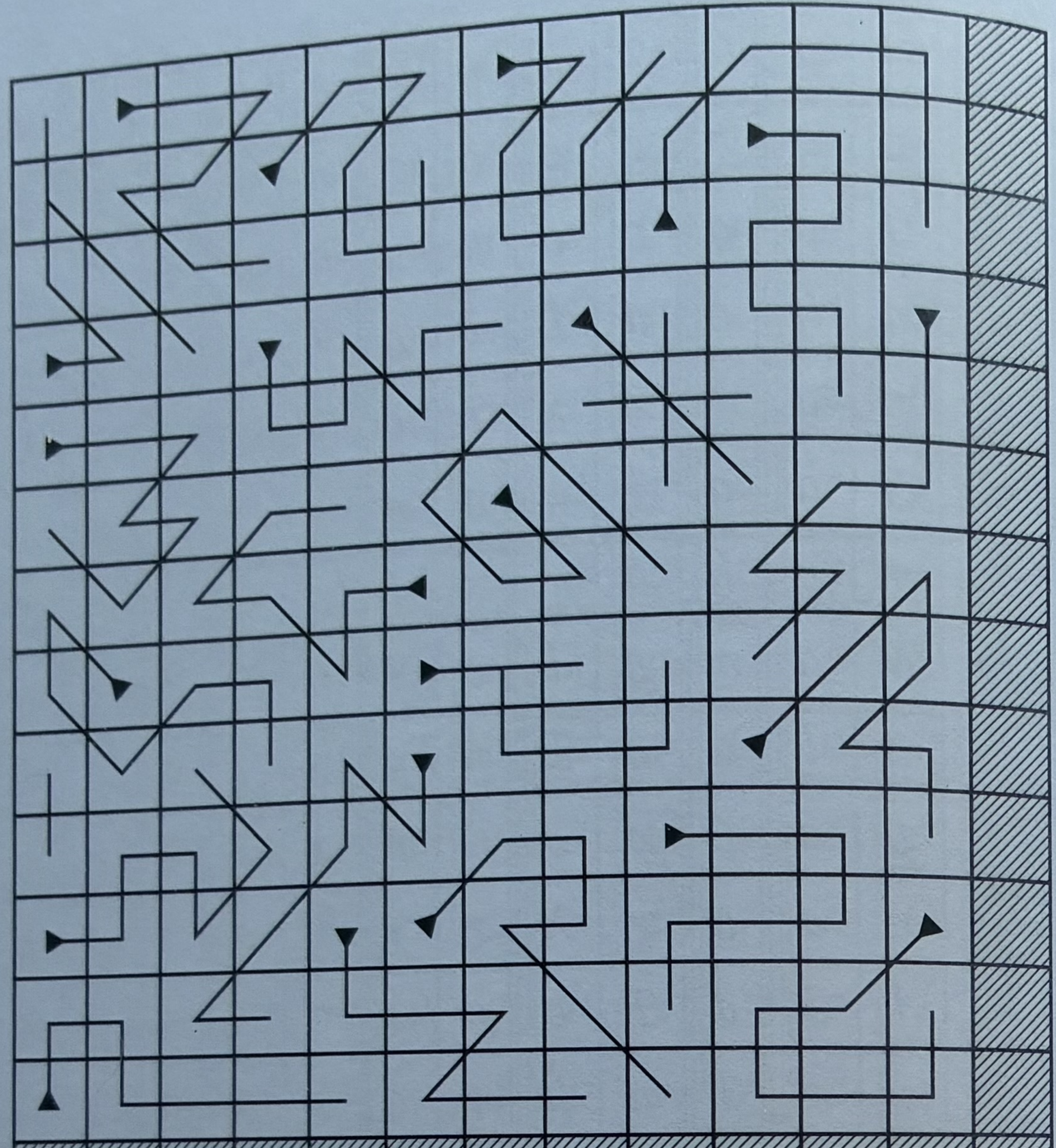

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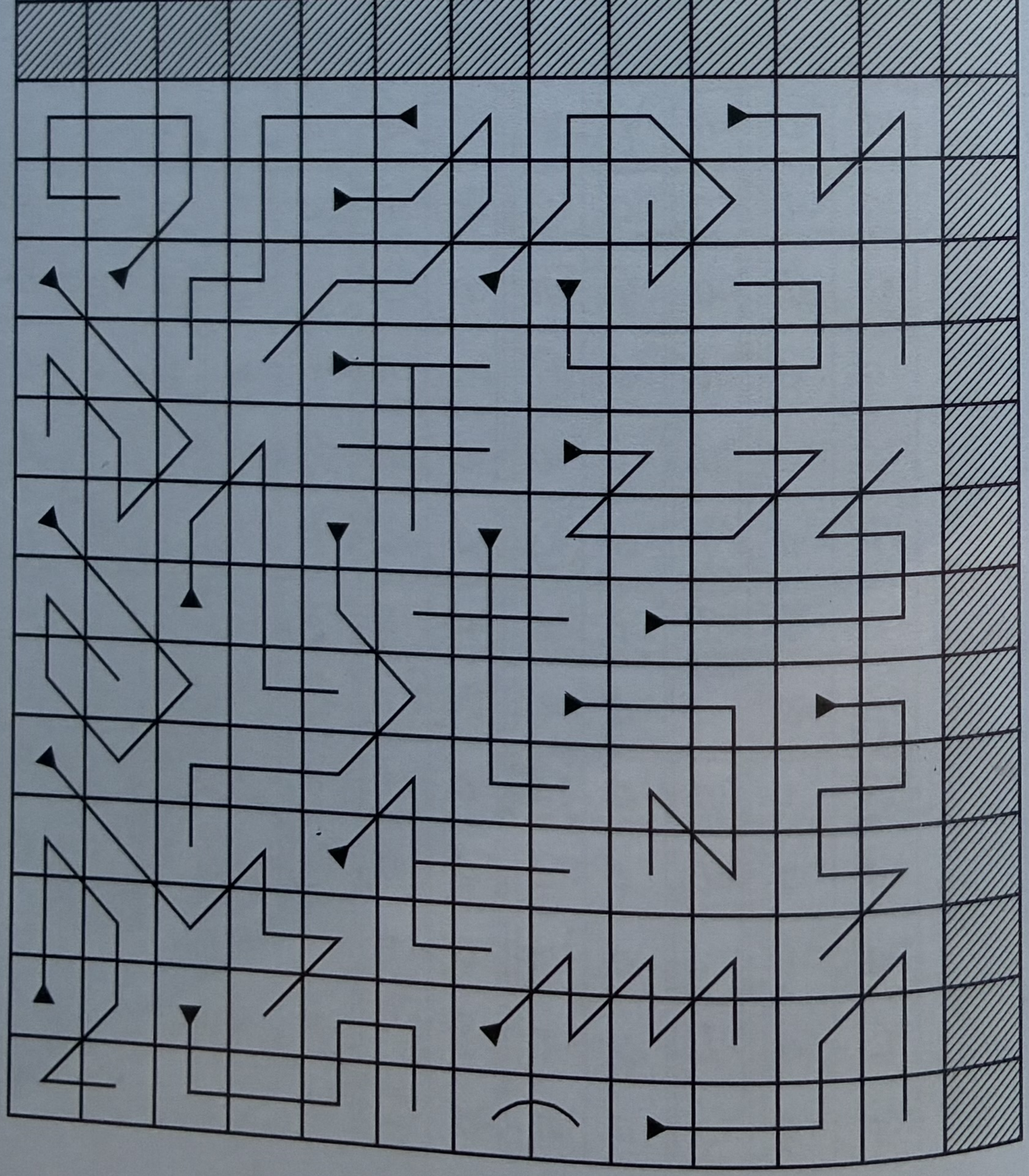

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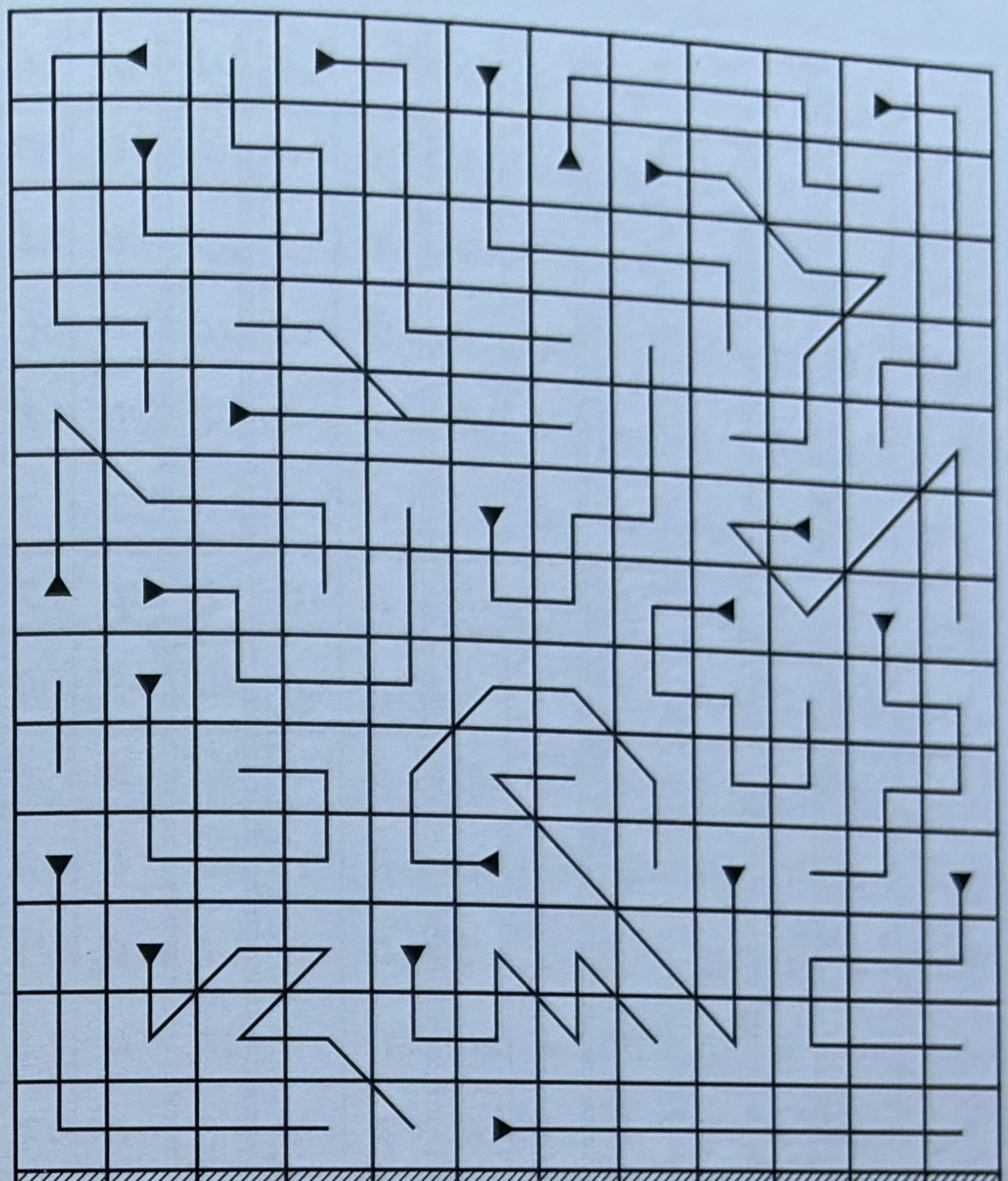

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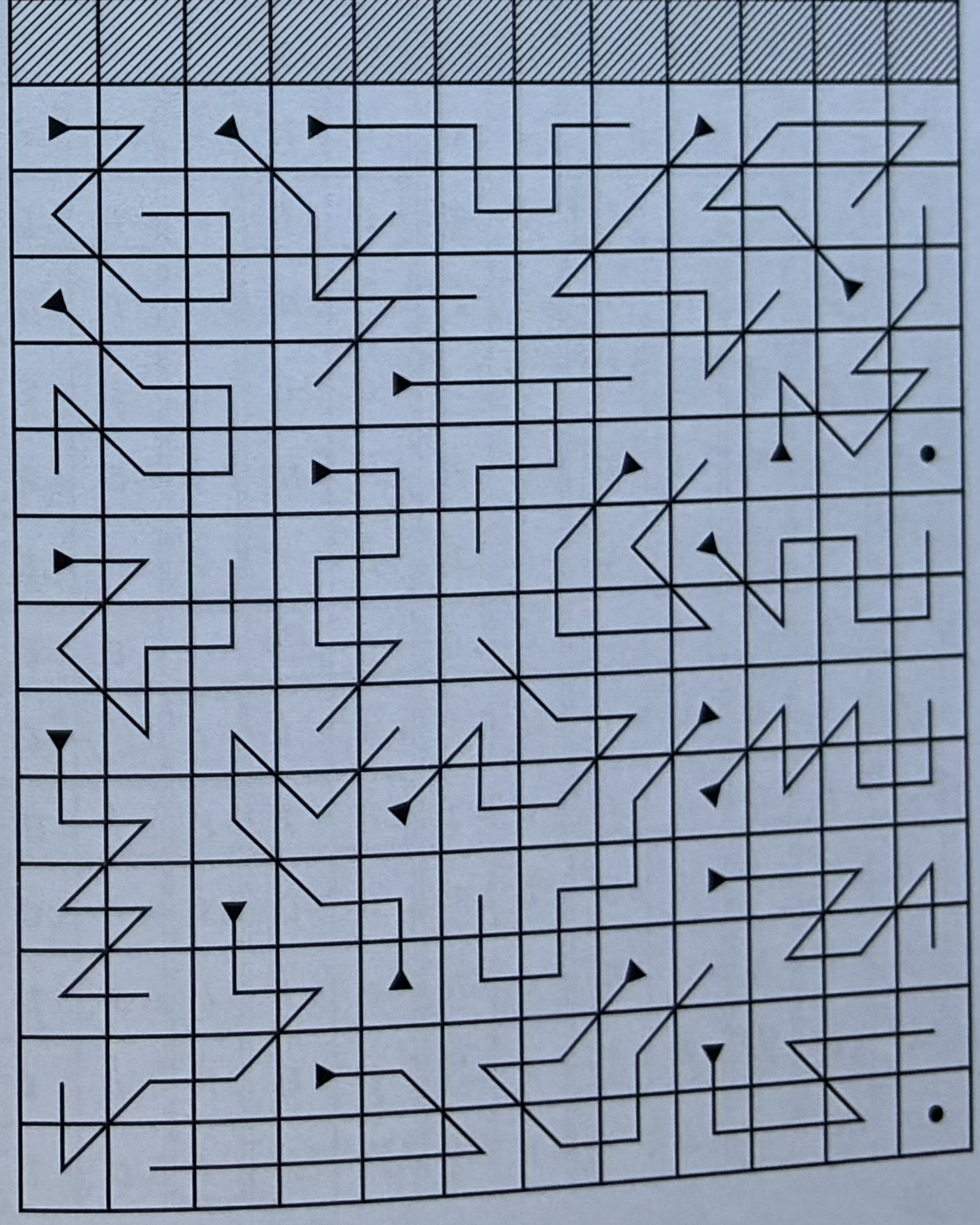

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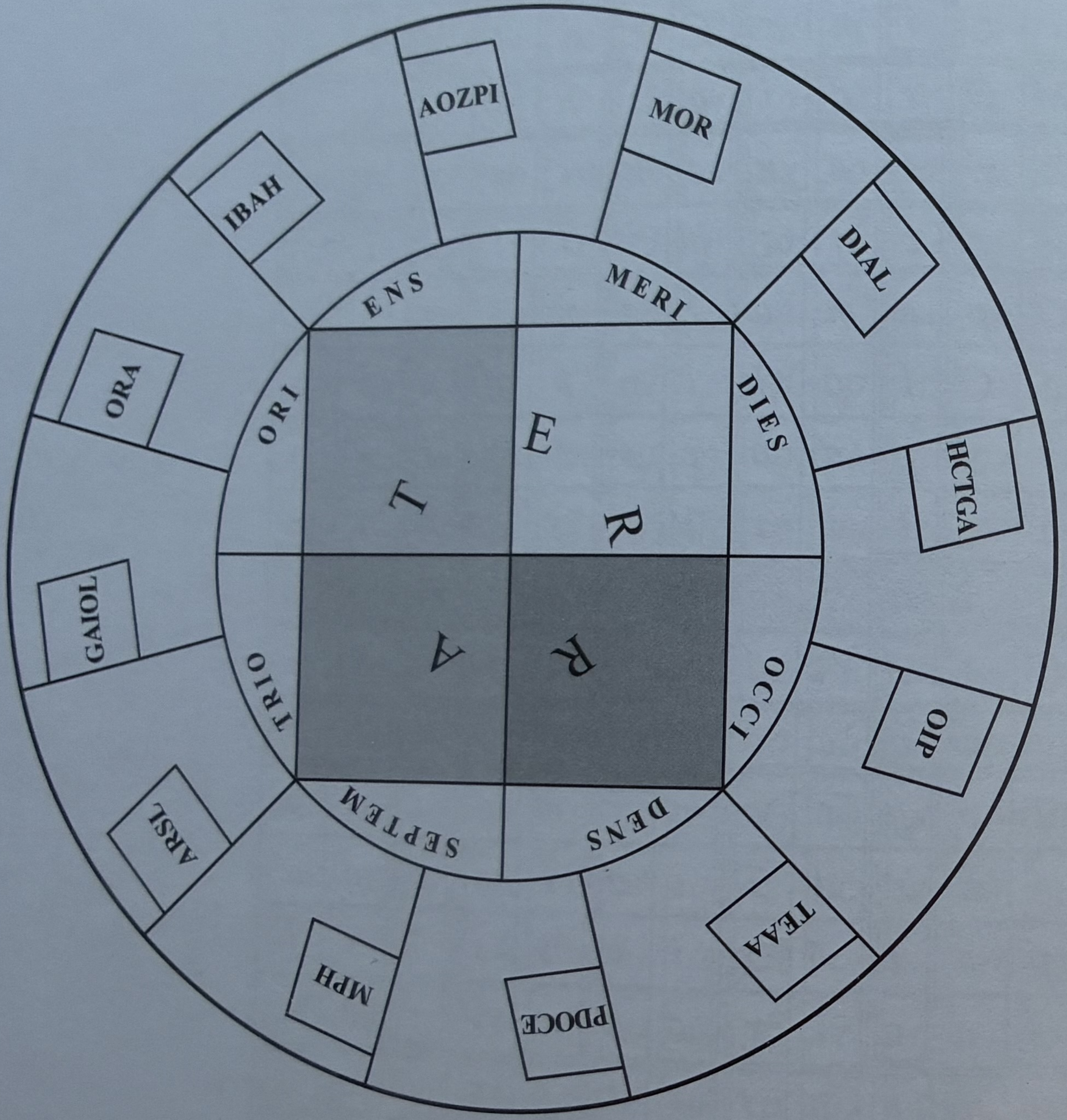
## Quater Tria, Nomina Dei, (ex quatuor lineis Spiritus Sancti extracta) quæ, omnes Super Terram Creaturas gubernant, (tàm Invisibiles, quam visibiles)∴ Duodecim gestata Vexillis ⋯



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## Fundamentalis ad DEVM Supplicatio, et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio.

O IEOVA ZEBAOTH, Divinam tuam Potentiam, Sapientiam, et Bonitatem enixissimè Invoco et Imploro (Ego Ioannes Dee Servulus tuus indignus) et mihi semper favorabilem, assistentemqꝛ esse, humillimè, et fideliter peto: in omnibus meis factis, verbis et Cogitationibus, laudem, honorem et gloriam tuam concernentibus, promoventibus vel procurantibus: Et per hæc .12. Mystica Nomina tua, **ORO**, **IBAH**, **AOZPI**, **MOR**, **DIAL**, **HCTGA**, **OIP**, **TEAA**, **PDOCE**, **MPH**, **ARSL**, **GAIOL**, Divinam et Omnipotentem Maiestatem tuam ardentissimè Obtestor et Obsecro: Vt fideles omnes tui Spiritus Angelici (quorum Mystica Nomina, hoc libro continentur expressa, brevissimeqꝛ notantur Officia,) in quibuscunqꝛ Mundi partibus fuerint, et quocunqꝛ posthac tempore vitæ meæ, à me (prædicto Ioanne) per peculiaria illis Dominantia, sive Imperitantia Sancta tua Nomina (hoc itidem libro contenta) fuerint VOCATI, VT citissimè ad me (prædictum Ioannem) veniant: visibiles, affabiles, placidiqꝛ mihi appareant: ac mecum, iuxta voluntatē meam visibiles morentur: et ut à me, et ex aspectu meo, per me rogati recedant: Et propter te, et illam quā tibi, in 12 illis Mysticis, supra expressis, Nominibus, debent Reverentiam et Obedientiam, Vt mihi etiam (Ioanni præfato) amicè SATISFACIANT, omni et quocunqꝛ tempore vitæ meæ, In Omnibus et Singulis, ad eos, (Omnes, aliquos, vel aliquē eorū) factis vel faciendis Petitionibus meis, quibuscunqꝛ: Cito, bene, plenè, perfecteqꝛ præstandis perficiendis et complendis, iuxta eorum virtutes, ac potentias, tàm generales, quam proprias, propriaqꝛ illis à te (O DEVS) iniuncta commissaqꝛ Officia et Ministeria, AMEN.

Per te, IESV CHRISTE,
AMEN.

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## VIGINTI QVATVOR SENIORVM (de quibus in Apocalypsi Beati Ioannis est mentio) ex Patris, Filii et Spiritus Sancti lineis, collecta Nomina: Istorũ Bonorũ Angelorum Munus est, Hõibus, Rerũ humanarum Scientiam, Iudiciumꝗ impertire, &c.

| | Numen Divinum **BATAIVA**, sive **BATAIVH**. |
|---|---|
| ORIENS | Abioro, sive Habioro<br>Aaoxaif<br>Htmorda<br>Haozpi, sive Ahaozpi<br>Hipotga<br>Autotar |
| | Numen Divinum **ICZHHCA**, sive **ICZHHCL**. |
| MERIDIES | Aidrom, sive Laidrom<br>Aczinor<br>Lzinopo<br>Lhctga, sive Alhctga<br>Lhiansa<br>Acm$\underset{b}{\text{l}}$icu |
| | Numen Divinum **RAAGIOS**, sive **RAAGIOL**. |
| OCCIDENS | Srahpm, sive Lsrahpm<br>Saiinou<br>Laoaxrp<br>Lgaiol, sive Slgaio$\underset{ch}{\text{l}}$<br>Ligdisa<br>Soaixnt |
| | Numen Divinum **EDLPRNA**, sive **EDLPRNA**. |
| SEPTENT. | Aetpio, sive AAetpio<br>Adoeoet<br>Alndood<br>Apdoce, sive Aapdoce<br>Arinnap<br>Anodoin |

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## SEX SENIORVM Orientalium Invitatio.

O vos Sex SENIORES, Orientales, præpotentes, fidelesꝗ Omnipotentis DEI nostri Ministri, In Nomine eiusdem DEI (Vnius et Trini) O vos (inquam) **ABIORO, sive HABIORO, AAOXAIF, HTMORDA, HAOZPI, sive AHAOZPI, HIPOTGA et AVTOTAR**, per vobis peculiariter prædominãs Divinum Numen, Nomenꝗ Angelicũ **BATAIVA**, sive **BATAIVH**, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Servulus, à vobis omnibus, coniunctim, et quomodocunꝗ divisim, amicè, vehementer, et confidenter requiro et Peto, VT posthac, q̊cunꝗ tempore volvëro, per reliquum totius vitæ meæ cursum, vel omnes vos, vel ex vobis, illi quos ego nominavero (per prædictũ Mysticum Divinumꝗ Nomen **BATAIVA**, sive **BATAIVH**, à me, præfato Ioanne, Vocati, Invocati, sive requisiti) statim et sine mora, mihi, prædicto Ioanni, Adesse, visibiles, affabiles ac placidi: Præterea adeo Favorabiles mihi esse velitis, VT Petitiones meas omnes et quascunꝗ, DE RERVM HVMANARV̄ SCIENTIA ET IVDICIO, alisꝗ rebus, vestro, Divinitus assignatis, pertinentibusꝗ Officio, sive Ministerio (vobis omnibus, uni, vel pluribus) factas faciendasꝗ, Cito, bene, verè, planè, plene, perfecteꝗ præstare, perficere et complere velitis: iuxta vestrarũ virtutũ, potentiarũ, Officiorumꝗ sive Ministeriorũ vestrorum Mensuram, à DEO Omnipotente vobis concreditam et commissam. AMEN. Per Sanctum Dei Nomen,

**BATAIVA**, sive **BATAIVH**
AMEN

## **SEX SENIORVM Meridionaliū, Invitatio.**

O vos Sex SENIORES, Meridionales, præpotentes, fidelesqꝫ Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei (unius et Trini) O vos, (inquam), **AIDROM**, sive **LAIDROM, ACZINOR, LZINOPO**, Lhctga, sive **ALHCTGA, LHIANSA**, et **ACMLICV** per vobis peculiariter prædominans Divinū Numen Nomenqꝫ Angelicū **ICZHHCA** sive **ICZHHCL**, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Servulus, à vobis omnibus, (coniunctim, et quomodocunqꝫ divisim), amicè, vehementer et confidenter requiro et Peto, VT posthac, quocunqꝫ tempore volvero, per reliquum totius vitæ meæ cursum, vel omnes vos, vel ex vobis, illi, quos ego Nominavero, (per prædictū Mysticū Divinumqꝫ Nomen **ICZHHCA** sive **ICZHHCL**, à me, praefato Ioanne, VOCATI, Invocati, sive requisiti) Statim et sine mora, mihi, prædicto Ioanni, Adesse, visibiles, affabiles ac placidi: Præterea adeo mihi Favorabiles esse velitis, VT Petitiones meas omnes et quascunqꝫ, DE RERVM HVMANARVM SCIENTIA ET IVDICIO, aliisqꝫ rebus, vestro, divinitus assignatis, pertinentibusqꝫ Officio, sive Ministerio, vobis omnibus uni, vel pluribus factas faciendasqꝫ, Cito, bene, verè, planè, plenè perfecteqꝫ præstare, perficere, et complere velitis: iuxta vestrarum virtutum, Potentiarū Officiorumqꝫ sive Ministeriorū vestrorū Mensuram, à DEO Omnipotente, vobis concreditā, et commissam

AMEN:

Per Sanctum DEI Nomen

**ICZHHCA**, sive **ICZHHCL**

AMEN

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## **SEX SENIORVM Occidentaliū Invitatio.**

O vos Sex SENIORES Occidentales, præpotentes, fidelesqꝫ Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei, (unius et Trini) O vos, (inquam) **SRAHPM**, sive **LSRAHPM SAIÍNOV, LAOAXRP, LGAIOL** sive **SLGAIOL, LIGDISA, SOAIXNT** per vobis peculiariter prædominans Divinum Numen Nomenqꝫ Angelicū **RAAGIOS**, sive **RAAGIOL**, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Servulus, à vobis omnibus, (coniunctim et quomodocunqꝫ divisim) amicè vehementer et confidenter requiro et Peto, VT posthac, quocunqꝫ tempore volvero, (per reliquum totius vitæ meæ cursum) vel omnes vos, vel ex vobis, illi, quos ego Nominavero (per prædictū Mysticū, Divinumqꝫ Nomen **RAAGIOS**, sive **RAAGIOL** à me, præfato Ioanne, VOCATI, Invocati, sive requisiti) statim et sine mora, mihi, prædicto Ioanni, Adesse, Visibiles, affabiles ac placidi: Præterea adeo mihi Favorabiles esse velitis, VT Petitiones meas omnes et quascunqꝫ DE RERV̄ HVMANARVM SCIENTIA ET IVDICIO, aliisqꝫ rebus, vestro divinitus assignatis pertinentibusqꝫ Officio sive Ministerio, (vobis omnibus, uni vel vestrum pluribus) factas faciendasqꝫ, Cito, bene, verè, plane, plene, perfecteqꝫ præstare perficere et complere velitis: iuxta vestrarum virtutum, Potentiarū, Officiorumqꝫ sive Ministeriorum, vestrorū Mensurā, à DEO Omnipotente vobis concreditā et cōmissā.

AMEN

Per Sanctum DEI Nomen

**RAAGIOS**, sive **RAAGIOL**

AMEN

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## SEX SENIORVM Septentrionalium Invitatio·

Ô vos Sex SENIORES Septentrionales, Præpotentes, fidelesq; Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei (unius et Trini) O vos, (inquam,) **AETPIO, sive AAETPIO, ADOEOET, ARINNAP et ANOALNDOOD, APDOCE, sive AAPDOCE**, per vobis peculiariter prædominans Divinũ Numen, Nomenq; **DOIN** Angelicum **EDLPRNA**, sive **EDLPRNA**, Ego Ioannes Dee coniunc= fidelis eiusdem Omnipotentis DEI Servulus, à vobis omnibus, (coniunc= tim, et quomodocunq; divisim,) amicè, vehementer et confidenter requiro et Peto, VT posthac, quocunq; tempore volvëro, per reliquũ totius meæ vitæ cursum, vel omnes vos, vel ex vobis, illi, quos Ego nominavero (Per prædictum Mysticum, Divinumq; Nomen **EDLPRNA** sive **EDLPRNA**) à me, præfato Ioanne, VOCATI, Invocati, sive requisiti) Statim, et sine mora mihi (prædicto Ioanni) Adesse, visibiles, affabiles, ac placidi; præterea adeo Favorabiles mihi velitis esse, VT Petitiones meas omnes et quascunq; DE RERVM HVMANARVM SCIENTIA ET IVDICO aliisq; rebus, vestro, divinitus assignatis pertinentibusq; Officio sive Ministerio (vobis omnibus, uni vel pluribus vestrum) factas, faciendasq;, Cito, bene, vere, plane, plene, perfecteq; præstare, perficere et complere velitis iuxta vestrarũ virtutũ, Potentiarũ Officiorũq; sive Ministeriorũ vestrorũ Mensurã à DEO Omnipotente, vobis concreditam & commissam:

AMEN
Per Sanctum DEI Nomen
**EDLPRNA** sive **EDLPRNA**
AMEN

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## NOMINA SEDECIM BONORVM ANGELORVM Peritissimorum & Potentium in MEDICINA Curisq; Morborum: Annexis sedecim Cacodæmonũ nominibus, qui morbos inferre possũt: &c·

| | | | |
|---|---|---|---|
| | Nomina Divina **IDOIGO ARDZA**· | | |
| ORIENS | Czns, sive Czons<br>Tott, sive Toitt<br>Sias, sive Sigas<br>Fmnd, sive Fmond | Xcz<br>Ato<br>Rsi<br>Pfm | OGIODI<br>AZDRA |
| | Nomina Divina **ANGPOI VNNAX**· | | |
| MERIDIES | Aira, sive Aigra<br>Ormn, sive Orpmn<br>Rsni, sive Rsoni<br>Iznr, sive Izinr | Xai<br>Aor<br>Rrs<br>Piz | IOPGNA<br>XANNV |
| | Nomina Divina **OBGOTA AABCO**· | | |
| OCCIDENS | T$\overset{a}{o}$co, sive T$\overset{a}{o}$gco L O L<br>Nhdd, sive Nhodd<br>Paax, sive Patax<br>$\overset{\dot{F}}{S}$ai$\underset{\dot{z}}{x}$, sive $\overset{\dot{F}}{S}$aai$\underset{\dot{z}}{x}$ | Mto<br>Onh<br>C$\overset{f}{p}$a<br>Hsa | ATOGBO<br>OCBAA |
| | Nomina Divina **NOALMR OLOAG**· | | |
| SEPTENTRIO | Opmn, sive Opamn<br>Apst, sive Aplst<br>Scio, sive Scmio<br>Vasg, sive Varsg | Mop<br>Oap<br>Csc<br>Hua | RMLAON<br>GAOLO |

## QVATVOR BONORV̄ ANGELORV̄ Orientalium in MEDICINA et Curis Morborũ peritissimorum et Potentium Invitatio+

O vos Quatuor Angeli Lucis, **CZNS**, sive **CZONS**, **TOTT** sive **TOITT**, **SIAS** sive **SIGAS**, **FMND**, sive **FMOND**, in Orientali Mundi parte, Medicinaliũ DEI Virtutum Sanitatũ et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vivi et Veri Dei, Ego Ioannes Dee (eiusdem DEI gratia, Cælestis Hierusalem futurus Civis) PER reverentiã et Obedientiam, quam eidem DEO nostro debetis, et per hæc Divina illius, ac Mystica Nomina, **IDOIGO** et **ARDZA**, à vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto, VT mihi, (Ioanni prædicto) posthac, quocunqꝫ temporis momento volvero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, et FAVORABILES esse velitis, in Omnibus meis Petitionibus quàm citissime, perfectissime, plenissimeqꝫ perficiendis et complendis: quas à vobis, omnibus vel vestrorũ aliquibus vel aliquo, per hæc DEI Nomina (præfata), **IDOIGO** et **ARDZA** Petivero: et quas per vestram virtutem, Potentiam, peculiaremqꝫ vestrorũ Officiorũ sive Ministeriorũ Medicinalium quorumcunqꝫ tenorem, ac rationem, citissimè perfectissimè, plenissimè, placidissimeqꝫ præstare, perficere complereqꝫ poteritis: AMEN

Per hæc prædicta Sacrosancta
DEI Nomina
**IDOIGO et ARDZA**
AMEN

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## QVATVOR BONORV̄ ANGELORV̄ Meridionalium, in MEDICINA et Curis Morborũ Peritissimorũ et Potentiũ Invitatio+

O vos Quatuor Angeli Lucis, **AIRA**, sive **AIGRA**, **ORMN**, sive **ORPMN**, **RSNI**, sive **RSONI**, **IZNR**, sive **IZINR**, in Meridionali Mundi parte, Medicinalium DEI Virtutum, Sanitatũ, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, vivi et veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, Cælestis Hierusalem futurus Civis) Per Reverentiã et Obedientiam, quam eidem DEO nostro debetis: Et per hæc Divina illius ac Mystica Nomina **ANGPOI** et **VNNAX**, à vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto. VT mihi (Ioanni prædicto) posthac, quocunqꝫ temporis momento volvero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissimè, perfectissimè, plenissimeqꝫ perficiendis et complendis: quas à vobis, omnibus, vel vestrorũ aliquibus vel aliquo, per hæc DEI Nomina præfata **ANGPOI** et **VNNAX** Petivero: et quas per vestrã virtutem, Potentiam, peculiaremqꝫ vestrorum Officiorum, sive Ministeriorũ Medicinaliũ quorumcunqꝫ tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimeqꝫ præstare, perficere, complereqꝫ poteritis: AMEN

Per hæc Sacrosancta Dei Nomina
**ANGPOI et VNNAX**
AMEN

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## QVATVOR BONORV̄ ANGELORV̄ Occidentaliũ in MEDICINA et Curis Morborũ, Peritissimorum et Potentium Invitatio ✦

O vos Quatuor Angeli Lucis, **TOCO**, sive **TOGCO**, **NHDD**, sive **NHODD**, **PAAX**, sive **PATAX**, **SAIX**, sive **SAAIX** in Occidentali Mundi parte, Medicinaliũ DEI Virtutũ, Sanitatũ, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vivi et Veri DEI, Ego Ioannes Dee (eiusdem DEI gratia, Cælestis Hierusalem futurus Civis) Per Reverentiam et Obedientiam, quam eidem DEO n̄ro debetis: et per hæc Divina illius ac Mystica Nomina **OBGOTA** et **AABCO**, à vobis omnibus et singulis, seriò, vehementer, constanter, et confidenter requiro et Peto. VT mihi (Ioanni prædicto) posthac, quocunqꝝ temporis momento volvëro, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, affabiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissimè, perfectissimè, plenissimèqꝝ perficiendis et Complendis: quas à vobis, (omnibus, vel vestrorũ aliquibus vel aliqͦ) per hæc DEI Nomina (præfata) **OBGOTA** et **AABCO** petivero: et quas per vestram virtutem, Potentiã, peculiaremqꝝ vestrorum Officiorũ, sive Ministeriorũ Medicinaliũ quorumcunqꝝ tenorem ac rationem, citissimè, perfectissimè, plenissime, placidissimeqꝝ præstare, perficere, complereqꝝ poteritis: AMEN

Per hæc sacrosancta DEI Nomina
**OBGOTA** et **AABCO**
AMEN

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## QVATVOR BONORV̄ ANGELORV̄ Septentrionalium in MEDICINA et Curis Morborũ, Peritissimorũ et Potentium, Invitatio ✦

O vos Quatuor Angeli Lucis, **OPMN**, sive **OPAMN**, **APST**, sive **APLST**, **SCIO**, sive **SCMIO**, **VASG**, sive **VARSG**, in Septentrionali Mundi parte, Medicinaliũ DEI Virtutũ, Sanitatum, et Curationũ Dispositores et Ministri Potentes: In Nomine Omnipotentis, Vivi et Veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, Cælestis Hierusalem futurus Civis) Per Reverentiam et Obedientiam, quam eidem DEO n̄ro debetis, et Per hæc Divina illius ac Mystica Nomina **NOALMR** et **OLOAG**, à vobis omnibus et singulis, seriò, vehementer, constanter, et confidenter requiro et Peto. VT mihi (Ioanni prædicto) posthac, quocunqꝝ temporis momento volvëro, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, affabiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quàm citissimè, perfectissimè, plenissimèqꝝ præstandis, perficiendis et Complendis, quas à vobis, (omnibus, vel vestrorum aliquibus vel aliqͦ) per hæc DEI Nomina (præfata) **NOALMR** et **OLOAG** petivero: et quas per vestram virtutem: Potentiã, peculiaremqꝝ vestrorũ Officiorũ, sive Ministeriorũ Medicinaliũ quorumcunqꝝ tenorem ac rationem, citissime, perfectissimè, plenissimè, placidissimeqꝝ præstare, perficere, complereqꝝ poteritis: AMEN

Per hæc sacrosancta DEI Nomina
**NOALMR** et **OLOAG**
AMEN

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## NOMINA SEDECIM BONORV̄ ANGELORVM Qui in METALLORV̄ Inventione, Collectione, usu et virtute: ac etiam in LAPIDVM Coagulatione, virtuteꝗ periti, et Potentes sunt: &c✦

| | | | |
|---|---|---|---|
| | Nomina Divina **LLACZA** **PALAM**✦ | | |
| ORIENS | Oyub, sive Oyaub<br>Paoc, sive Pacoc<br>Rbnh, sive Rbznh<br>Diri, sive Diari | Xoy<br>Apa<br>Rrb<br>Pdi | AZCALL<br>MALAP |
| | Nomina Divina **ANAEEM** **SONDN**✦ | | |
| MERIDIES | Omgg, sive Omagg<br>Gbal, sive Gbeal<br>Rlmu, sive Rlemu<br>Iahl, sive Iamhl | Xom<br>Agb<br>Rrl<br>Pia | MEEANA<br>NDNOS |
| | Nomina Divina **NELAPR** **OMEBB**✦ | | |
| OCCIDENS | Magm, sive Malgm<br>Leoc, sive Leaoc<br>Vssn, sive Vspsn<br>Ruoi, sive Ruroi | Mma<br>Ole<br>Cus<br>Hru | RPALEN<br>BBEMO |
| | Nomina Divina **VADALI** **OBAVA**✦ | | |
| SEPTENTRIO | Gmnm, sive Gmdnm<br>Ecop, sive Ecaop<br>Amox, sive Amlox<br>Brap, sive Briap | Mgm<br>Oec<br>Cam<br>Hbr | ILADAV<br>AVABO |

## Orientalium QVATVOR BONORV̄ ANGELORVM, in METALLIS, et LAPIDIBVS Peritorum, & Potentium, Invitatio✦

O vos QVATVOR ANGELI LVCIS, fideles DEI (Creatoris nostri) Ministri: O vos (inquam) **OYVB** sive **OYAVB**, **PAOC**, sive **PACOC**, **RBNH**, sive **RBZNH**, et **DIRI** sive **DIARI**, in Mundi parte Orientali Dominantes, ac (ex DEI dispensatione et Dono peculiari) in Metallicarū venarum, sive Metallorū Inventione, Materiæ Metallicæ Collectione, sive Coacervatione, Metallorum usu et virtute: Nec non in LAPIDVM Coagulatione et virtute, aliisꝗ multis (de Metallorū, Lapidumꝗ loco collectione, Natura, proprietate, virtute et usu) Secretis et Arcanis, Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, vivi, et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus‸: Per inevitabilem, quam eidem DEO nostro, in nominibus istis, Notificato, videlicet, **LLACZA** et **PALAM**, debetis Reverentiam et Obedientiam, à vobis omnibus et Singulis, vehementer et confidenter requiro et Peto, VT mihi, (prædicto Ioanni) totius meæ reliquæ vitæ, quocunꝗ volvëro tempore, Benigni, placidi, visibiles, affabilesꝗ Adesse velitis: Adeoꝗ mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunꝗ, vobis, omnibus, quibuscunꝗ, vel cuicunꝗ vestrum, propositas factasve, et proponendas, faciendasve, Citissime, evidentissimè, certissimè, perfectè, pleneꝗ perficere, et perimplere velitis: Sub hac tamen arctari Conditione contentus sum, quòd dictæ Petitiones meæ, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarem vestram (suprà expressam) circa Metalla vel Lapides peritiā virtutē, Potentiam, facultatemve respiciant: Ac etiam cū debita Contestatione dictorū Divinorū Noīm **LLACZA** et **PALAM** per me (prædictū Ioannē) à vobis, vestrū aliquibus, vel aliquo, requirantur sive petantur: AMEN

‸In Noīe eiusdē Dei n̄ri, et

Per dicta Sancta et Mystica DEI Noīa
**LLACZA** et **PALAM**
AMEN.

## Meridionaliū QVATVOR BONORVM ANGELORV̄, in METALLIS, et LAPIDIBVS Peritorum & Potentium, Invitatio.

Ô vos QVATVOR ANGELI LVCIS, fideles, DEI (n̄ri Creatoris) Ministri: Ô vos (inquam) **OMGG**, sive **OMAGG**, **GBAL**, sive **GBEAL**, **RLMV**, sive **RLEMV**, et **IAHL**, sive **IAMHL** in Mundi parte Meridionali Dominantes, ac (ex DEI dispensatione et dono peculiari) in Metallicarū venarū, sive Metallorū Inventione, Materiæ Metallicæ collectione, sive Coacervatione, Metallorū usu, et virtute: Nec non in LAPIDVM COAGVLATIONE et virtute: aliisqꝫ multis (De Metallorum, Lapidumqꝫ loco, collectione, natura, proprietate, virtute et usu) Secretis et Arcanis, Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, vivi et veri Dei (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus, In Nomine eiusdem DEI nostri, et Per inevitabilem, quam eidem DEO nostro (in nōibus istis, Notificato) videlicet, **ANAEEM** et **SONDN**, debetis Reverentiam et Obedientiā, à vobis, omnibus et Singulis, vehementer, constanter et confidenter requiro et peto, VT mihi, (prædicto Ioanni) totius meæ reliquæ vitæ, quocunqꝫ volvero tempore, benigni, placidi, visibiles, Affabilesqꝫ Adesse velitis: Adeoqꝫ mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes, et quascunqꝫ, vobis, ōibus, quibuscunqꝫ, vel cuicunqꝫ vestrûm, propositas, factasve, et proponendas, faciendasve, Citissimè, evidentissimè, certissimè, perfecte, pleneqꝫ præstare, perficere, et perimplere velitis: Sub hac tamen conditione arctari contentus sum: Quòd dictæ Petitiones meæ, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarē vestrā (supra expressā) circa Metalla vel Lapides, peritiā virtutem, Potentiam, facultatemve respiciant: Ac etiam cum debita Contestatione dictorum Divinorū Nominū **ANAEEM** et **SONDN**, per me (prædictū Ioannē) à vobis, vestrū aliquibus, vel aliquo, requirantur sive Petantur: AMEN

Per dicta Sancta et Mystica DEI Nōia
**ANAEEM** et **SONDN**
AMEN.

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## Occidentaliū QVATVOR BONORV̄ ANGELORV̄, in METALLIS et LAPIDIBVS Peritorū & Potentium, Invitatio.

Ô vos QVATVOR ANGELI LVCIS, fideles, DEI (n̄ri Creatoris) Ministri: Ô vos (inquam) **MAGM**, sive **MALGM**, **LEOC**, sive **LEAOC**, **VSSN**, sive **Vspsn**, et **RVOI**, sive **RVROI**, in Mundi parte Occidentali Dominantes, ac (ex DEI dispensatione, et dono peculiari) in Metallicarū venarū, sive Metallorū Inventione, Materiæ Metallicæ Collectione, sive Coacervatione, Metallorū usu, et virtute: Nec non in LAPIDVM COAGVLATIONE et virtute, aliisqꝫ multis (De Metallorum, Lapidumqꝫ loco, collectione, natura, proprietate, virtute, et usu) Secretis et Arcanis Peritissimi et Potentissimi: Ego, Ioannes Dee, Omnipotentis, vivi, et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: IN NOMINE eiusdem DEI n̄ri, ET Per inevitabilem, quam eidem DEO nostro (in nōibus istis, Notificato) videlicet, **NELAPR** et **OMEBB** debetis Reverentiā et Obedientiam, a vobis, ōibus et Singulis, vehementer, constanter. et confidenter requiro et Peto, VT mihi, (prædicto Ioanni) totius meæ reliquæ vitæ, quocunqꝫ volvero, tempore, benigni, placidi, visibiles, Affabilesqꝫ Adesse velitis: Adeoqꝫ mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunqꝫ, vobis, omnibus, quibuscunqꝫ, vel cuicunqꝫ vestrum, propositas, factasve, et proponendas, faciendasve (aliquo modo peculiarem vestram, supra expositā; circa Metalla vel Lapides, peritiam, virtutem, Potentia facultatemve respicientes aut concernentes: ac etiam cū debita contestatione dictorū Divinorū Nominū **NELAPR** et **OMEBB** requisitas vel petitas) Citissimè, evidentissimè, certissimè, perfecte, pleneqꝫ præstare, perficere, et perimplere velitis: AMEN

Per dicta Sancta et Mystica Dei Nōia
**NELAPR** et **OMEBB**
AMEN.

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## Septentrionaliũ QVATVOR BONORV̄ ANGELORV̄ in METALLIS, et LAPIDIBVS, Peritorum, & Potentiũ, Invitatio✦

O vos QVATVOR ANGELI LVCIS, fideles, DEI (n̄ri Creatoris) Ministri, Ô vos (inquam) **GMNM**, sive **GMDNM**, **ECOP**, sive **ECAOP**, **AMOX**, sive **AMLOX**, et **BRAP** sive **BRIAP**, in Mundi parte Septentrionali Dominantes: ac (ex Dei dispensatione et dono peculiari) in Metallicarũ venarũ, sive Metallorũ Inventione, Materiæ Metallicæ collectione sive Coacervatione, Metallorũ usu et virtute: Nec non in Lapidum Coagulatione, et virtute: aliisqꝛ multis (de Metallorũ Lapidumqꝛ Loco, collectione, natura, proprietate, virtute, et usu) Secretis et Arcanis, Peritissime et Potentissimi: Ego Ioannes Dee, Oīpotentis, vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: IN NOMINE eiusdē DEI n̄ri: Et Per inevitabilem, quam eidem DEO n̄ro (in Nōibus istis Notificato) videlicet **VADALI** et **OBAVA**, debetis Reverentiam et Obedientiā, à vobis, omnibus et singulis, vehementer, constanter et confidenter requiro et Peto, VT mihi (prædicto Ioanni) totius meæ reliquæ vitæ, quocunqꝛ volvëro tempore, Benigni, placidi, visibiles, Affabilesqꝛ adesse velitis; adeoqꝛ mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunqꝛ, vobis, omnibus, quibuscunqꝛ vel cuicunqꝛ vestrûm propositas factasve, et proponendas faciendásve, (aliquo modo, peculiarem vestrā, supra expressam, circa Metalla, vel Lapides, peritiā, virtutem, potentiam, facultatemve, respicientes, aut concernentes: et cum debita Contestatione dictorũ Divinorũ Nominũ **VADALI** et **OBAVA** requisitas vel Petitas) Citissimè, evidentissimè, certissimè, perfectè, plenequ præstare, perficere, et perimplere velitis, AMEN

Per dicta Sancta, et Mystica Dei Nōia,
**VADALI** et **OBAVA**
AMEN

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## NOMINA SEDECIM BONORVM ANGELORV̄ qui in TRANSFORMATIONE Periti, et Potentes sunt: Sedecim etiam Cacodæmonũ manifestatis Nominibus✦

| | | |
|---|---|---|
| | Nomina Divina **AIAOAI OIIIT**✦ | |
| ORIENS | Abmo, sive Abamo | Cab |
| | Naco, sive Naoco | Ona |
| | Ocnm, sive Ocanm | Moc |
| | Shal, sive Shial | Ash |
| | Nomina Divina **CBALPT ARBIZ**✦ | |
| MERIDIES | Opna, sive Opana | Cop |
| | Doop, sive Dolop | Odo |
| | Rxao, sive Rxpao | Mrx |
| | Axir, sive Axtir | Aax |
| | Nomina Divina **MALADI OLAAD**✦ | |
| OCCIDENS | Paco, sive Palco | Rpa |
| | Ndzn, sive Ndazn | And |
| | Iipo, sive Iidpo | Xii |
| | Xrnh, sive Xrinh | Exr |
| | Nomina Divina **VOLXDO SIODA**✦ | |
| SEPTENTR. | Datt, sive Daltt | Rda |
| | Diom, sive Dixom | Adi |
| | Oopz, sive Oodpz | Xoo |
| | Rgan, sive Rgoan | Erg |

## Orientalium QVATVOR BONORV̄ ANGELORVM in TRANSFORMATIONE Peritorum, & Potentium, Invitatio.

O vos QVATVOR Boni, veracesqꝫ, DEI (Creatoris nr̄i) ANGELI **ABMO**, sive **ABAMO**, **NACO**, sive **NAOCO**, **OCNM**, sive **OCANM**, et **SHAL**, sive **SHIAL**, qui in Mundi Orientali parte Dominantes, peculiarē virtutem, Scientiā veram, Potentiamqꝫ perfectā et absolutam TRANSFORMATIONVM, in Creatione v̄ra, ab eodem (Creatore nostro, et vestro) recepistis: tanquam Munus et Officium quoddam: Vt hominibus (ab eodem DEO nostro præordinatis) per vos, eadem talis vestra Scientia, vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nr̄i laudem, honorē et Gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et Dei nr̄i devotus Servulus, valde Cupiens Dei nr̄i laudes, honorem, et gloriam vere, diligenter, et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verū usum, inter h̄oies promovere et amplificare PER eundem DEVM Creatorē nr̄m, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI nr̄i Mystica Nomina **AIAOAI** et **OIIIT**, à vobis, omnibus, et singulis, vehementer requiro, et confidenter Peto, VT quocunqꝫ temporis momēto, et quotiescunqꝫ, per totius vitæ meæ residuum tempus, Ego (dictus Ioannes) volvëro, eodem etiam temporis Momento, et toties, Benigni, placidi, visibilesqꝫ mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesqꝫ mihi (dicto Ioanni) esse dignemini, VT omnes et quascunqꝫ Petitiones meas, quocunqꝫ modo, quamcumqꝫ vestram TRANSFORMATIONVM peritiam, scientiam, potentiamqꝫ concernentes vel respicientes et per me (dictū Ioannem) à vobis, vestrū aliquibus, vel aliquo, (per hæc iam memorata Dei nr̄i Nōia, **AIAOAI**, & **OIIIT**) requisitas, sive petitas, requirendas sive petendas, quocunqꝫ posthac tempore; Easdem, statim, sine mora, (vel saltem, quam cito fieri ullo modo poterint) verè, perfectè, manifestè, plane, pleneqꝫ facere, præstare, complere et perficere velitis. AMEN

Per hæc sancta, Mysticaqꝫ Dei Nōia
**AIAOAI** et **OIIIT**
AMEN

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## Meridionaliū QVATVOR Bonorū ANGELORVM in TRANSFORMATIONE Peritorum, & Potentium, Invitatio.

O vos QVATVOR Boni veracesqꝫ, Dei (Creatoris nr̄i) ANGELI **OPNA**, sive **OPANA**, **DOOP**, sive **DOLOP**, **RXAO**, sive **RXPAO** et **AXIR**, sive **AXTIR**, qui in Mundi Meridionali parte Dominātes, peculiarē virtutē, Scientiā verā, et Potentiā perfectā ac absolutam TRANSFORMATIONV̄, in Creatione vestra, ab eodē, (Creatore nr̄o, et v̄ro) recepistis, tanqᵃꝫ Munus et Officiū quoddam: Vt hominibus (ab eodem præordinatis) per vos, eadem talis v̄ra Scientia vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nr̄i laudem, honorē et Gloriā: Propterea, Ego Ioannes Dee, eiusdem Creatoris et DEI nr̄i devotus Servulus, valde cupiens Dei nr̄i laudes, honorē, et gloriā, verè, diligenter, et fideliter, per hanc vestrā (supradictā) Scientiā, et eiusdem verū usum, inter h̄oies promovere et amplificare: PER eundem DEVM Creatorem nr̄m, et per hæc (vobis peculiariter præeminentia et prædominantia) DEI nr̄i Mystica Nōia **CBALPT** et **ARBIZ**, à vobis, ōibus, et singulis, vehementer requiro, et confidenter Peto, VT quocunqꝫ temporis momento, et quotiescunqꝫ, per totius vitæ meæ residuum tempus, Ego, (dictus Ioannes) volvëro, eodem etiam temporis momento, et toties, Benigni, placidi, visibilesqꝫ mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesqꝫ mihi (dicto Ioanni) esse dignemini, VT omnes et quascunqꝫ Petitiones meas, quocunqꝫ modo, quamcunqꝫ v̄ram TRANSFORMATIONV̄ peritiam, Scientiam, Potentiamqꝫ concernentes, vel respicientes, et per me (dictum Iōem) à vobis, vestrum aliquibus, vel aliquo, (per hæc iam memorata, Dei nr̄i Nōia, **CBALPT** et **ARBIZ**) requisitas, sive Petitas, requirendas, sive Petendas, qᵒcunqꝫ posthac tempore, Easdem, statim, sine mora, (vel saltem, quàm cito fieri, ullo modo poterint) verè, perfectè, manifestè, planè, pleneqꝫ facere, præstare, complere et perficere velitis. AMEN:

Per hæc Sancta et Mystica Dei Nōia
**CBALPT** et **ARBIZ**
AMEN

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## Occidentaliū QVATVOR Bonorū ANGELORVM in TRANSFORMATIONE Peritorum, & Potentium, Invitatio +

O vos QVATVOR Boni, veracesqꝫ, DEI (Creatoris n̄ri) ANGELI, **PACO**, sive **PALCO**: Ndzn, sive **NDAZN**: **IIPO**, sive **IIDPO**: et **XRNH**, sive **XRINH**, qui in Mundi Occidentali parte Dominantes, peculiarē virtutem, Scientiam verā, Potentiā perfectā et absolutam TRANSFORMATIONV̄, in Creatione vestra, ab eodem (Creatore n̄ro, et vestro) recepistis: tanquam Munus et Officiū quoddam: Vt hominibus (ab eodē Deo n̄ro præordinatis) per vos, eadem talis Scientia v̄ra, vera, et Potentia perfecta, manifesta fieret, et impertiretur; propter eiusdem Creatoris n̄ri laudē, honorē et Gloriā: Propterea, Ego Ioannes Dee, eiusdem, Creatoris, et Dei n̄ri, devotus Servulus, valde cupiens DEI n̄ri laudes, honorem, et gloriā, verè, diligenter et fideliter, per hanc v̄ram (supradictam) Scientiam, et eiusdē verum usum, inter h̄oies promovere et amplificare: Per eundem DEVM, Creatorē nostrū, et per hæc (vobis peculiariter præeminentia et Prædominantia) DEI n̄ri Mystica Nōia, **MALADI** et **OLAAD**, à vobis, ōibus, et singulis, vehementer requiro, et confidenter Peto, VT quocunqꝫ temporis momento, et quotiescunqꝫ, per totius vitæ meæ residuum tempus, Ego (dictus Ioannes) volvëro; eodem etiā temporis momento, et toties, Benigni, Placidi, Visibilesqꝫ mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesqꝫ mihi (dicto Ioanni) esse dignemini, VT omnes et quascunqꝫ Petitiones meas, q̊cunqꝫ modo, quamcunqꝫ vestrā TRANSFORMATIONV̄ peritiā, Scientiā, potentiamqꝫ concernentes vel respicientes: et per me (dictū Ioannem) à vobis, vestrum aliquibus, vel aliquo, (per hæc, iam memorata Dei n̄ri Nōia, **MALADI** et **OLAAD**), requisitas sive Petitas: requirendas, sive Petendas, q̊cunqꝫ posthac tempore: Easdē, statim, sine mora, (vel saltem, quam cito fieri ullo modo poterint) verè, perfectè, manifestè, planè, pleneqꝫ facere, præstare, complere et perficere velitis: AMEN:

Per hæc Sancta et Mystica Dei Nōia
**MALADI** et **OLAAD**
AMEN

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## Septentrionaliū QVATVOR Bonorū ANGELORVM, in TRANSFORMATIONE Peritorum, et Potentium, Invitatio +

O vos QVATVOR Boni, veracesqꝫ DEI (Creatoris n̄ri) ANGELI, **DATT**, sive **DALTT**: **DIOM**, sive **DIXOM**: **OOPZ**, sive **OODPZ**: et **RGAN**, sive **RGOAN**, qui, in Mundi Septentrionali parte Dominantes, peculiarem virtutē, Scientiā verā, Potentiamqꝫ perfectā et absolutā TRANSFORMATIONV̄, in Creatione v̄ra, ab eodem (Creatore n̄ro, et v̄ro) recepistis: tanquam Munus, et Officium quoddam: Vt, hominibus (ab eodem Deo n̄ro præordinatis) per vos, eadem talis v̄ra Scientia, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris n̄ri laudem, honorē et Gloriā: Propterea, Ego, Ioannes Dee, eiusdem Creatoris, et DEI n̄ri, devotus Servulus, valde cupiens Dei n̄ri laudes, honorē, et gloriā, verè, diligenter, et fideliter, per hanc v̄ram (supradictā) Scientiam, et eiusdem verū usum, inter homines promovere et amplificare: Per eundem DEVM, Creatorē n̄rm, et per hæc (vobis peculiariter præeminentia et Prædominantia) DEI Mystica Nōia, **VOLXDO** et **SIODA**, à vobis omnibus, et singulis, vehementer requiro, et confidenter Peto, VT, quocunqꝫ temporis momento, et quotiescunqꝫ, per totius vitæ meæ residuum tempus, Ego (dictus Ioannes) volvëro, eodem etiam temporis momento, et toties, Benigni, Placidi, Visibilesqꝫ mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Favorabilesqꝫ mihi (dicto Ioanni) esse dignemini, VT omnes et quascunqꝫ Petitiones meas, quocunqꝫ modo, quamcunqꝫ vestrā TRANSFORMATIONVM peritiam, Scientiam, potentiāqꝫ concernentes vel respicientes, et per hæc, iam memorata, Dei n̄ri Nōia **VOLXDO** et **SIODA**, à vobis, vestrum aliquibus, vel aliquo, per me (dictum Ioannē) requisitas, sive, Petitas: requirendas, sive Petendas, quocunqꝫ posthac, tempore: Easdem statim, sine mora, (vel saltem, quam cito fieri ullo modo poterint) verè, perfectè, manifestè, planè, pleneqꝫ facere, præstare, complere, et perficere velitis. AMEN:

Per hæc Sancta, et Mystica DEI Nōia
**VOLXDO** et **SIODA**
AMEN

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# Nomina Sedecim Bonorv̄ Angelorvm Qui Omni in ·4· Elementis Viventivm, et Species et Vsus cognoscunt: Expressis etiam, Sedecim Cacodæmonũ Nõibus ·

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|---|---|---|---|---|
| | Nomina Divina **AOVRRZ ALOAI** · | | | |
| ORIENS | Acca, sive Acuca | Aeris | Cac | ZRRVOA IAOLA |
| | Npat, sive Nprat | Aquæ | Onp | |
| | Otoi, sive Otroi | Terræ | Mot | |
| | Pmox, sive Pmzox | Ignis | Apm | |
| | Nomina Divina **SPMNIR LLPIZ** · | | | |
| MERIDIES | Msal, sive Msmal | Aeris | Cms | RINMPS ZIPLL |
| | Iaba, sive Ianba | Aquæ | Oia | |
| | Izxp, sive Izixp | Terræ | Miz | |
| | Stim, sive Strim | Ignis | Ast | |
| | Nomina Divina **IAAASD ATAPA** · | | | |
| OCCIDENS | Xpcn, sive Xpacn | Aeris | Rxp | DSAAAI APATA |
| | Vasa, sive Vaasa | Aquæ | Aua | |
| | Dapi, sive Daspi | Terræ | Xda | |
| | Rnil, sive Rndil | Ignis | Ern | |
| | Nomina Divina **RZIONR NRZFM** · | | | |
| SEPTENTR. | Adre, sive Adire | Aeris | Rad | RNOIZR MFZRN |
| | Sisp, sive Siosp | Aquæ | Asi | |
| | Pali, sive Panli | Terræ | Xpa | |
| | Acar, sive Acrar | Ignis | Eac | |

## Orientaliũ QVATVOR Bonorum ANGELORVM Invitatio: quorũ unusquisq; unius ELEMENTI VIVENTES Creaturas omnes, et earũ usus novit ·

Ô vos ANGELI DEI, Veritatis et Bonitatis pleni, (vos dico) ô **ACCA**, sive **ACVCA**, **NPAT**, sive **NPRAT**, **OTOI**, sive **OTROI**, et **PMOX**, sive **PMZOX**, qui in Mundi parte Orientali Dominamini: ita ut unusquisq; vestrum, in uno ex ·4· Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus, seu officium, peculiarẽ peritiã, Scientiã, Potentiã et Authoritatem peculiarem: O tu **ACCA**, sive **ACVCA**, Angele præclare, qui õim in Orientali Aere viventium, diversas species ões, perspectas habes: et quos in usus à Deo n̄ro, quasq; ob hõim utilitates creabantur, perfectè percipis: Tu autem ô Illustris **NPAT**, sive **NPRAT**, qui õim in Orientali AQVA VIVENTIV̄ species, ususq; cognoscis veros: Et ô tu Insignis **OTOI**, sive **OTROI**, qui õim in Orientali TERRA vita fruentium Species varias, et ad quos usus à Deo n̄ro creabantur, exacte intelligis: Deniq; ô tu **PMOX**, sive **PMZOX**, fulgide Dei Angele, qui Orientalis IGNIS secretissimã efficacissimamq; Vitalem proprietatẽ plenè cognitã habes: O vos (inquam) omnes, fideles DEI et Creatoris n̄ri Ministri, qui in Orientali Mundi parte, prædicta, aliaq; per plura ·4· Elementorũ Arcana et Secreta, vestris Scientiis et Officiis à n̄ro Omnipotente Creatore, concessa, assignata et deputata, intelligitis: et, quæ, ad Dei laudem, honorem et Gloriã, atq; ex magna vestra erga humanũ genus Charitate, nobis autem maximè, (viva et Celesti vocatis voce, et Electis,) impertire (annuente Deo) poteritis, atq; manifesta reddere: Ego igitur Ioannes Dee, ardentissimus huiuscemodi Secretorũ Amator et Indagator (idq; maximè propter DEI n̄ri laudem, honorẽ, et Gloriam) In eiusdem Dei et Creatoris n̄ri n̄oie, vobis õibus, et singulis, iam memoratis, humiliter supplico, et per DEI n̄ri sancta Nõia **AOVRRZ** et **ALOAI**, à vobis, ego (dictus Ioannes) requiro demissè, et confidenter PETO, VT quocunq; tempore vitæ meæ (post hanc horã) futuro, vestrûm õim, vel alicuius vestrûm, per hæc sancta Dei Nõia, **AOVRRZ** et **ALOAI**, requisivero ac Petivero præsentiã benignam, Personalem, mihiq; conspicuã, Apparitionẽ: Petitionumq; mearũ quarumcunq; (vestra iam dicta peculiaria officia, muneraq;, sive Scientias potestatesq; v̄ras speciales, respicientiũ aut concernentiũ) expletionẽ, satisfactionẽ, executionemq; manifestã, plenam et perfectam: Easdem omnes, et singulas dictas meas Petitiones, benigne concedere, evidenter præstare, amanter perimplere, perfecteq; perficere velitis. AMEN.

Per hæc reverenda et Mystica DEI Nõia

**AOVRRZ** et **ALOAI**

AMEN

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## Meridionaliū QVATVOR Bonorū ANGELORVM Invitatio: Quorū unusquisqꝫ, Vnius ELEMENTI VIVENTES Creaturas ōes, et earum usus noscit ✦

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô **MSAL**, sive **MSMAL**: **IABA**, sive **IANBA**: **IZXP**, sive **IZIXP**; et **STIM** sive **STRIM**, qui in Mundi parte Meridionali Dominamini: ita ut unusquisqꝫ vestrûm, in uno ex ·4· Magnis Mundi Elementis, sive Matricibus, peculiare suum habeat Munus, seu officiū, peculiarē peritiā; Scientiam, Potentiā, et Authoritatē peculiarē: Ô tu **MSAL**, sive **MSMAL**, Angele præclare, qui ōim in Meridionali AËRE viventiū, diversas species omnes, perspectas habes, et quos in usus à Deo n̄ro, quasqꝫ ob h̄oim utilitates creäbantur, perfectè percipis: Tu autem ô Illustris **IABA**, sive **IANBA**, qui ōim in Meridionali AQVA Viventiū species, ususqꝫ cognoscis veros: Et, ô tu Insignis **IZXP**, sive **IZIXP**, qui ōim in Meridionali TERRA vita fruentium Species varias, et ad quos usus, à Deo n̄ro creäbantur, exacte intelligis: Deniqꝫ ô tu **PMOX**, sive **PMZOX**, fulgide DEI Angele, qui Meridionalis IGNIS secretissimam, efficacissimamqꝫ Vitalem Proprietatē, plenè cognitam habes: Ô vos (inqͣꝫ) Omnes, fideles DEI, et Creatoris n̄ri Ministri, qui in Meridionali Mundi parte, prædicta, aliaqꝫ perplura, quatuor ELEMENTORV̄ Arcana et Secreta, vestris Scientiis et Officiis à n̄ro Ōipotente Creatore, concessa, assignata, et deputata, intelligitis: et, quæ, ad DEI laudem, honorē et Gloriā, atqꝫ ex magna v̄ra erga humanū genus Charitate, nobis autem maximè, (annuente Deo,) impertire poteritis, et reddere manifesta: viva (ut novistis) celestiqꝫ voce, ad hoc a vobis requirendū, incitatis: Ego igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorū Amator, et Indagator (idqꝫ maximè propter DEI n̄ri laudem, honorē, et gloriā) In eiusdem DEI et Creatoris n̄ri nōie, vobis ōibus, et singulis, iā memoratis, humiliter supplico; Et per Dei n̄ri sancta Nōia **SPMNIR** et **LLPIZ** à vobis, ego (dictus Ioannes) requiro demissè, et confidenter Peto, VT quocunqꝫ tempore vitæ meæ (post hanc horā) futuro, vestrū ōim, vel alicuius vestrûm, per hæc sancta Dei Nōia **SPMNIR** et **LLPIZ** requisivero ac Petivero præsentiā benignā, Personalem, mihiqꝫ conspicuā, apparitionē, Petitionumqꝫ mearū quarumcūqꝫ (vestra, iam dicta, peculiaria officia, Muneraqꝫ, sive Scientias potestatesqꝫ v̄ras speciales respicientiū aut concernentiū) expletionē, satisfactionē, Executionēqꝫ manifestam, plenā et perfectā: Easdem, omnes, et singulas dictas meas Petitiones, benignè concederè, evidenter præstare, amanter perimplere, perfecteqꝫ perficere velitis. AMEN.

Per hæc reverenda et Mystica DEI Nōia

**SPMNIR** et **LLPIZ**

AMEN

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## Occidentaliū QVATVOR Bonorū ANGELORVM Invitatio: Quorū unusquisqꝫ, Vnius ELEMENTI VIVENTES Creaturas ōes, et earum usus noscit ✦

Ô vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) ô **XPCN**, sive **XPACN**: **VASA**, sive **VAASA**: **DAPI**, sive **DASPI**, et **RNIL**, sive **RNDIL**, qui in Mundi parte Occidentali Dominamini: ita ut unusquisqꝫ vestrûm in uno ex ·4· Magnis Mundi Elementis, sive Matricibus, peculiare suū habeat Munus, seu Officiū, peculiarē peritiā, Scientiā, Potentiā, et Authoritatē peculiarē: Ô tu **XPCN**, sive **XPACN**, Angele præclare, qui ōim in Occidentali AËRE Viventiū, diversas species omnes, perspectas habes: et quos in usus à Deo n̄ro, quasqꝫ ob h̄oim utilitates creabantur, perfectè percipis: Tu autem ô Illustris **VASA** sive **VAASA**, qui ōim in Occidentali AQVA viventium species, ususqꝫ cognoscis veros: Et ô tu Insignis **DAPI**, sive **DASPI**, qui ōim in Occidentali Terra, vita fruentium Species varias: et ad quos usus, à Deo n̄ro creäbantur, exactè intelligis: Deniqꝫ ô tu **RNIL** sive **RNDIL** fulgide DEI Angele, qui Occidentalis IGNIS secretissimā, efficacissimamqꝫ Vitalem Proprietatem, plenè cognitā habes. Ô vos (inqͣꝫ) Omnes, fideles, Dei, et Creatoris n̄ri Ministri, qui in Occidentali Mundi parte, prædicta, aliaqꝫ perplura, Quatuor Elementorū Arcana et Secreta, vestris Scientiis et Officiis, à n̄ro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quæ, ad Dei laudem, honorem et Gloriā, atqꝫ ex magna v̄ra erga humanū genus charitate, nobis autem maximè (annuënte Deo) impertire poteritis, et reddere manifesta: viva (ut novistis) cælestiqꝫ voce, ad hoc à vobis requirendū, incitatis. Ego igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorū Amator et Indagator (idqꝫ maximè propter Dei n̄ri laudem, honorem, et gloriā) In eiusdem Dei et Creatoris n̄ri Nōie, vobis ōibus, et singulis, iam memoratis, humiliter Supplico: Et per Dei n̄ri sancta Nōia, **IAAASD**, et **ATAPA**, à vobis, ego (dictus Ioannes) requiro demissè, et confidenter Peto, VT quocunqꝫ tempore vitæ meæ (post hanc horā) futuro, vestrûm ōim, vel alicuius vestrûm, per hæc sancta DEI Nōia **IAAASD** et **ATAPA** requisivero ac Petivero præsentia benignā, Personalē, mihiqꝫ conspicuā, Apparitionē: Petitionumqꝫ mearū quarumcumqꝫ (v̄ra, iam dicta, peculiaria officia, Muneraqꝫ, sive Scientias, Potestatesqꝫ v̄ras speciales, respicientiū aut concernentiū) expletionē, satisfactionem, Executionemqꝫ manifestam, plenam et perfectā: Easdem, omnes, et singulas dictas meas Petitiones, benignè concedere, evidenter præstare, amanter perimplere, perfecteqꝫ perficere velitis. AMEN

Per hæc reverenda et Mystica Dei Nōia

**IAAASD** et **ATAPA**

AMEN

## Septentrionaliũ QVATVOR Bonorũ ANGELORVM Invitatio: Quorũ unusquisqꝫ, Vnius ELEMENTI VIVENTES Creaturas ões, et earũ usus noscit ✦

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: vos dico ô **ADRE**, sive **ADIRE**: **SISP**, sive **SIOSP**: **PALI**, sive **PANLI**, et **ACAR**, sive **ACRAR**, qui in Mundi parte Septentrionali Dominamini: ita ut unusquisqꝫ vestrûm in uno ex ·4· Magnis Mundi Elementis, sive Matricibus, peculiare suũ habeat Munus, seu officium, peculiarẽ peritiã, Scientiã, Potentiã, et Authoritatẽ peculiarẽ: O tu **ADRE**, sive **ADIRE**, Angele præclare, qui õim in Septentrionali AERE Viventiũ, diversas species ões perspectas habes, et quos in usus à DEO ñro, quasqꝫ ob h̃oim utilitates, creabantur, perfectè percipis: Tu autem, ô Illustris **SISP**, sive **SIOSP**, qui õim in Septentrionali AQVA Viventiũ Species, ususqꝫ cognoscis veros: Et ô tu Insignis **PALI**, sive **PANLI**, qui õim in Septentrionali TERRA vita fruentiũ Species varias, et ad quos usus, à DEO ñro creabantur, exactè intelligis: Deniqꝫ ô tu **ACAR**, sive **ACRAR**, fulgide DEI Angele, qui Septentrionalis IGNIS Secretissimã efficacissimãqꝫ vitalem proprietatem plenè cognitam habes: Ô vos (inquam) ões, fideles, DEI, et Creatoris ñri Ministri, qui in Septentrionali Mundi parte, prædicta, aliaqꝫ perplura, 4 Elementorũ Arcana et Secreta, vestris Scientiis et Officiis, à ñro Õipotente Creatore, concessa, assignata, et deputata, intelligitis: et quæ, ad Dei laudẽ, honorẽ et Gloriam, atqꝫ ex magna vestra erga humanũ genus Charitate: nobis autem, maximè, (annuente Deo) impertire poteritis, et reddere manifesta: viva (ut novistis) cælestiqꝫ voce ad hoc à vobis requirendũ, incitatis. Ego, igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorũ Amator et Indagator (idqꝫ maximè, propter Dei ñri laudem, honorẽ, et gloriã) In eiusdem DEI et Creatoris ñri Nomine, vobis õibus et singulis, iam memoratis, humiliter Supplico, et per DEI ñri Sancta Nomina **RZIONR** et **NRZFM**, à vobis, ego (dictus Ioannes) requiro demissè, et confidenter Peto, VT quocunqꝫ tempore vitæ meæ (post hanc horã) futuro, vestrûm õim vel alicuius vestrûm, per hæc Sancta Dei Nõia **RZIONR** et **NRZFM**, requisivero ac Petivero præsentia benignã, Personalem mihiqꝫ conspicuã Apparitionẽ, Petitionumqꝫ mearũ quarumcũqꝫ (ṽra, iam dicta, peculiaria officia Muneraqꝫ, sive Scientias, Potestatesqꝫ ṽras Speciales respicientiũ aut concernentiũ) expletionẽ, satisfactionẽ, executionẽqꝫ manifestã, plenã, et perfectã: Easdem, ões, et singulas dictas meas Petitiones benignè concedere, evidenter præstare, amanter perimplere, perfecteqꝫ perficere velitis: AMEN:

Per hæc reverenda et Mystica Dei Nõia
**RZIONR** et **NRZFM**
AMEN

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## Nomina SEDECIM BONORVM ANGELORVM qui in COMMIXTIONIBVS NATVRARVM Periti & Præpotentes existunt ✦

| | | | |
|---|---|---|---|
| | | Nomen Divinum **ERZLA** ✦ | |
| ORIENS | Rzla<br>Zlar<br>Larz<br>Arzl | I | |
| | | Nomen Divinum **EBOZA** ✦ | |
| MERIDIES | Boza<br>Ozab<br>Zabo<br>Aboz | A | |
| | | Nomen Divinum **ATAAD** ✦ | |
| OCCIDENS | Taad<br>Aadt<br>Adta<br>Dtaa | O | |
| | | Nomen Divinum **ADOPA** ✦ | |
| SEPTENTR. | Dopa<br>Opad<br>Pado<br>Adop | N | |

## Orientaliũ QVATVOR Bonorũ ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARV̄, periti et Potentes sunt.

O vos QVATVOR Fideles, Veracesqꝫ DEI Omnipotentis, n̄ri Creatoris Ministri, **RZLA, ZLAR, LARZ** et **ARZL,** qui in Orientali Mundi parte, in NATVRARVM COMMIXTIONIBVS, peritissimi et Prævalidi estis: Ego Ioannes Dee, eiusdem n̄ri Creatoris, devotus famulus, Per eiusdem Creatoris n̄ri Omnipotentiam, et per Mysticũ Dei n̄ri Nomen **ERZLA**, à vobis omnibus et singulis humiliter requiro, et vehementer Peto, VT quocunqꝫ posthac tempore vitæ meæ, per Nomen Dei n̄ri Mysticum **ERZLA**, vos, vel aliquos, aut aliquem vestrûm: Ego (prædictus Ioannes) Nominatim vocavero, vel Invocavero; mihi (dicto Ioanni) benigni, Placidiqꝫ Adesse, visibiles ac personaliter apparere velitis: Adeoqꝫ mihi (dicto Ioanni) esse Amici et Favorabiles dignemini, VT omnes et quascunqꝫ Petitiones meas De Naturarũ Commixtionibus, et aliis Secretis Naturalibus (quæ n̄r Optimus Creator, vestræ Cognitioni, Intelligentiæ ac Dispositioni commisit, vestrisqꝫ quasi deputavit Officiis et Ministeriis) Cito benè, plene, plane, perfecteqꝫ præstare, adimplere, perficereqꝫ velitis AMEN.

Per sanctum hoc, et Mysticũ Dei Nomen,  
**ERZLA**  
AMEN

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## Meridionaliũ QVATVOR Bonorũ ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM, Periti et Potentes sunt.

O vos QVATVOR Fideles, Veracesqꝫ DEI Omnipotentis, n̄ri Creatoris Ministri **BOZA, OZAB, ZABO** et **ABOZ,** qui in Meridionali Mundi parte, in NATVRARVM COMMIXTIONIBVS, peritissimi et Prævalidi estis: Ego Ioannes Dee, eiusdem n̄ri Creatoris, devotus famulus, Per eiusdem Creatoris n̄ri Omnipotentiã, et per Mysticum Dei n̄ri Nomen, **EBOZA**, à vobis omnibus et singulis humiliter Requiro, et vehementer Peto, VT quocunqꝫ posthac, vitæ meæ tempore, per Nomen Dei nostri Mysticum, **EBOZA**, vos, vel aliquos, aut aliquẽ vestrûm. Ego, (prædictus Ioannes) Nominatim vocavero vel Invocavero: Mihi, (dicto Ioanni) Benigni, Placidiqꝫ Adesse, Visibiles ac Personaliter apparere velitis: Adeoqꝫ mihi (dicto Ioanni) esse Amici et Favorabiles dignemini, VT omnes et quascunqꝫ Petitiones meas De Naturarũ Commixtionibus, et aliis Secretis Naturalibus (quæ, n̄r Optimus Creator, vestræ Cognitioni, Intelligentiæ ac Dispositioni commisit, vestrisqꝫ quasi deputavit Officiis et Ministeriis) Cito bene, plenè, planè, perfecteqꝫ præstare, adimplere, perficereqꝫ velitis; AMEN.

Per Sanctum hoc et Mysticũ Nomen,  
**EBOZA**  
AMEN

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# Occidentataliū QVATVOR Bonorū ANGELORV̄ Invitatio, qui in COMMIXTIONIBVS NATVRARV̄, Periti et Potentes sunt ✦

O vos QVATVOR Fideles, Veracesq; DEI Omnipotentis, n̄ri Creatoris Ministri **TAAD**, **AADT**, **ADTA**, et **DTAA**, qui in Occidentali Mundi parte, in NATVRARVM COMMIXTIONIBVS Peritissimi et Prævalidi estis; Ego Ioannes Dee, eiusdem n̄ri Creatoris, devotus famulus, Per eiusdem DEI, Creatoris n̄ri, Omnipotentiam, et per Mysticū DEI n̄ri Nomen **ATAAD**, à vobis omnibus et singulis, humiliter requiro, et vehementer Peto, VT quocunq; (posthac) vitæ meæ tempore, per nomen Dei n̄ri Mysticū **ATAAD**, vos, vel aliquos, aut aliquem vestrûm, Ego (prædictus Ioannes) Nominatim vocavero, vel Invocavero: Mihi, (dicto Ioanni) Benigni, Placidiq; Adesse, Visibiles ac Personaliter apparere velitis: Adeoq; mihi (dicto Ioanni) esse Amici, et Favorabiles dignemini: VT omnes et quascunq; Petitiones meas De Naturarum Commixtionibus, et aliis Secretis Naturalibus (quæ, n̄r Optimus Creator, v̄ræ Cognitioni, Intelligentiæ ac Dispositioni commisit: vestrisq; quasi deputavit Officiis et Ministeriis) Cito bene, plenè, plane, perfecteq; præstare, adimplere, perficereq; velitis: AMEN.

Per Sanctum, et Mysticū Dei Nomen,

**ATAAD**

AMEN

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# Septentrionaliū QVATVOR Bonorū ANGELORV̄ Invitatio, qui in COMMIXTIONIBVS NATVRARV̄ Periti et Potentes sunt ✦

O vos QVATVOR Fideles, Veracesq; DEI Omnipotentis, n̄ri Creatoris Ministri, **DOPA**, **OPAD**, **PADO**, et **ADOP**, qui in Septentrionali Mundi parte, in Naturarum COMMIXTIONIBVS, Peritissimi et Prævalidi estis: Ego Ioannes Dee, eiusdem n̄ri Creatoris, devotus Famulus, Per eiusdem Creatoris n̄ri Omnipotentiā, et per Mysticū DEI n̄ri Nomen **ADOPA**, à vobis omnibus et singulis, humiliter requiro, et vehementer Peto, VT quocunq; (posthac) vitæ meæ tempore, per Nomen Dei n̄ri Mysticū **ADOPA**, vos, vel aliquos, aut aliquem vestrûm, Ego, (prædictus Ioannes) Nominatim vocavero vel Invocavero: Mihi (dicto Ioanni) Benigni, Placidiq; Adesse, visibiles ac Personaliter Apparere velitis: Adeoq; mihi (dicto Ioanni) esse Amici, et Favorabiles dignemini, VT omnes et quascunq; Petitiones meas, De Naturarum Commixtionibus, et aliis Secretis Naturalibus (quæ n̄r Optimus Creator, v̄ræ Cognitioni, Intelligentiæ ac Dispositioni Commisit: vestrisq; quasi deputavit Officiis et Ministerii) Cito, bene, plene, planè, perfecteq; præstare, adimplere, perficereq; velitis. AMEN.

Per Sanctum, et Mysticū Dei Nomen,

**ADOPA**

AMEN

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## Nomina SEDECIM Bonorū ANGELORV̄ Qui in LOCALI MVTATIONE Potentes sunt.

| | | | |
|---|---|---|---|
| | | Nomen Divinū **EVTPA**. | |
| ORIENS | Vtpa<br>Tpau<br>Paut<br>Autp | L | |
| | | Nomen Divinū **EPHRA**. | |
| MERIDIES | Phra<br>Hrap<br>Raph<br>Aphr | A | |
| | | Nomen Divinū **ATDIM**. | |
| OCCIDENS | Tdim<br>Dimt<br>Imtd<br>Mtdi | N | |
| | | Nomen Divinū **AANAA**. | |
| SEPTENTR. | Anaa<br>Naaa<br>Aaan<br>Aana | V | |

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## Orientaliū QVATVOR Bonorū ANGELORV̄ in LOCALI MVTATIONE Potentium, Invitatio.

O vos QVATVOR Fideles, Nobilesq; n̄ri Omnipotentis Creatoris Angeli ac Ministri, Ô **VTPA**, **TPAV**, **PAVT** et **AVTP**, qui in Orientali Mundi parte, peculiariter Dominamini: eaq; à nostro Creatore dotati præditiq; estis peritia, virtute et Potentia, quòd de loco in locum, quemcunq; hominē, vel rem quamcunq;, verè, cito, bene, tuto, et sine eiusdē hominis, vel rei alterius (sic, localiter, lati vel latæ) læsione aliqua, nocumento, offensione, vel damno, movere deferre sive transferre poteritis: Ego, Ioannes Dee, Dei Omnipotentis, n̄ri Creatoris, devotus etiam, et humilis famulus, Per eiusdem DEI, n̄ri Creatoris Reverendā Maiestatē, et per Divinū Mysticumq; eiusdem nomen **EVTPA**, à vobis omnibus et singulis (prænominatis,) humiliter requiro, et ardenter Peto, VT, quocunq; posthac, totius meæ vitæ tempore, per Nomen DEI, **EVTPA**, vos omnes, vel vestrûm aliquos, aut aliquem, nominatim vocavero, sive invocavero: Mihi (dicto Ioanni) Benigni, placidiq; Adesse, Visibiles, personaliterq; apparere, Et mihi (præfato Ioanni) tam Amici et Favorabiles esse dignemini: Quòd omnes et quascunq; Petitiones meas vobis factas et faciendas De locali Motione, Sive MVTATIONE DE LOCO IN LOCV̄, aliisq; Secretis, (quæ vestræ, peculiariter, à Deo n̄ro, propter eiusdem laudem, honorē, et Gloriā, sunt Concredita, commissaq; Authoritati et Dispositioni) Cito, benè; verè, plenè, et perfectè præstare, implere, perficereq; velitis: AMEN

Per Sacrum Dei, Mysticum Nomen,

**EVTPA**

AMEN

## Meridionaliū QVATVOR Bonorū ANGELORV̄, in LOCALI MVTATIONE Potentium, Invitatio ✦

O vos QVATVOR Fideles, Nobilesqꝫ n̄ri Omnipotentis Creatoris Angeli, ac Ministri **PHRA**, **HRAP**, **RAPH**, et **APHR**, qui in Meridionali Mundi parte, peculiariter Dominamini: eaqꝫ à n̄ro Creatore dotati præditiqꝫ estis peritia, virtute et Potentia, quòd de loco in locū, quemcunqꝫ hominē, vel rem quamcunqꝫ, verè, cito, bene, tuto, et sine eiusdē h̄ois vel rei alterius (sic, localiter, lati vel latæ) læsione aliqua, nocumento offensione, vel damno, movere, deferre, sive transferre poteritis: Ego Ioannes Dee, Dei Omnipotentis, n̄ri Creatoris, devotus etiam, et humilis famulus, Per eiusdem DEI, n̄ri Creatoris Reverendā Maiestatem, et per Divinū Mysticumqꝫ eiusdem Nomen, **EPHRA**, à vobis, omnibus et singulis (prænominatis) humiliter requiro, et ardenter Peto, VT, quocunqꝫ, posthac totius meæ vitæ tempore, per Nomen Dei, **EPHRA**, vos omnes, vel vestrûm aliquos, aut aliquem, Nominatim vocavero, sive invocavero: Mihi (dicto Ioanni) Benigni, Placidiqꝫ Adesse, Visibiles, Personaliterqꝫ apparere, Et mihi (præfato Ioanni) tam Amici et Favorabiles esse dignemini: QVOD omnes et quascunqꝫ Petitiones meas, vobis factas et faciendas De LOCALI MOTIONE, sive MVTATIONE DE LOCO IN LOCV̄, aliisqꝫ Secretis, (quæ, v̄ræ, peculiariter, à Deo n̄ro, propter eiusdem laudem, honorē, et gloriam, sunt concredita, Commissaqꝫ Authoritati, et Dispositioni) Cito, bene, verè, plenè, et perfectè præstare, implere, perficereqꝫ velitis. AMEN

Per Sacrum Dei, Mysticumqꝫ Nomen,

**EPHRA**

AMEN

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## Occidentaliū QVATVOR Bonorū ANGELORV̄, in LOCALI MVTATIONE Potentium, Invitatio ✦

O vos QVATVOR Fideles, Nobilesqꝫ n̄ri Omnipotentis Creatoris ANGELI, ac Ministri, **TDIM**, **DIMT**, **IMTD**, et **MTDI**, qui in Occidentali Mundi parte Dominamini peculiariter: eaqꝫ à n̄ro Creatore dotati, præditiqꝫ estis peritia, virtute, et Potentia, quòd de loco in locū, quemcūqꝫ h̄oiem, vel rem quamcumqꝫ, verè, cito, bene, tuto, et sine eiusdē h̄ois, vel rei alterius (sic, localiter, lati vel latæ) læsione aliqua, nocumento offensione, vel damno, Movere, deferre, sive transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, n̄ri Creatoris, devotus etiā, et humilis famulus, Per eiusdem DEI, n̄ri Creatoris Reverendam Maiestatem, et per Divinum Mysticūqꝫ eiusdem Nomen **ATDIM**, à vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter Peto, VT quocunqꝫ (posthac) totius meæ vitæ tempore, per Nomen Dei, **ATDIM**, vos omnes, vel vestrûm aliquos, aut aliquem, Nominatim vocavero, sive invocavero, Mihi (dicto Ioanni) Benigni, Placidiqꝫ Adesse, visibiles, Personaliterqꝫ Apparere: Et mihi (præfato Ioanni) tam Amici et Favorabiles esse dignemini: Quòd omnes et quascunqꝫ Petitiones meas, vobis factas, et faciendas, DE LOCALI MOTIONE, sive Mutatione de loco in locū, aliisqꝫ Secretis (quæ, v̄ræ, peculiariter, à Deo n̄ro, propter eiusdem laudem honorem, et gloriam, sunt concredita, Commissaqꝫ Authoritati et Dispositioni) Cito, bene, verè, et perfectè præstare, implere, perficereqꝫ velitis: AMEN

Per Sacrum Dei, Mysticumqꝫ Nomen,

**ATDIM**

AMEN

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# Septentrionaliū QVATVOR Bonorum ANGELORVM in LOCALI MVTATIONE POTENTIV̄, Invitatio ✦

O vos QVATVOR Fideles, Nobilesqꝝ n̄ri Omnipotentis Creatoris Angeli ac Ministri, Ô, **ANAA**, **NAAA**, **AAAN**, et **AANA**, qui in Septentrionali Mundi parte, peculiariter Dominamini: eaqꝝ à n̄ro Creatore dotati, præditiqꝝ estis peritia, virtute, et Potentia, Quòd de loco in locum, quemcunqꝝ hominem, vel rem quamcunqꝝ, verè, cito, bene, tuto, et sine eiusdem h̄ois, vel rei alterius (sic, localiter lati, vel latæ) læsione aliqua nocumento, offensione, vel damno; Movere, deferre, sive Transferre, poteritis: Ego, Ioannes Dee, DEI Omnipotentis, n̄ri Creatoris, etiam devotus et humilis famulus, Per eiusdem Dei, Creatoris n̄ri Reverendā Maiestatem et per Divinum Mysticumqꝝ eiusdem Nomen **AANAA**, à vobis ōibus, et singulis, (prænominatis) humiliter requiro, et ardenter peto, VT, quocunqꝝ, posthac, totius meæ vitæ tempore, per Nomen Dei, **AANAA**, vos omnes, vel vestrûm aliquos, aut aliquem, Nominatim, vocavero, sive Invocavero: Mihi, (dicto Ioanni) Benigni, placidiqꝝ Adesse: visibiles, Personaliterqꝝ Apparere: et mihi (præfato Ioanni) tam Amici et Favorabiles esse dignemini, Quod omnes et quascunqꝝ Petitiones meas, vobis factas, et faciendas, DE LOCALI MOTIONE, sive MUTATIONE DE LOCO IN LOCV̄, aliisqꝝ Secretis (quæ, vestræ, peculiariter, à Deo n̄ro, propter eiusdē laudē honorem et Gloriam sunt concredita, commissaqꝝ Authoritati et Dispositioni) Cito, benè, verè, plene et perfectè præstare, implere perficereqꝝ velitis:

AMEN

Per Sacrum Dei Mysticumqꝝ Nomen,

**AANAA**

AMEN

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# Nomina SEDECIM Bonorū ANGELORV̄ in ARTIBVS MECHANICIS Peritorum & Potentium ✦

| | | Nomen Divinū **HCNBR** ✦ | |
|---|---|---|---|
| ORIENS | Cnbr<br>Nbrc<br>BRCn<br>Rcnb | A | |
| | | Nomen Divinū **HROAN** ✦ | |
| MERIDIES | Roan<br>Oanr<br>Anro<br>Nroa | C | |
| | | Nomen Divinū **PMAGL** ✦ | |
| OCCIDENS | Magl<br>Aglm<br>Glma<br>Lmag | M | |
| | | Nomen Divinū **PPSAC** ✦ | |
| SEPTENTR. | Psac<br>Sacp<br>Acps<br>Cpsa | V | |

## ORIENTALIV̄ ·4· BONORV̄ ANGELORVM, in ARTIBVS MECHANICIS Peritorū & Potentium, Invitatio ✦

^**CNBR, NBRC, BRCN, et RCNB**

O vos ·4· Sancti veracesqꝫ DEI Omnipotentis, Creatoris n̄ri, Ministri,^qui in
Orientali Mundi parte, peculiare habetis à Deo n̄ro vobis iniunctū ac commissū
Ministeriū, in ARTIVM ōim MECHANICARV̄ peritia perfecta, tàm exercenda,
quàm impertienda, docenda, cōmunicandaqꝫ, ad Dei n̄ri Laudem, honorē, et gloriā,
Ego, Ioannes Dee, Creatoris n̄ri, baptisatus, inscriptusqꝫ Servus: eidemqꝫ fideliter
prudenter, et Potenter inservire Cupiens (ad hōim bonorū et Electorū Commo-
dum, Solatiumqꝫ: ast ad malorū, n̄riqꝫ Omnipotentis Dei hostium, Pudorem, et
Confusionem) A vobis omnibus, prænominatis, humiliter requiro, vehementer
et ardenter Peto, Per eiusdem DEI, Creatoris n̄ri Omnipotentē sapientiam
et per hoc eius sanctum Mysticumqꝫ Nomen **HCNBR**: VT posthac, qͦ-
cunqꝫ tempore totius meæ vitæ, Ego, (dictus Ioannes) vos omnes, vestrûm
aliquos, sive aliquem, Nominatim, per hoc Dei (dictū) Nomen **HCNBR**
vocavero, vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Persona-
literqꝫ visibiles, statim Adesse, et Apparere: Ac mihi præterea tam esse
Amici et Favorabiles velitis: QVOD omnes et quascunqꝫ Petitiones meas, vobis
vestrûm aliquibus, vel alicui factas, faciendasqꝫ, de ARTE aliqͣ MECHANI-
CA, Conclusione aliqua, vel Experimento Mechanico, quocunqꝫ, ~~Easdem
(dico Petitiones meas, dictus)~~ statim, verè, plenè, manifestè, perfecteqꝫ præ-
stare, implere, perficereqꝫ velitis: AMEN

Per Mysticum Dei Nomen,

**HCNBR**

AMEN

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## MERIDIONALIV̄ ·4· BONORV̄ ANGELORV̄, in ARTIBVS MECHANICIS Peritorum, & Potentium, Invitatio ✦

Ô vos 4 Sancti, veracesqꝫ Dei Omnipotentis, Creatoris n̄ri, Ministri **ROAN, OANR, ANRO, NROA,** qui in Meridionali Mundi parte, peculiare habetis à Deo n̄ro vobis iniunctū ac commissum Ministeriū, in Artium ōim MECHANICARV̄ peritia perfecta, tam exercenda, quàm impertienda, cōmunicandaqꝫ, ad Dei n̄ri laudem, honorem, et gloriā: Ego Ioannes Dee, Creatoris n̄ri, baptizatus, inscriptusqꝫ Servus, eidemqꝫ fideliter, prudenter, et Potenter inservire cupiens, (ad hōim bonorū et electorum Commodū, Solatiumqꝫ: ast ad malorū n̄riqꝫ Omnipotentis Dei hostiū, Pudorem, et Confusionem) À vobis omnibus, prænominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei, Creatoris n̄ri Omnipotentē Sapientiam, et per hoc eius Sanctū Mysticumqꝫ Nomen, **HROAN**, VT, posthac, qͦcunqꝫ tempore totius meæ vitæ, Ego (dictus Ioannes) vos ōes, vestrûm aliquos, sive aliquem, Nominatim, per hoc Dei (dictum) Nomen **HROAN**, vocavero vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterqꝫ visibiles, statim Adesse, et Apparere: Ac mihi præterea tàm esse Amici et Favorabiles velitis: QVÒD omnes et quascunqꝫ Petitiones meas, vobis, vestrûm aliquibus, vel alicui factas, faciendasqꝫ, (De ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO quocunqꝫ ), statim, verè, plenè, manifestè, perfecteqꝫ præstare, implere, perficereqꝫ velitis: AMEN

Per Mysticum Dei Nomen,

**HROAN**

AMEN

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## OCCIDENTALIV̄ ·4· Bonorū ANGELORV̄, in ARTIBVS MECHANICIS Peritorum, & Potentium, Invitatio ✦

O vos QVATVOR Sancti, veracesqꝫ Dei Omnipotentis, Creatoris nr̄i, Ministri, **MAGL, AGLM, GLMA, LMAG,** qui in Occidentali Mundi parte, peculiare habetis, à Deo nr̄o vobis iniunctum ac commissum Ministeriū, in Artiū ōim MECHANICARV̄ peritia perfecta, tàm exercenda, quam impertienda docenda cōicandaqꝫ, ad DEI nr̄i Laudem, honorem et gloriam: Ego, Ioannes Dee, Creatoris nr̄i, baptizatus, inscriptusqꝫ Servus: eidemqꝫ fideliter, prudenter et Potenter inservire cupiens (ad hōim bonorū et Electorū cōmodū solatiumqꝫ: ast ad malorū nr̄iqꝫ Omnipotentis Dei, hostiū, pudore, et confusionē): À vobis omnibus, prænominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei, Creatoris nostri Omnipotentem Sapientiā, et per hoc eius Sanctum, Mysticumqꝫ Nomen **PMAGL**, VT, posthac, quocunqꝫ tempore totius meæ vitæ; Ego, (dictus Ioannes) vos omnes, vestrûm aliquos, sive aliquem, Nominatim, per hoc Dei (dictum) Nomē **PMAGL** vocavero vel Invocavero; Mihi, (dicto Ioanni) Benigni, Placidi, Personaliterqꝫ visibiles, statim Adesse, et Apparere: Ac mihi (præterea) tam esse Amici et Favorabiles velitis, QVÒD omnes et quascunqꝫ Petitiones meas, vobis vestrum aliquibus, vel alicui factas, faciendasqꝫ (De ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO, quocunqꝫ), statim, verè, plenè, manifestè, perfecteqꝫ præstare, implere perficereqꝫ velitis: AMEN

Per Mysticum Dei Nomen,

**PMAGL**

AMEN

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## SEPTENTRIONALIV̄ ·4· Bonorū ANGELORV̄, in ARTIBVS MECHANICIS Peritorū, & Potentium, Invitatio ✦

O vos QVATVOR Sancti, veracesqꝫ Dei Ōipotentis, Creatoris nr̄i, Ministri **PSAC, SACP, ACPS** et **CPSA,** qui in Septentrionali Mundi parte, peculiare habetis à Deo nr̄o, vobis iniunctū ac cōmissum Ministeriū, in ARTIVM ōim MECHANICARV̄ peritia perfecta, tàm exercenda, quàm impertienda docenda, cōicandaqꝫ, ad Dei nr̄i laudem, honorē et Gloriā: Ego, Ioannes Dee, Creatoris nr̄i, baptizatus, inscriptusqꝫ Servus: eidemqꝫ fideliter, prudenter et Potenter inservire Cupiens, (ad hōim bonorū et Electorū Commodū solatiumqꝫ: ast ad malorū, nr̄iqꝫ Ōipotentis Dei hostium, pudorē, et Confusionem) À vobis ōibus, prænominatis, humiliter requiro, vehementer et ardenter Peto, Per eiusdem Dei Creatoris nostri Omnipotentem Sapientiam: et per hoc eius Sanctū Mysticumqꝫ Nomen, **PPSAC**, VT, posthac, quocunqꝫ tempore totius meæ vitæ, Ego (dictus Ioannes) vos omnes, vestrûm aliquos, sive aliquem, Nominatim, per hoc Dei (dictum) Nomen, **PPSAC**, vocavero, vel Invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterqꝫ visibiles, statim Adesse, et Apparere: Ac mihi præterea tam esse Amici et Favorabiles velitis, QVÒD omnes et quascunqꝫ Petitiones meas, vobis, vestrûm aliquibus, vel alicui factas, faciendasqꝫ, (De ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento MECHANICO, quocunqꝫ) statim, verè, plenè, manifestè, perfecteqꝫ præstare, implere, perficereqꝫ velitis: AMEN.

Per Mysticum Dei Nomen,

**PPSAC**

AMEN

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# NOMINA SEDECIM BONORUM ANGELORVM in Secretis omnium Hominum Intelligendis Peritorum & Potentium ✦

| | | Nomen Divinum **HXGZD** ✦ | |
|---|---|---|---|
| ORIENS | Xgzd<br>Gzdx<br>Zdxg<br>Dxgz | A | |
| | | Nomen Divinū **HIAOM** ✦ | |
| MERIDIES | Iaom<br>Aomi<br>Omia<br>Miao | S | |
| | | Nomen Divinum **PNLRX** ✦ | |
| OCCIDENS | Nlrx<br>Lrxn<br>Rxnl<br>Xnlr | I | |
| | | Nomen Divinum **PZIZA** ✦ | |
| SEPTENTR. | Ziza<br>Izaz<br>Zazi<br>Aziz | R | |

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# Orientaliū ·4· Bonorū ANGELORV̄, in Secretis Hōim Intelligendis Peritorū, & Potentium, Invitatio ✦

O vos ·4· Angeli, Sagaces veracesq; Omnipotentis DEI, (eiusdemq; creatoris n̄ri) Ministri: Ô vos (inquam) **XGZD, GZDX, ZDXG** et **DXGZ**, in Orientali Mundi parte, magno, et speciali ab eodem DEO n̄ro Insigniti Munere seu Officio, IN SECRETIS HŌIM: (cuiuscunq; ordinis, status vel conditionis fuerint) INTELLIGENDIS, et plene cognoscendis: Ego Ioannes Dee, devotus eiusdem DEI famulus, nulla curiositate ductus: neq; de aliorū hōim statu, Secretis conatibus, actibus, eventis, bonis, malisve, ullo modo sollicitus Scrutator (Nisi, quantum ip̄i Reipub. Christianæ, in toto vel parte, utile aut Necessarium erit, vel esse poterit, talia à me, dicto Ioanne, sciri, cognosci intelligiq;) A vobis, prænominatis 4, omnibus et singulis, Ego (prædictus Ioannes) Per Dei n̄ri Omniscientiam, et per eiusdem Mysticū Nomen, **HXGZD**, humiliter requiro, et vehementer Peto, VT quocunq;, posthac, totius meæ vitæ tempore, vos omnes, vestrûm aliquos, vel aliquem, per prædictum Dei Nomen **HXGZD**, vocavero vel invocavero, Statim, benigne ac placidè mihi Adesse, Personales visibilesq; Apparere, et Petitiones meas omnes et quascunq; (ad vos, vestrûm aliquos, vel aliquē, factas, faciendasq; ) De alicuius hōis Secretis, statu, Conditioneq;, Cito, verè, plenè, perfecteq; præstare, implere, perficereq; velitis: AMEN

Per Sanctum, et Mysticum Dei Nomen,

**HXGZD**

AMEN

# MERIDIONALIVM 4: Bonorũ ANGELORṼ in SECRETIS Hõim Intelligendis Peritorũ & Potentium Invitatio

O vos ·4· Angeli Sagaces, veracesq; Omnipotentis Dei, eiusdemq; Creatoris n̄r̄i Ministri, ô vos (inquam) **IAOM, AOMI, OMIA,** et **MIAO**, in Meridionali Mundi parte, magno, et speciali, ab eodem Deo n̄r̄o, Insigniti Munere seu Officio, IN SECRETIS HŌIM: (cuiuscunq; Ordinis status, vel conditionis fuerint) INTELLIGENDIS et plene cognoscendis: Ego Ioannes Dee; devotus eiusdem Dei famulus, nulla curiositate ductus, Neq; de aliorum hõim statu, Secretis Conatibus, Actibus, Eventis (bonis, malisve) ullo modo sollicitus Scrutator, (Nisi, quantum ip̃i Reipub. Christianæ, in toto, vel parte, utile vel Necessarium erit, vel esse poterit, talia à me, dicto Ioanne, sciri, cognosci, intelligiq;) A vobis prænominatis 4, õibus et singulis, Per Dei n̄r̄i Omniscientiam, et per eiusdem Mysticũ Nomen, **HIAOM**, humiliter requiro, et vehementer Peto, VT quocunq; posthac totius meæ vitæ tempore, vos omnes, vestrum aliquos; vel aliquem, per prædictum DEI nomẽ **HIAOM**, vocavero, vel invocavero, Statim, benigne ac placidè mihi Adesse, Personales visibilesq; apparere: et Petitiones meas õēs et quascunq; (ad vos, vestrũ aliquos, vel aliquem, factas faciendasq;) De alicuius hõis secretis, statu, conditioneq;: Cito, verè, plenè, perfecteq; præstare, implere, perficereq; velitis: AMEN:

Per Sanctum et Mysticũ Dei Nomen,

**HIAOM**

AMEN

# OCCIDENTALIṼ ·4· Bonorũ ANGELORṼ in SECRETIS Hõim Intelligendis, Peritorũ & Potentium Invitatio

O vos 4: Angeli Sagaces, veracesq;, Omnipotentis Dei, eiusdemq; Creatoris n̄r̄i Ministri, Ô, vos (inquam) **NLRX, LRXN, RXNL** et **XNLR** in Occidentali Mundi parte, magno, et speciali, ab eodem Deo n̄r̄o, insigniti Munere seu Officio, In SECRETIS HŌIM (cuiuscunq; Ordinis, status, vel Conditionis fuerint) Intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdẽ Dei famulus, nulla curiositate ductus, Neq; de aliorũ hõim statu, Secretis Conatibus, Actibus, Eventis, (bonis, malisve) ullo modo sollicitus Scrutator, (Nisi, quantum ip̃i Reipub. Christianæ, in toto, vel parte, utile vel Necessarium erit, vel esse poterit, Talia à me, (dicto Ioanne) sciri, cognosci, intelligiq;) À vobis, prænominatis 4, õibus et singulis, Per Dei n̄r̄i Omniscientiã, et per eiusdem Mysticum Nomen **PNLRX** humiliter requiro, et vehementer Peto, VT quocunq;, posthac, totius vitæ meæ tempore, vos omnes, vestrũ aliquos, vel aliquem, per prædictum Dei nomen **PNLRX**, vocavero, vel Invocavero, Statim, benignè, ac placide mihi adesse, Personales visibilesq; Apparere, et Petitiones meas omnes, et quascunq; (ad vos, vestrum aliquos, vel aliquem factas faciendasq;) De alicuius hõis secretis, statu, conditioneq;: Cito, verè, plenè, perfecteq; præstare, implere, perficereq; velitis: AMEN:

Per Sanctum et Mysticũ Dei Nomen,

**PNLRX**

AMEN

# SEPTENTRIONALIV̄ 4: Bonorum ANGELORVM, in SECRETIS Hōim Intelligendis Peritorum, & Potentium, Invitatio +

O vos ·4· Angeli Sagaces veracesqꝵ, Omnipotentis Dei, eiusdemqꝵ Creatoris n̄ri Ministri:
Ô, vos (inquam) ZIZA, IZAZ, ZAZI, et AZIZ in Septentrionali Mundi parte, magno
et speciali ab eodem Deo n̄ro insigniti munere, seu Officio, In Secretis Hōim: (cuiuscunqꝵ
ordinis, status, vel conditionis fuerint) intelligendis, et plenè cognoscendis: Ego
Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neqꝵ de aliorū
hōim statu, Secretis Conatibus, actibus, eventis; (bonis malisue) ullo modo sollici=
tus Scrutator: (Nisi quantum ip̄i Reipub. Christianæ, in toto, vel parte, utile
vel Necessarium erit, vel esse poterit, talia à me sciri, cognosci intelligiqꝵ)
À vobis, prænominatis 4, ōibus et singulis, Per Dei n̄ri Omniscientiā, et per eiusdē
Mysticum Nomen, **PZIZA**, humiliter requiro, et vehementer Peto, VT quo=
cunqꝵ, posthac, totius meæ vitæ, tempore, vos ōes, vestrûm aliquos, vel aliquē,
per prædictum Dei Nomen **PZIZA**, vocavero vel Invocavero, Statim,
benignè ac placidè, mihi Adesse, Personales, Visibilesqꝵ Apparere: et Petitiones
meas omnes et quascunqꝵ (ad vos, vestrûm aliquos, vel aliquē factas, facien=
dasqꝵ) De alicuius hominis secretis, statu, conditioneqꝵ: Cito, verè, plenè,
perfecteqꝵ præstare, implere, perficereqꝵ velitis: AMEN:

Per Sanctum et Mysticū Dei Nomen,

**PZIZA**

AMEN

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# British Library
# MS. Sloane 3189

*This is the original MS in Edward Kelley's handwriting. It formerly belonged to the Cottonian collection, as appears by a note of Ashmole, in his Sloane 3677 f. 328**

*A copy of this Book may be found also in MS Sloane 2599.*

*See MS Sloane 3188 fol. 80v for some account of the writing of this volume etc. 6 April 1583.*

*….. bought this booke of D$^{r}$ Biggs for a Guinea.*

*Mr Jane*
*Hulbert is my ....*

*The Book of Enoch*
*revealed to D$^{r}$. John Dee*
*by the angels.*

# Liber Mysteriorum, Sextus et Sanctus:

## Liber $8^{us}$

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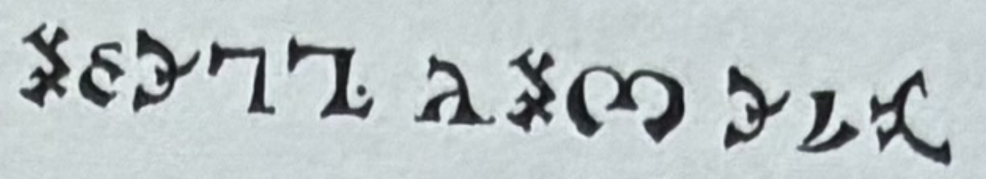
(from British Library MS. Sloane 3189)

EARLHAM COLLEGE LIBRARY

This writing begining (not at *Arney vah* &c, but) at *Oxar varmol* &c, in the 2$^{d}$ Page of the first leaf of the famous Book shown in the stone w$^{ch}$ consisteth of 49 lines or Rows, & every Row of 49 words or letters, the first 40 of this Page have a word in every little square, w$^{ch}$ could not wel be contained in the little Cells of a square Table in this Book. - Therfore they are writ thus as large as you see, But the 9 last Rows of this Page had but one letter a piece & are accordingly set down at the end hereof, pag. 5.

All the other leaves of that Book had but a single letter in each little square & So they are set down as here after follows in this Book, - Vide l. 5 MS pag. 142, 143 &c. The first Page of that first leaf is not (as it ought to be) all transcribed here before this 2$^{d}$ Page save only the 49, or last Row begining (*Arney vah*, &c) But they may be seen (& if thought fit copied out thence) in 1$^{o}$. 5$^{to}$ MS p.150, 151 &c.



1. Arney vah nol gadeth adney ox vals, nath gemſeh ah orza
vall gemáh, oh gedvá on zembáh nohhad vomfah olden
ampha nols admácha nonſah vamfas ornad, alphol andax
órzadah vos anſoh hanzah voh adma ioha notma goth
vamſed adges onſeple ondemax orzan, vnfa onmah vndabra
2. gonſah gols nahad Na† Oxar varmol pan ſampas os
al pans orney andſu alſaph oucha, coſdám on za go les
natmátatp max, olnah von ganſe pacath olnoh vor
nasquah loth adnay nonſah oxanſah vals nodax
vonqueth lan ſandquat ox ardánh onzâbel ormach
douquin aſtmax arpagels ontipodah omvah nosch als
3. mantquts, armad notgals. Vantantquah† Ondroh als vrh.
panchah orn ſandvah loh, andah nol pan, ſedmah zvgeh
als ab mi ca dam pâ get ordomph, axah gethol vav axel
anthath gorſan vax parſah vort lanq ándamſah getheol,
vrchan navádah óxembles armax lothar, vos antath, orſé
vax alnoth, other mals olnah gethom várdamach, alls;
4. Orgeth† Or paſquah omzádah vorts, angénodah varſáua
onch aldómph, ánget ónſaval gálta oth arneth ax pa
geſné ovád ax orneh al dvm bá ges, vos cómph alze ax,
orzad andah gost astoh nadah vortes, astmah noteſma
goth nathad omza, geth altéth ox, degáth onda voxa
5. gemnaché adna danſa als alst† Arſah. Orthath ols gast
ardoh max vármah doth novámq lath, adnab gothan,
ardrínoh astómagel arpáget asteth arde obzá, ols na
gem na pá la ba mí da orſat nahah odmázen ándvlphel, ox
ambráſſah oxah géth nor vamfah genoh daqueth als
astna, oh tatóh, alſah goth necor andeoh neo alda nah

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6. vanlah oha demagens on Sunfah, paphah
olemneh, ózadcha lax ornah vor adme ox
vaſtmah gv labazna, gumnácho aſtmah ochádo
landrídah vons ſah, lúgho iahat nabſcham nohads
vandiſpa roſſámod androch alpoh, zύmbloh áſnah
gonfageph aldeh lo dah vax orh aſmo, gad av
danſequa deo, dath vax nograh vor ſegbat Mon.

7. Arni olbah galpa lo há na ha gáu pv ma gén ſah ollo
var ſe darſah goho ál bv mi clá má ca pá loth ieho
nad veſlah vors ardno ínmony aſquam rath als
váſmah génda loggahah aſtmv. ~~Arnah notah lax
vart luhoh déſmasi~~

8. Arnah notah lax vart lvhoh déſmaphi, ol
ca pra mi na cah ox an dan vah gem ne lo ri phi ton pha
ac cam plah no ſta pha or max a da ha har or zem bli zad mah
pan che fe lo ge doh áſchah olmáh ledóh vaxma.

9. Gans na cap lan seda ax nor vorza vo Laſpral
onſa gem gemah noph gázo na von ſantfa noſtradg
anſel vnſa pah vort velſa or alda viax nor adroh
semneh ols vandéſqual olzah nolpax pahah lothor ax
rv vanſar glímnaph gath ardot ardri axa noh gaga
leth arde maxa.

10. Corſal mabah noplich alps arſod vord vanfax oriox
nabat gemnepoh laphet Ióda nat vombal nams ar
geth alloah néphirt lauda noxa voxtaf ardno
ándroch labmageh oſſv állmaglo ardot nalbar vanſe
darto vorts parſan vr vnrah vor gádeth leth orze
nax vomreh agelpha, legar or nembla ox ar vah Sv.

11. Zanchcvmáchaſeph, ol za mi nó ah val ſe bύ ra ah
no da li gá nax or ſáp na go darſágnapha nobſiblith
armipyth arſepólonitantons Iembύlſamar lebóge
axpar ornáza oldaxardacoah.

12. Semno ah al chi do á cha da Sel pa gi no dah
a da hv bá mi ca noh dam pha gli áſ cha nor
ox om pa mí na pho. lemp, na, gón, ſa, pha
ne co ál pha ~~aſpa~~ aſ pa gé mo cal na tú ra ge.

* * *

13. Sen gál ſe quar rvſ fa glan ſύx taft
órmaca ox i no dál ge brah nop tar ná gel
vom na cheſ pál ma cax, arſep aſ dón ſadg
aſc lan fán che dah nor vi car máx coh
zum bla zánpha ad geh do ca bá ah.

* * *

14. Ar gém na ca pál fax, or nído hab cáſ pigan
alpuh gágah loth ral ſá bra dan go ſá pax
vól ſan quéſ tan ondapha opicab or zy lá pa
a chra pa má les ad má car pah oxalps
on dá pa, gém na de vór guſe.

15. Lat gans ſa par ſat laſtéah lor ádah
nóxax ardéphis nónſon andoh gómzi vor
sab líboh ad ni ſá pa loh gaho lar va
noxar oho lan ſempah noxa Vriah Sephah
lóſaz odgálſax nottaph ax órnoc árpos arla
zem zvbah, lothor gas lubah vom
zá da phi cá no.

16. As só ta phe on dah vor ban ſanphar pa loth agno
iam néſroh am algórs vrrábah geuſeh alde ox
nah vors pórblox ámphicab nóſtrohh admá$\overset{d}{g}$
or napſó aſmo lon gamphi arbel nof ámphi on
Saubeloh aſchi nar laffax las doxa pra gem a
Seſtrox amphi nax var ſémb$\overset{beth}{b}$h.

17. Angéſel oxcapácad onz adq ochádah ólzah vor
náh orpogógraphel al ſa gem na ca pí coh
vl da pa pór ſah naxór vonſá rons vrbanf
lab dón zaph algadef loh gem vortáoh
amph ahoha za vaxorza le$\overset{f}{p}$h oxor neoh ah va
du na ca pi ca lodox ard nah.

18. Iahod vox ár pi cah lot tár pi ges
nol zím na plah ge ó gra plih ne gó ah
va lu gán zed am phí la doh zan veh al
nex oh al pha ze goth gedóth axor van zebá
al cá pa luma ges ard de oh ah.

19. Onchas lagod van Sebageh oxangam pah gos dah
manzeh ocondah vardol Sebagh ol madan NA ohal
Sepaget, otoxen narvah lubatan anſem nofet av
naba notoh ax arſah mans Vſtgam pahod pah mal
sednah getons amphes al manso gapalebâton arra
nax vamfes amah dot agen nalphat ar zamne oh
20. Sages† Nax lerva nath Zembloh axpadabamah
Sanzápas gunzánquah ona var demneh gah lod
vmnah doxa val tarquat mans ol gem nageph av
zanbat vx anzach al pambóha naxtath ol nada
vam nonſal ava nal gedot vorx alge lah deſpa
gu prominabâmîgah olpaz ord gamnat lem paz
21. cath normadah on demq† Laffah ie ogg dalſeph
abrimanadg oldomph Zedothnar ymnachar onze
vam ſepno voxavaret ol zantqur amph nas
Sages om nartal vor miſcam bemcax lappad
22. gesso drux capgol ass letnar vom† Sauſah or
gamprida ornat vol aſmd onza duh get hanſa
gorh hubra galſaropah nequax dap gemno ab
23. pnidah noxd lvmbam† Al gethroz ax arvan oh
zempal gvh arvax no demnat ar pambals nop
nanſal geh axor pam vartop ab vbrah cardax
lon ſonges av dumax ar nephar lu gemne
om Asda vorts vmrod val manqh noh Sam, naga
vrbraſt Lurvandax vpplod dam zvrtax loa
an avarn nar gemplicabnadah oxa† Nooa Babna
ampha dvm nonſap vrs dalvah marſasqual orma
nabath Sabaothal netma vol sempra iſch lave
ondeh noh semblax or manſa macapal vngenel
vorſepax vrſabada noxanquah vndalph aſmoh vxa=
na Gaspar vmpaxal Lapproh Iadd nomval vp
setquam nol aſtma vors: vrdem gnasplat bef
affafefafed noxtah volls laydam ovs nac† Cedah or
manveh geh axax nolsp damva dor demgoh apoxan
Subliganaxnarod orchal vamnad vez gemlehox ar

drvlalpa ax vr samfah oladmax vr ſappoh Luah vr
pabmax luro lam faxno dem vombres adusx or
sembal on vamne oh lemne val ſe quap vn nap natosm
dah voz mazax lumato games on neda† Voh $\overset{i}{\text{g}}$emſe ax pah
losquan nof afma dol vamna vn samſes oh set, quamſa
ol danfa dot ſanta on anma ol ſubracah Babalad vanſag
olso pas gonred vorn chechuſt axaroh rugho am nadom
val ſequot ne texpa vors vrs al pam vans na tomvamal
anſipamals notems ang arxe al† Pangef offſd ne pamfah
alyboh a noſtâfâges almeſed vrmaſt geus vrmax au
ſemblox ſatq quayntah luzez arne noh pamna sams
bantes orn volſax vors vniſapa monſel dah nox ah pah
vomreb doth danſéqox anzazed onz anfal nom vamreh
volts vrnacapácapah noshan yalt gelfay nor Sentqbt
onbanzar luntaf val ſentepax† Orniſa nor Pampals
anz alpah nox noxa gendah von gamne dah vors ad
na lepnazv acheldaph var honza gvne alſaph nal
vomſan vns alpd a domph ar zemnip ans vrnach
vancef ban yanzem oh aha vons nabrah vh aſmo
drat vormez al paſquar no gems nah zem lasquith
apſantah† Vol zans alphi ne ganſad ol pam ro dah vor
vngef a deoh nad vnſemel apodmacah vnſap val
vndar ban cefna dux hanſel yax nolpah volts
quayntah gam vemneg oh aſq al panſt ans vntah
hunſanſa Apnad ratq a sanſt nel odogamanázar.
olzah guh oh nah varſa vpangah neoh aho†
Notgah ox vr avonſad vl dath nox lat ges orn
val sedcoh leth arney vas ars galep odámpha nol
axar vox apracas nolph admi adpálſah noh vrh
gednah vax varſablox vrdam pagel admax lor
vamtage oxandah lamfó nor voxſah axpáa, ols
nvgaphar ádras vxár noſtrílgan ampacoh vortes
leſqual exoh† Ses vah nómre gal ſables orzah,
get les part, ox ar ſe de cólmachv ardéh lox
gempha lar vamra goh naxa vors admah gebah,
Semfúgel admá geod alzeh orzam ván$\overset{k}{\text{c}}$het, oxam

prah geh orzad val nexo, vam ſeleph oxa, noha
par gúmſah aſkeph nox adroh leſtof ad moxa
31. nonſúrrach. Vomchál as pv gán ſan var,
sem quáh lah set gedoh argli oranza vor zina
sedcátah zvréhoh admich, ors arſah varſab, oliba
vortes lúnſanfah, adnah vor semqváx, vorſan lap
varſah gebdah voxlar geoh, gemfel ad gvns. aldah
gor vanlah, gehvdan vor ſableh, gedvel ax ors,
32. manch var ſembloh. Ar dam fa gé do hah
Lvxh arcan mans lvbrah vor ſemblas adna gor
partat, nor vílſo ádchv apri ſed amphle nox arua
getol. Vor ſambla geth, arſe pax vor ſah gelh aho
gethmah or gemfa nah prax chilad aſcham na prah
oxáh var ſetqua lexoh vor sámbleh zvbrah.
33. Lax or ſetquáh vah lox rémah Nol ſadma vort,
famfa le gem nah or ſepah vartef a geh Oha
lon gaza onſa ges adrux: vombalzah ah vaxtal.
noh ſedo lam, vom tántas oxárzah Mechól va zebn
geth adna vax, ormacha lorvi adrah, Gens arnah
34. vor, Arſad odícoh alidah nepho. Haſtan bah ges
loh rv mal; vrabro den varſah, Mah rox idah rv
gebna demphe, Ors amvi ar, Genbá, óxad va ges lath
vriop: nal pas vi me ró to ád na vah ged anſe
lah verbrod vn gelpa, lux árd do ah: vaſt vor
35. Ge ma fá noh. Amles ondanpha noxt vradah
gel núbrod Arb á cha lo pe go há pa ra
zem che pár ma la Na bu rá doh: gém la pa
or zín fax nol ad micápar, vó ſi pi cá la ton
andrah vox ardno, get na ca ploh gál zvn.

36. ór ge mah lvzá cá poh nox tráh víoxah
nebo hv ge o mí lah cox chá dah or na hv́ da
vol ſa pah: Nó bro ch, ál pa chídomph
náb la grvx la vx ar gá fam gel ne do gá lah
37. vo ſa pah† Gv la gé dop áx ix óx a max
lvn fá gem pah órſa devlmah Gé pa cha
vor ſí ma coh aldvth gempfa: nox gal max
ar hv́ gaf gli nó rob va gen lá car
dv zvm ox ám pli zam zv latmah ge gé ma
38. ohahah† Ga lá pa drux váx ma geb lá geb
or ché plon gan zéd ah vox ár vox gelet
ar gahad, gan pá gan: dorvminaplah vor zinach
cv́ pa chef ardrah óx ox pol sa gal máx nah
gvth, ardéth on zvpra cró cro gah var ſa má nal.
39. Ar ſa bá cho as noh al geh oh, ax ár pa gal
olza déh, or za zv́ max exoh eh, or cah pal
donzahá onza zethas: no r sáp ſe pah onzap a
palmah aldoh voh náblebah gem ná pam os malsa or
naoh zár bv lag ém pah neó ha brah.
40. Tal gep ar ſep nah doh vors alſa doh necoh am ar
geth na ges alpran odox malſápnah, gohor ahoh
gadmáh ol dáneph alvdar dón za gab ól ſa gah
nebthvh or ſapnar balgonph nep gemloh, ax aqua
dvth achár laſpá, vohá, náxvolh gas vergol ah
41. pratnom geá noſtvamph† Ván ſa pál sah gón ſo gon
gé la bu rá doh tato Lang, ge mé fe ran
ón da pans ge lá brah: or pa gé mal on ſán fan gen

ólc ma cha lan von ſé gor a prí cas nor vá gel
om brá cav cohadal.

~~adroſaclodſacdogepnahlapch~~
~~adrosaclodſacdogepnahlapcahmoe~~

adros,a,clod́fac,dogépnah,lapcáh,moedáeode,famón,tvalc,dom,
vrásnageph,amphídon,gánsel,vax,órchamah,vórſaf,anſa,vcas,
damífaga,nábvlax,or̍ſageh,nam̍vah,ocar,lvn,ſángel,carpácoa
lvnſémneph,odáxnachoh,zembloh,oblicandon,gálsorx,vlága,
fómnaph,apánſageh,lonzv́galan,grast,vblánſo,arnox,vonſáo
taltémaphech,órmachadágenox,vrstámvah,nádvareh,ons,arg,
zvcánzv,napliorah,norge,hahánaha,v́splah,gradv́nvah,navlo,
arsah,vónrogen,dahvalah,orzap,cvl,carſed,a,pórſal,qáſtava,
ganfv́marabómonah,gástages,órdolph,náqás,orgemvah,noxad

# alla opnay qviemmah

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| a | b | í | m | a | c | h | a. | v | o | r | t. | n | a | l | v | m. | a | n | g | e | n | v | á | d | a | h. | n | o | t | a. | g | e | l | d | ó | m | c | h | a. | o | r | p | r | í | r | a | a | h |
| s | e | m | d | á | p | h | a | n. | l | o | n | d | a | r | s. | a | m | v | í | g | a | h. | o | r | n | a | b. | g | a | u | ſ | á | s | t | r | o | p | h | e. | o | x | á | r | v | a. | s | v | l |
| h | á | m | p | h | r | a. | v | n | e | l. | d | a | r. | s | é | q | n | a | h. | v | o | e | t | i. | b | a | l | g | e | m. | a | h. | o | x | a | b. | n | a | p | ú | s | a | g | e | t. | v | r | o |
| d | a | n | ſ | é | l | a | v | í. | o | l | i | g | a | x | b | r | í | d | a | g | e | s. | O | r | m | o | n | v | a | n | s. | c | á | p | n | a | g | o | l. | a | r | v | a | h. | g | o | l | s. |
| a | r | d | u | a | h. | o | h. | s | á | b | l | i | g | a | n. | v | o | n | l | o | h. | a | d | ú | r | é | l. | n | o | c | á | p | l | i | g | a | h. | v | o | r | t | s | a | l. | a | p | h | o |
| n | o | m | r | v | s | t. | o | h. | v | o | x | v | ó | l | s | a. | c | a | b. | n | a | g | e | m | g. | l | e | m | a | r. | g | e | p | s | á | g | e | p | h. | o | r | ſ | ó | ń | a | d | a | h |
| g | i | l | b | á | f | a. | o | x | i | f. | a | l | á | s | q | a | m. | o | d | í | b | r | a | h. | g | e | h | ó | h | a | d | a | h. | v | ó | r | t | o | l | a | h. | v | n | d | a | p | a | r |
| a | p | í | n | a | s. | o | x. | á | r | v | a | g | a | t | a | n | q | u | á | n | ʒ | o | h. | g | e | b | ó | r | n | a | x. | v | o | l | s. | g | é | d | v | r | a | n | o | b | á | l | s | e |
| t | a | r | q | v | í | n | a | r. | o | r | á | u | d | a | h. | v | o | r | ſ | á | b | a | g | e | l. | á | r | m | a | v | a | h. | g | o | l | ſ | a | h. | p | r | a | h. | g | é | l | ʒ | a | d |
| o | c | h | á | r | v | a | n | o | l. | v | á | u | c | h | a | n | o | l. | v | r | n | d | a | h | v | a | s | t | é | r | m | a | x. | g | a | s | p | í | c | h | a | d | a | n. | l | o | x | a. |
| d | o | x | m | a | r | v | a. | h | a | n. | g | a | r | v | a | h. | o | h. | á | d | n | a | b. | c | p | á | n | f | l | a | s. | o | r | p | t | á | m | p | a | l | o | x. | n | o | d | á | g | e |
| v | ó | x | a | f | r | a. | n | a | g | l | a | h. | o | r | c | h | á | d | v | a | h. | n | a | m | p | i | c | h | á | d | o | n. | v | a | r | u | e | g | e | m. | d | o | l | p | h | á | ſ | o |
| c | a | r | d | a | n | s. | o | r. | s | e | m | b | l | ó | h | h | a | r. | g | a | b | ó | r | b | a | g | e | f. | á | x | v | a | n | e | l. | o | r | d | a | m. | h | a | p | á | s | c | h | a |
| d | a | m | p | r | a | x. | o | l | s | é | g | a | n | a | r. | ó | r | d | e | p | h | a | l. | c | a | n | v | í | b | v | l | o | h. | g | á | v | á | r | g | e | t | h. | o | t | h | a | x | g |
| n | a | b | l | a | p. | o | r | s | é | s | q | v | a | m | a | x. | v | i | r | d | r | a | l. | o | m | p | r | í | n | g | e | m. | m | a | x | v | a | r. | o | l. | c | á | l | p | s | a | d | a |
| o | m | p | h | í | l | o | h. | y | o | m | n | á | y | o | x. | A | r | s | ó | b | r | a | l. | n | a | x. | o | o | n | a. | v | e | l. | g | l | ó | l | a | x. | a | r | g. | g | á | m | n | a | h |
| o | r | n | á | m | v | a | y. | o | d | g | á | l | s | a | q | v | a | x. | v | ó | r | d́ | á | c | a | h. | ó | s | c | h | a | m | e | l. | o | n | d | a | h. | v | a | r | s | t | á | t | q | s |
| g | a | l | g | í. | u | a | c | h | a | x. | l | ó | r | n | e | f | a. | c | a | m | p | í | d | a | v. | v | o | n | s. | v | r | d | v | g | l | a | q. | s | e | b | n | a. | g | e | m | f | a | l. |
| o | r | c | h | m | i | n | a | x. | v | o | s | t | á | r | q | c | o | u | ſ | á | n | g | l | a | h. | o | r | p | i | n | g | e | v. | v | o | m | n | á | r | g | e | m. | o | l | o | g | a | t |
| á | x | m | a | n. | ó | d | ó | r | p | h | a | u. | a | d | v́ | l | g | e | s. | á | s | t | o | d | a | h. | d | a | b | a | h. | v | o | n | s. | á | r | d | n | a | b | r | a | g | e | h | o | h. |
| a | n | s | v́ | n | g | a | b | a. | l | o | d | a | r | g | é | m | a | h | a | h. | n | o | b | t | h | v. | v | d | r | v | m | a | h. | o | l | ʒ | á | x | c | o | h. | ʒ | e | d | b | a | a | h |
| n | o | r | g | e | s | a | l | p | h | a | d. | n | v | r | n | g | á | n | f | a | g | e | n. | o | n | t | a | n | t. | s | e | l | d | a | h. | o | x | i | r | d | e | e. | ó | d | f | a | l | d |
| n | a | s | v | b | a | t | q | v | á | m | a | r | a | n. | g | é | l | s | c | o | h. | a | d | ó | r | n | p | a | h. | g | é | l | s | a | b | a. | o | r | d | a | m | b | h. | o | x | o | r | g |
| v | m | ſ | a | v | ó | m | f | a | g | e | m. | n | o | r | v | á | h | o | s | t | o | r | n. | a | b | g | é | d | a | c | h | e | m | á | u | s | e | b | a | h. | o | r | s | a | g | e | n | s |
| l | a | n | t | a | f. | o | x. | á | g | l | i. | a | r | p | q | v | a | n | s. | t | é | n | s | a | g | o | h. | o | p | p | ó | h | a | c | h | a | n. | d | o | r | s. | n | a | p | ó | t | t | á |
| v | l | ʒ | t | c | h. | o | r | d | a. | v | o | n. | s | e | m | b | l | á | d | o | x. | v | a | r | s | í | s | t | a | m | a | n. | o | n | c | l | y. | a | r | g | e | d. | ó | r | c | h | a | n |
| n | a | b | p | h | a. | d | o | l | s | á | p | o | g | e | m. | p | á | r | c | h | a | f | a | f. | a | l | n | ó | h | a | n | a | h. | c | á | p | n | a | r. | c | o | l | s | a | l. | a | v. | e |
| n | ó | b. | s | e | m | b | l | á | c | m | a | r | ó | n | o | l | a. | s | a | t | a | g | e | n | s. | a | r | c | h | v́. | b | a | m | n | í | g | e | h. | o | l | c | h | a | f. | v | o | r | o |
| m | a | x. | s | e | n | t | y | g | á | n | a | b | a | h. | d | á | d | a | d | a | b. | o | r | x | a | m. | g | e | d | c | h | v. | v | a | r | f | e | s. | o | x | c | h | a | p | l | v | h. | o |
| q | v | á | l | t | a | q. | h | o | n | f | a | s. | g | e | t | h | v́ | d | a | b | a | h. | o | ŕ | n | a | c | h | e | s. | d | ó | n | s | y. | c | h | á | m | l | e. | t | a | t | f | a | l | s |
| i | s | c | h | n | y. | f | r | o | m | s. | á | b | v | a | h. | t | o | r | s | a. | g | l | a | d | d | o | r. | a | m | p | h | a | n. | g | e | d | h | á | d | m | a | h | l | v́ | ʒ | a | n | s. |
| a | r | c | h | ý | p | o | l. | n | á | p | f | a | f. | o | x | m | a | l. | ʒ | v́ | r | a | g | e | d. | d | á | l | p | l | a | p | s. | a | n | f | a | x. | v | r | n | o | h. | l | a | m | ʒ | a. |
| d | ó | n | f | a | h. | l | v́ | ʒ | o | n | c | h | e. | á | d | n | a | h. | ʒ | a | ʒ | m | a | f | a | l. | g | á | n | g | e | p. | a | r | n | a | l. | v | o | m | f | é | r | o | c | a | x | s |
| ʒ | v́ | m | n | a | l. | ʒ | é | b | l | o | h. | o | d | á | d | m | a | r. | n | o | g | á | s | t | r | o | p | a | h. | o | l | c | h | í | n | a | d | a | x. | v | á | r | v | e | ſ | e. | o | x |
| n | o | l | s | a | p. | a | p | p | r | i | l. | s | á | u | f | a | x | v | r | ʒ | a | n | g | e | ʒ. | o | l | p | í | l | ʒ | a | c | a | h. | ʒ | v | r | d | a | p | h. | o | l | d | á | h | o. |
| d | á | r | v | a | n. | ó | n | d | e | m | b | l | e | h. | n | a | b | l | á | r | v | m | a | x. | ʒ | o | n | g | h | ó | x | a | r. | p | a | n | f | a | s. | o | r | ʒ | a | x. | m | a | l | s. |
| ʒ | a | l | d | b | l | a | h. | o | n | ʒ | a. | p | o | r | c | h | e | f. | l | á | p | n | a | g | e. | a | r | d | v | m | a | n. | l | ó | n | s | a | g | l | i | g. | á | r | b | v | n | a | h. |
| t | e | m | p | a | h. | o | x | l | a | g | e | s. | a | r | c | h | v. | n | o | l | ʒ | a | x. | a | r | n | i | d | ó | n | b | r | a | h. | d | a | x | l | a | f. | o | r | g | í | l | a | b | a |
| o | x | p | a | s | e | h. | g | r | a | n | s | s | e | n. | ó | n | a | p | e | n. | d | o | l | b | á | b | a | l | a | x. | n | ó | d | c | h | a | d | a | r | p | h. | á | s | c | h | l | a | h. |
| d | a | l | v | m | n | a | g | e | n | s. | o | r | c | h | á | l | d | a | b | r | á | h. | c | a | p | n | á | c | o | f | a | n. | a | l | g | é | d | v | a | h. | ʒ | ó | n | g | l | a | f | a |
| v | x | c | h | a | l | s. | o | r | p | h | i | n | g | a | n | p | h | a | m | p | v | g | e | d | h. | g | á | l | ʒ | e | p | t. | o | r | ʒ | á | ʒ | a | x. | p | r | ó | m | m | o | c | h | a |
| d | o | i | b | a | d. | a | d | á | g | r | a | n. | h | v | n | ʒ | á | r | a | h. | o | x | a | r | v | á | g | e | m. | d | o | l | d | a | x. | p | ó | l | i | p | o | d | n | s. | a | v | n | a |
| v | ó | l | s | e | d | b | r | a | n | ó | c | h | a | d | a | x. | ó | l | p | h | á | n | c | h | e | s. | o | r | s | a | m. | p | h | ó | c | h | a | l. | v | d | r | a | h. | p | o | l | ʒ | a |
| n | ó | x | v | a | m. | a | b | b | r | ó | h | d | a | h. | g | e | p | ſ | á | b. | o | l | d | á | m | p | n | a | g | e | b. | d | o | l | b | á | d | a | b. | a | r | b | y | m | á | d | o | n. |
| t | a | l | ʒ | é | b | r | a | h. | o | x | c | h | i | l | a | ʒ | e | d. | o | n | d | r | i | n | ʒ | á | n | q | v | a | h. | l | v́ | d | v | b | r | a | x | ó | g | a | m | a | x. | o | d | a |
| a | o | l | t | á | q | v | a | l. | l | ó | u | g | e | l | s. | a | ſ | c | h | v́ | n | a | d | o | u | ſ | á | b | v | l | a | x | t. | o | r | g | é | d | o | n. | d | a | u | q | v́ | a | r | ta |
| p | a | n | d | o | c | h | á | b | a | m | a | n | o | h. | g | e | s | d | á | m | a | n. | o | l | p | á | l | g | e | d. | d | o | d | d | á | b | v | l | a | d. | a | s | c | h | v́ | m | a | n. |
| a | r | n | v | á | h. | g | v | b | r | v́ | h | h | o. | g | a | l | s | a | í | t | o | n | a | m. | p | a | m | l | á | s | e | t | h. | o | r | s | á | b | l | a | x. | d | o | t | h | m | a | l. |
| h | a | n | ʒ | á | c | h | o | r | p | h | a | n | ʒ | ó | h. | g | e | l | b | a | h. | o | r | c | h | ý | n | a | h. | d | o | x | á | m | a | l. | p | a | m | l | a | p. | v | o | x | t | ó | a |

## zvrebth aho dan lanfal cramza

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| b | a | z | i | o | c | a | d | á | m | a | c | o | l. | z | e | d | g | a | h. | o | n | g | e | h. | a | l | z | a | p | i | m | a | c | h | e | p | h | l | a | t | q | v | a | n | s | v | l | s |
| g | o | t | n | a | c | h | a | p | o | l | a | h. | g | e | m | b | é | l | i | o | h. | a | r | d | a | m | v | á | g | e | l | o | r | c | á | m | i | n | o | h. | v | a | m | n | a | é | o. | c |
| d | a | ſ | q | v | e. | o | h. | g | e | m | n | á | c | o | h. | d | a | l | v | a | n | z | á | d | a | h | o | x | i | p | á | l | g | e | f. | d | o | r | c | h | á | n | o | r. | v | a | n | a |
| g | a | l | s | e | q | v | i | d | á | h | o. | a | r | b | v | m | a | x | a | l | z | a. | z | o | m | r | y | t | h | n | a | b | a | c | o | d | á | n. | a | l | g | e | p | h | a | n | s | l |
| n | o | d | g | ó | r | v | a | h. | p | a | c | h | e | d | o | n | á | d | a | g | e | h. | a | x | a | m | l | í | d | a | h. | n | o | t | a | r | b | á | a | h | o | l | í | l | s | o | h. | o |
| g | a | m | p | v | l | z | a | b | á | a | h. | g | o | n | d | á | c | h | a | d | a | h. | o | x | í | m | o | n | o | x | g | a | r | s | á | p | o | t | r | e | s. | v́ | l | n | a | r | t. | t |
| v | ó | r | ſ | y | m | b | l | o | t | h. | a | c | h | á | d | m | a | n | a | h. | a | x | í | m | b | r | a | h. | l | o | d | v | á | n | g | l | e | h. | g | á | l | z | a | g | e | l | h. | v |
| c | o | r | d | o | n | a | p | h | á | a | l. | l | v | z | á | d | m | a | p | h | e | a | n | d | e | m | a | x. | o | n | z | a | c | h | á. | d | m | a | h. | z | o | r | b | l | é | s | o | e |
| c | o | n | v | á | n | c | o | h. | l | a | x | á | n | v | a | g | e | t | h. | v | o | r | z | i | b | á | g | r | a. | d | o | l | z | ý | m | a | x | o | r | n | á | c | o | h. | v | o | r | a |
| s | á | m | l | e | m | p | h. | a | d | n | a | x | a | r | v. | a | x | ó | m | c | h | a | z | a. | g | í | b | b | a | d | a | n. | o | ŕ | n | a | p | h | e | s. | d | é | m | p | h | a | n | s |
| z | o | r | ó | g | l | a | a | h | d | á | l | z | l | p | a | h. | o | n | i | b | l | a | s | c | o | h | a | r | d | ó | n | f | a | g | e | h. | g | ó | r | m | a | c | h | a | s | v | r | g |
| a | p | n | y. | o | n | z | a | m | b | c | a | c | a. | v | o | r | s | v | r | e | s. | a | d | n | o | p | h. | d | a | x | ý | p | a | l | e | h. | g | a | n | p | a | c | a | t. | o | r | o. | e |
| p | a | l | s. | g | e | n | v | á | c | h | a | d | a | n | s. | o | e | a | s | t | á | p | h | o | n | s | g | a | n | z | y | g | e | s. | o | r | c | h | a | m. | v | a | x. | a | v | r | e | l |
| d | r | v | x | h | a | p | r | á | c | a | m | í | n | o | l | a | t. | v | o | r | d | e | m | b | á | g | e | h. | o | n | d | o | r | ó | n | z. | e | s. | c | a | p | n | a | g | e | n | s | o |
| v | ó | r | t | n | e | d | g. | a | p | r | í | n | d | a | b | a | h. | o | x | i | m | a | g | e | n. | d | á | m | v | a | g | e | s. | o | r | z | y | m | a | c | o | p | h | a | l | l | a. | p |
| d | o | n | z | á | m | b | l | c | h | a | c | h | i | d | a | b | r | i | o | c | h | a | d | a | x. | v | o | ſ | f | a | g | e | s. | g | e | l | s | á | f | e | x. | o | r | ſ | a | g | o. | l |
| n | a | l | é | b | a | f | e | s. | d | o | n | í | b | o | d | a | x. | c | l | a | x | t | ó | r | v | a | g | e | m. | g | a | g | l | a | n | v | á | g | o | h. | d | v | r | e | s | c | h. | a |
| o | x | ó | n | t | r | a | g | v | m | y | c | h | a | n | o | t | a | b | r | a | g | e | n | ó | d | a | a | h. | h | a | p | l | í | d | o | m | a | x | t | á | r | q | v | c | d | a | h | d |
| g | o | n |  | í | b | a | l | i. | g | e | m | i | n | o. | a | r | d | e | p | h. | a | g | v | r | n | a | h. | z | a | m | b | l | á | h | a | d | o | x. | z | ý | g | m | a | c | a | x | o | l |
| t | a | n | v | á | z | m | a. | o | n | d | a | g | l | a | n. | c | a | r | p | á | n | ſ | a | p | e | h. | g | a | l | p | a | g | e | s. | o | p | p | á | c | h | a | d | o | x. | z | v | h. | s |
| c | h | a | d | v | a | m | z. | z | v | n | b | l | a | g | é | m | n | o | c | h | á | p | a | m | i | c | a | s. | o | r | s | e | h. | v | a | r | s. | d | o | r | q | v | a. | d | a | x | o. | p |
| l | o | d | g | é | m | n | a | p | h. | v | r | n | á | c | h | o | l | a. | h | y | n | ſ | á | g | e | l. | a | r | d | v́ | r | a | a | h. | g | o | l | d | a | x. | v | o | n | ſ | á | x | o. | l |
| d | a | h. | l | o | n. | g | e | m. | n | a | h | ó | p | r | o | c | a | p. | g | e | h | v | n | z | a | c | a | p | n | á | g | o | z | e | m. | v | a | n | l | é | f | f | a | h. | z | v́ | z | c |
| a | d | r | a | x. | o | r | d | é | m | n | a | h | o | d. | c | a | p | n | á | g | o | a | h. | l | v | s | s | y | t | h | h. | o | b | l | í | g | o | n | a | b. | A | b | n | á | p | a | h | g |
| z | á | n | q | v | e | t | h. | a | f | n | o | f | f | a | g | e | h. | d | á | m | q | v | o | h. | l | a | x | o | r | d | a | m | v | o | n | ſ | í | n | g | v | a | t | h. | o | r | n | a. | a |
| g | a | m | z | e | p | h. | o | x | á | d | r | a | h. | v | a | r. | g | é | d | c | o | h | v | x | v | m | b | r | a | h. | n | a | d | ó | m. | p | a | g | e | h. | n | a | p | v | l | a | h | t |
| s | a | d | c | h | a | m. | o | n | d | ó | r | v | a | r | v | o | s. | m | a | n | z | a | n | e | l | a | d | r | v́ | x | o | g | l | a | z. | c | a | r | p | a | m | n | á | g | h | o | s | a |
| c | v | l | p | a | z. | a | r | d | r | y | n | g | e | l. | n | o | x | á | d | n | a | h. | g | o | r | s. | a | s | q | v | e | t | h. | l | a | b | f | a | n | d | a. | n | o | g | a | m | v | q |
| v | n | ſ | v́ | n | c | h | a. | n | o | t | á | l | l | a | g | e. | l | a | r | q | v́ | e | t | h. | a | r | d | ó | m | a | g | e | n. | n | a | z | l | ó | g | a | z | e | h. | v | d | a | n | x |
| l | a | z. | g | o | n | f | a. | n | o | l | p | á | m | g | e | m. | o | m | n | á | c | h | o | d | a | h. | v | o | r | s | á | g | e | n | a | h. | g | v | n | z | a | p | h | a. | z | v | n | a |
| a | r | c | h | y | r. | a | b | l | á | s | c | o. | d | o | x | ý | n | d | r | a | g | e | p | t. | t | a | x | q | v | á | r | n | á | c | o | h. | g | e | l | z | ó | h. | c | a | p | n | a | n |
| v | x | á | r | g | r | a | p | h | a | d | e | m | o | g | e | l. | v | a | x | o | r | d | a | n. | g | a | l | g | e | y. | n | o | y | t | a | f. | g | a | n | ſ | a | h. | l | v | n | ſ | a | z |
| z | ý | b | l | e | t | h. | a | r | d | ý | g | a | n | ſ | a. | g | a | m | l | e | t | o | t | h. | l | a | t | q | v | á | n | ſ | a | g | a | f. | v | d | r | o | h | e | d | a | v | n | r | l |
| g | e | b. | a | ſ | c | h | a | l | p. | n | o | x | a | n | d | a | m | p | h. | ó | r | t | a | n | a | h. | g | e | t | h | v | z | a | n | c | h. | o | r | d | r | v | z | a | d. | g | o | l. | o |
| p | á | r | t | e | n | o | p | á | g | e | n | v | a | d | o. | a | r | c | h | a | x | m | a | l | z | á | d | q | v | a | m. | n | o | x | y | b | l | e | h. | a | r | d | n | e | y | o | h | z |
| d | a | l | p | h. | o | x | í | n | g | r | a | p | h. | d | á | d | m | a | q | v | a. | o | x | á | n | z | e | p | a | h. | g | ó | n | z | e | h. | c | a | p | n | a | h. | o | r | d | r | a | a |
| g | a | n | ſ | v́ | b. | r | a | h. | l | o | d | g | á | s | t | m | a | h. | n | o | x | á | d | m | a | n | a. | g | e | n | ſ | e | p | h. | a | r | p | h | ý | d | o | n | a. | g | e | d | o | d |
| a | x | í | a | a | l. | l | v | r | y | n | g | e | h | a | p. | p | r | i | n | o | c | a | h. | v | o | r | d | ó | m | p | h | a | g | e | n. | n | a | b | z | e | d | m. | a. | g | e | o | d | l |
| v | á | m | r | e | h. | t | e | t | h | ó | c | h | a | e | l. | l | a | m | f | r | á | n | g | e | p | h. | n | a | x | a | d | o | x. | v | á | r | g | e | m | p | h | a | r | m | a | d | a | g |
| c | o | s | d | á | h | t | a | x. | l | a | b | n | á | c | o | n | a | h | g | e | l | d | á | c | o | r. | p | a | u | f | r | a | m | o | x | í | n | g | l | a | p | a | x. | z | v | r | a | a |
| m | a | d | n | á | h | t | r | a | p | h | a | n | d. | o | n | g | e | b | l | e | h. | a | c | h | a | r | m | a | h | v | o | x | á | r | d | o | h. | g | a | m | r | e. | o | d | a | n | v | l |
| c | o | n | s | a | l. | g | e | t | h | a | c | á | d | n | o | g | a. | v | o | l | s | é | q | v | a | r | t. | t | o | l | g | e | m | p | h. | a | s | c | h | á | d | n | a | h. | o | h | o | l |
| o | m | z | ý | b | l | e | s | v | a | x. | n | o | m | e | r | o | n. | a | d | n | á | v | a. | a | x | é | n | g | e. | c | a | r | z | e | d | a | h. | v | o | x | á | r | d. | n | a | b | l | a |
| v | o | l | t | é | n | b | r | a | c | h | a | n. | v | r | v́ | n | g | a | l | s | a | x. | z | e | d | l | o | h. | a | c | h | a | x. | l | o | z | a | n | g | r | a. | v | a | x | n | o | r | b |
| a | g | n | á | c | o | h. | g | a | m | l | é | s. | o | d | a | n | d | a. | g | e | h | v | d | v | a | h. | l | v | z | á | n | c | h | e. | o | x | y | m | á | c | h | o | l | a. | d | a | v | a |
| g | a | d | n | á | b | r | a. | o | x | ý | c | h | a | n. | d | e | d | m | a | y | c | a | x. | z | a | m | b | l | o | t | h. | a | c | h | a | l | d | a | x | m | a. | n | o | c | á | s | t | a |
| l | v | d | á | z | v | e | d. | a | g | y | n | t | ó | g | a | m | a | l. | n | a | x | v | a | r. | z | v | r | e | b | o | t | h | a | s | d | o | n | g. | a | d | n | a | y. | g | o | n | a | p |
| v | n | z | a | h. | v | o | r | d | é | q | v | o | a | h. | d | é | d | m | a | c | h | o. | l | v | r | v | a | s | m | á | c | o | l. | a | d | a | e | y. | g | o | l | z | a | u. | v | r | z | a |
| s | e | l | g | á | m | v | a | h. | n | o | x | a | l | d | a. | n | a | g | e | m | n | o. | v | o | r | d | e | m | a | h. | a | g | l | i | d | o | a | h. | v | a | u | g | e | r | b | n | h | o |

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## pandobna ox adroh azimchol drux

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|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| o | l | n | ó | x | a | p | a. | a | l | g | e | h. | v | a | r. | s | a | t | q | v | á | m | v | a | h. | n | o | x | í | c | h | m | a | d | a. | o | l | z | á | d | g | e. | n | a | b | o | t | s |
| a | l | g | v́ | m | a | x | v | o | m | r. | N | c | h | ý | n | ſ | a | d | a. | n | ó | r | v | a | h. | o | x | á | m | b | l | o | t | h. | v | s | t | m | á | g | e | n | o | x. | v | v | a | h. |
| z | o | n | c | ó | r | b | v. | i | e | h. | v | o | r | s | a. | o | m | f | r | á | g | a | n | o | x. | t | á | r | t | a | q | v | i | l. | a | s | m | á | g | n | a | d | a | h. | o | r | h | a |
| c | a | l | c | a | l. | d | v | g | n | á | c | v | l | a | p. | v | l. | l | o | h. | g | e | t. | g | a | r | z | e | n. | a | x | á | r | p | a | m | a | x. | o | l | l | i | n | o | á | b | a | b |
| d | o | m | n | á | g | o | l | o. | a | s | g | ó | n | v | a. | n | o | b | b | r | í | f | t | á | d | a | x. | ó | r | z | a | z. | a | m | n | a | c | c | a | x. | l | a | r | d | á | h | o | d |
| n | a | n | g | é | h | o | d | a | h. | o | p | í | n | a | c | a | p. | á | r | p | h | a | r | a | n. | g | o | d | v | a | h. | o | s | c | h | í | n | o | d | a | x. | l | a | r | v | a | h | o |
| s | ó | l | d | o | c | h | a | r. | a | m | b | i | d | v́ | a | p. | o | r | c | á | s | n | a | g | a. | l | a | d | n | a | x. | ó | r | m | a | q | u | a | n | s. | s | e | x | v | o | r | g | a |
| a | m | n | a | m | g | á | l | a | m. | d | r | a | n | s | e | l. | o | r | c | h | i | n | z | á | h. | m | a | l | l | ó | a | d. | d | o | n | v | a. | v | o | r | s. | s | a | t | q | v | a | l |
| s | e | m | c | h | é | r | n | a | n. | o | l | d | a | v | á | g | e | t. | d | r | a | m | n | e | h. | o | l | v | a. | l | a | h. | z | v | r | a | h | h | a | h. | o | x | a | m | g | e | t | f |
| t | a | r | p | á | s. | o | ń | d | a | n | q | v | a | n | s. | s | y | p | l | á | g | a | x. | c | o | r | n | ó | h. | d | a | l | g | é | d | v | a | g. | ó | x | a | r | z | a. | a | l | p | ó |
| n | o | h | a | d. | e | l | c | ó | m | v | a. | g | a | n | s | é | l | q | u | á | r | o | h. | a | g | g | á | h | o | h. | d | á | r | t | m | a | d. | o | n | i | b | l | a | h. | o | x | o | h |
| l | a | r | s | e | l. | a | g | i | o | r | a. | d | a | n | c | r | e | s. | a | p | r | í | s | s | a | g | a. | l | o | x | g | r | á | b | b | a. | b. | h | v́ | n | z | á | n | b | l | o | h | a |
| v | a | n | v | a | c | h | á | r | a | h. | d | n | g | e | h | ó | d | m | a | x. | v | b | c | l | á | n. | f | a | f | e | s. | o | x | m | a | r | z | o. | g | e | m | v | a | g | o | h | h. | a |
| n | o | s | l | a | d | a | h. | v | r | á | d | m | a | n. | g | g | l | ſ | a | p | n | a. | g | o | n | h | a | n | f | a | l. | g | e | m. | ſ | á | n | d | b | á. | l | o | x | á | c | r | a | h |
| t | o | t | ſ | a | b | n | e | l. | o | h | o | g | a. | n | a | m | v | a | n | s | a | n | a | h | t | c | r | ſ | á | q | v | i. | o | n | d | i | x | á | n | v | á | n | g | e | l | s | o | d |
| p | a | m | á | c | r | e | s. | o | r | d | ó | d | d | o | s. | g | a | m | n | á | g | o. | a | a | d | á | a | h. | h | v | n | p | l | a | q | v | i | n | s | a | b | s | e | b | v́ | r | a | h |
| g | e | d | e | d | v | á. | o | x | á | n | p | a | n | c | h | e | l. | g | v́ | b | r | a | d | g. | a | p | i | q | v | á | y. | o | r | z | á | q | v | a | l. | l | o | x | á | x | v | a | x | a |
| q | r | ó | n | d | a | l. | a | d | v́ | a | r | n | e | o | h. | z | a | v | ý | n | g | e | m. | b | a | x | n | ó | m | v | a. | b | a | d | m | a | c | h | é | f | a | l | o | n. | s | a | n | t |
| g | a | d | v | a | r. | z | á | x | v | m | l | o | h. | a | r | c | h | n | y | g | a | g. | l | o | n | d | á | p | h | a. | n | o | r. | s | á | m | b | l | a | n | s | c | h. | o | c | a | h | a |
| r | á | n | ſ | a | t | q | v | a | n | s. | o | x | m | a | o | h. | v | a | r | z | e | d. | g | á | m | v | a | l | g | e | s. | o | r | p | y | m | g | l | v́ | z | a | d. | o | n | c | h | a | l |
| z | e | n | f | a | x. | o | r | c | h | á | n | v | a | h. | n | o | x | é | r | d | r | o. | h | a | m | ſ | é | d | b | l | e | d. | ó | r | d | o | m | a | g. | l | v | n | z | á | n | a | l | s |
| c | ó | l | ſ | o | r | d | a. | l | m | l | ó | c | o | r. | f | a | l | í | t | o | c | h | a. | d | o | x | z | á | x. | d | r | a | n | c | h | a | l | p | á | m | a | g | e | n. | n | o | p | t |
| c | h | i | r | m | a | l. | ó | n | e | l | p | o | h. | c | o | r | g | á | c | h. | o | n | b | a | n | d | á | l | o. | f | a | f | é | f | a | s. | h | á | n | z | a | d | á | d | g | m | a | n |
| c | á | l | p | a | r. | o | d | á | n | v | a | o | d. | z | a | n | l | á | d | c | h | e | m. | o | r | p | á | d | a. | v | o | á | m | a | a. | g | o | n | g | á | s | s | a | h. | o | m | n | a |
| d | a | l | p | á | d | e | h. | h | o | r | s | ý | b | l | a | d. | d | o | r | ſ | ó | n | f | a | m | a | n. | h | v | n | g | á | n | n | o | x. | v | a | r | g | é | n | v | a | d | a | x | t |
| o | l | p | h | e | z | a | m | á | d | r | o | n. | g | e | t | h | á | n | v | a | c | o | r. | a | d | r | ý | n | g | l | a | x. | o | r | c | h. | v | ó | r | s | a | z. | g | e | m | p | h | o |
| l | a | d | m | a | d | o | é | m | a | g | e | l. | v | ó | r | ſ | o | m | v | n | t. | a | n | p | h | a | l | d | a | n. | i | v | r | g | a | l. | l | a | b | c | l | ó | n | v | a | c | a | l |
| a | r | p | h | ó | n | o | n | s. | d | e | n | v | a | m | n | o | h. | g | a | s | t | a | t. | v | o | r. | g | a | l | t | a | h. | o | x | a | r | d | r | a | h. | p | a | l | i | g | e | f | t |
| a | r | c | h | ý | n | a. | d | o | n | h. | c | h | e | u | v | a. | o | l. | z | e | d | v | a | n. | o | l | z | á | c | h | á | d | a | p. | v | n | g | a | l. | o | m | p | a | d | a | n | s | o |
| o | l | á | d | o | g | a | h. | v | o | r | c | h | a | l. | m | o | x | a | r | b | v | t | a. | g | é | n | o | d | a | z. | o | r | d | o | n | v | a. | g | e | l | d | a | p | r | a | g | o | h |
| v | ó | l | m | a | p | h | e | x. | a | r | á | d | m | a | n | c | h. | a | l | d | á | g | a | n. | v | o | r | g | á | n | d | a | f. | ó | s | c | h | n | o | f. | p | a | l | a | x | v | o | h |
| z | a | n | g | l | á | n | v | a | r. | o | n | c | h | a | m | á | b | v | l | a | b. | d | v | l | z | a | d | m | á | c | h | e | o | r | p | h | i | g | a | m | v | á | m | n | a | d | o | x |
| p | a | r | c | h | é | l | ſ | a. | o | r | s | a | g | l | o | r. | v | ó | r | ſ | i | b | r | o | h. | a | m | p | h | a | n | g. | l | o | n | g | á | d | v | o | m | n | a | v | c | h | e | l |
| t | m | a | á | l | a | c | o | r. | g | v | n | z | á | n | v | a | h. | c | h | e | b | é | m | i | r | o | c | h | a | r | c | l | a | n. | d | a | n | t | á | m | a | r. | v | d | b | r | a | s |
| a | n | g | o | x. | p | l | a | c | o | n | a | n | v | a | s | m | o | x | á | d | r | o | v | o | r | ſ | i | l | l | e. | a | r | a | d | n | a | m. | z | o | r | g | a | s. | a | l | p | a | l |
| s | e | n | n | e | r | a | p | h | o | n | a | v | í | n | t | a | h | g | v | d | b | a | d | r | o | l | v | o | m | a | d | r | o | n. | z | á | g | l | o | z | a | d | v | r | s | á | p | s |
| v | n | d | v́ | n | c | h | a. | l | o | p | ó | m | i | x | a | x. | v | n | c | h | v | n | c | h | a | d | a | b | r | a. | o | p | r | í | g | a | l | o | r | d | a | n | v | o | x. | v | r | s |
| a | m | p | a | g. | o | r | d | í | s | s | a | p | l | e. | o | h | a | h | a | d | a | l. | g | l | á | s | m | a | v | o | r | n. | v | r | c | h | á | n | s | e | l. | g | á | d | v | a | r | h |
| l | o | n | p | h | ý | c | h | a | m. | v | ó | r | l | i | b | l | e | z. | a | r | c | a | b | a | n | p | a | r | s | a | b. | o | r | d | i | n | g | á | l. | v | a | g. | a | m. | n | o | l | g |
| v | n | s | a | n | g | e | p | n | a | o | x | á | d | v | a | r. | b | l | a | n | s | é | l | g | a | n | a | g. | ó | r | d | o | b | l | a | s. | g | a | l | s | á | a. | g | o | n | g | a | r |
| v | o | r | n | á | p | h | a | l. | g | á | n | g | r | e | b. | l | y | m | p | a | t | h. | z | v | r | é | h | o | d | a | r | g | ó | n | z | v | r | a | b. | p | a | l | s | é | g | o | n | s |
| á | r | m | a | x | v | a | r. | o | l | q | r | á | n | c | a | l | c | p | h. | o | d | n | a | l. | v | o | n | g | é | r | a | g | e | n. | a | m | p | l | í | o | d | a | d. | v | a | v | e | r. |
| o | s | t | r | a | d | v | a | p. | ó | d | m | a | c | h | e | s. | d | a | z | ý | m | a | p | l | e | x | o | r | c | h | á | s | t | r | a | p | h | e. | o | r | z | ý | m | a | c | a | l | s |
| p | a | x | g | á | l | p | o | h. | g | á | n | v | a | g | c | m. | o | b | l | ó | g | a | n | a | m. | h | a | r | z | a | d | o | p | l | é | d | g. | a | r | o | n | s. | d | r | v | m | a | s |
| p | o | r | s | á | n | v | a. | l | a | n | s | á | d | d | o | x. | o | r | r | o | r | g | e | s. | g | a | l. | v | o | x | a | x. | m | o | r | d | l | a | d | v | a | n. | o | c | h | a | n | h |
| l | o | o | b | á | b | b | a | l | o | x. | g | o | g | m | á | d | o | g | o | g. | a | s | p | v́ | r | a. | g | e | m. | n | a | n | s | v | e. | d | a | h | h | a | d | v | a | r | c | h. | a | l |
| g | v | d | m | á | c | h | e | n. | o | r | p | h | ý | n | d | a | l | g | o | l | z | á | d | v | o | r. | g | v́ | l | z | e | p. | p | a | r | d | o | l | d | o | n. | v | o | m | r | o | n | s |
| a | r | h | e | f | m | a | l | d | o | d | v | o | r | m | a | x | a | d | v | r | a | h. | p | a | n | c | h. | l | a | d | q | v | e | m | b. | a | d | r | á | d | m | a | p | o | x | a | r | b |
| c | a | p | ó | r | z | a | d. | v | o | l | z | á | m | p | h | e | n. | a | c | ó | r | d | a | x. | p | o | b | l | ó | g | a | l. | v | v | r | g | á | m | v | e | n. | a | c | ó | n | z | a | h |

## dlod Alged ʒvrem

ʒemgrápha.oxanádoch.gá.rsan.onagébah.vorsémblahgorlígo
axvárneh.ocadmácox.lensádmaholgiboláah.pronsesqvánso
avimachadordomnágesargesnopha.dn´ran.angeodáx.parceth
amsamnáche.dodastáchel.oxʒínvachan.loxónges.adrohánſa
marſívolah.génſava.dórmaqveth.aʒalbol.ahoꝫánvah.nageft
agármax.ondánvágeh.doxabv́lax.ʒonchry.onʒancápna.vorsah
garfámchaf.oníxamah.dvrah.vaxárnogef.talpámaʒan.ʒv́blar
arpícal,doxan,doxanvágah.galsv́blah.engánseph.orʒvbachan
dónʒalʒa.gémnefes.ardomal.vrtagansánpha.soxantan.gémpo
naxv́dravornigódax.parchántaloh.gébracah.ostamáco.gans
vorgónʒanch.aſpvráphab.golʒanqváh.gopnypódagehasclán
dónple.axáxvarax.tótnacheb.vámroges.ámnacopt.ʒenʒédvah
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dorʒínbledámnaphor.gémnab.vranʒách.vrcábbvlab.naptóns
arʒímney.oxángels.ángeld.ornath.adámvil.oxameron.danteq
apnábrach,oxýnglapath.ʒábvlonch.cadvámnacormángedort
astpn´lamphéres.donsántapoh.corchýnadab.vdbrácorgh.oho
ʒanʒompálgeh.vdabrácons.valgémnephar.vrmanáplan.gorʒa
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órcheno.vómeron.delpladganfángafets.orʒangalʒýpanoxt
ʒvbrachadnápalox.vrmaxlongénphamart.drvnʒah.voh.argoe
dah.axel.danchetabránʒaba.gednoph.arcómʒagagele hadax
gorsígon.arsémblah.orʒámblah.vorts.admáchar.dvxádphart
ivbárgeh.oxadvamneh.godángela,orʒáplagef.orchynʒadaxt
donlah.vomſyméron.ardángenoh,vortempálex.arsebaróxadf
vorsal.odíthax.volget.adámnah.vdvlʒan.maxárʒageth.vlcap
volgalpádox.argenvaxmar.ocaplah.vorsánvoh.adphvnachon
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vónefre.galʒaʒánerom.alpagedórtafax.v́brachadángenphs
alʒédgar.oxináxol.dentáxma.oldamo.dángex.var.sémſate.oha
del.ʒadnax.ordringábvlah.gehv́schols.advernoh.ganſánfah
lodátqvatam.óxibleh.yamvagam.galpax.ordínachadádnabar
damsélqvo.axinvataf.orʒabv́lchah.norvágeph.oxdóngendáh
páphagam.nabʒáaans.orchádavon.tartop.acámiʒanfágmaloh
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postv́rah.donʒédqvax.oxángeph.ordri.oho.da.vax.marságenvr
dalséʒgangen.vbrápnageph.al.dýnocan.vrmadephálege.vrsa
panságna.oxardnoh.vomſángef.orvángeth.daxmárgens.odrab
arʒénchv.ʒáblaʒab.orphíngens.oxarʒágef.doxaldádexgeba
don.varmah.golʒáʒbách.vládman.genʒábvl.a.h.oxárvageh.dalʒ.
vortmaet.oxagánaph.donʒembleꝫdorʒýmapha.geth.oxarvach
noxv́ldah.vortábnah.golgámah.galʒageph.noxádnab.oxýnclc
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xontórgo.gimfálgeh.oxýndrah.voxámvlab.dedmácho.danʒáng
oschald.óxabrachánʒv.dolʒánch.noxánveh.dórdanaʒ.amgens
ʒydýplagánʒagan.cxadváxdan.olchy.admv́ʒax.orchádva.goot
arʒvgla.tepnáfa.gemth.nabv́dax.ʒóngenph.archánsah.nóxvar
fangéndoh.fhadv́ansad.oxymacho.lórdavah.golʒáh.vdraháda
ʒémnegoth.armax.odólphan.gethádmax.órdaaqval.gels.arhyr

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## Zvbla ox arnogan Algers aclo

arbnávagel.orʒádnamorgíriegábanath.oʒyndámvages.oroh
apidnah.vonsabv́lxoroírinhgónsaga.noxárbroh.abligánso
donsal.opórchadab.sabvmilaah.oldanva.gor.ʒalv́ga.oxarvah
iehódaah.ox.allvnʒa.nongénso.galsigon.napvlábeahoschal
dangénbleh.orgavolsgorſah.noldábnagef.arʒy.abnold.vxar
gefelme.opinádo.garnodáns.aglanʒa.vagráh.olchýmachnapa
horʒýmco.navan.garladvax.orse.gansnótro.apporge.achv́ral
ʒanraga.halʒed.organ.vaxárdachel.norgenadvmʒa.gebnah.ol.
alchadaxlohanʒagemnaiholaschenohdaxnagehvarsanalp
vdrahnexolgamnapheadmachodaxmachagamrchoꝫadvamnoꝫ
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prachadmachenoꝫapalchronfabmachonvdrangephaoꝫorno
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talpyachalmogrohhadnacharadriohaʒvrahoxardavaxdeo
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ganʒaxordraxvagenvageoldaxadrodvamgorsaachadvardo
golʒaoxardonampallagendodangeohasperioxdrvʒabnolg
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oꝫomvagepadoxachonbacomptasatsronaxvasarchanvioha
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aconʒagoxadvorneapharg enohparcholdrvxaxadrahnollo
acgoaʒaʒonchynʒaagamvradonphanchvaldvnʒanoxadvamp
archvnachaglomoro tantafaʒvrehpachadvanʒantamphle
oʒadvochorarnedadroꝫonaꝫarnagempansemblaꝫtarsenge
oldangahproꝫadnababorgaphascladodonporonʒemblahad
notonvageldrvxadvamgenorchrosadoxavolsedqvahloxad
acharnaroʒemblaxoldanvahnochangelaxymacraalypaxdó
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## Danfal gest Axamph acrosta

margémloge.aprínachas.óldlan.gansan.oxardámacho.naréso
daxbna.naglágés.argýmnochas.algábroch.hanʒv.ndam.consah.
galʒodlágo.arglox.vocántafanoblágen.doncha.malʒadphah
orʒoch.lachándan.noxémbles.holʃáge.noplíph.ondólgen.nag.
ampʒilodaalongefarchánadox.calʒedchornogallapha.dnd.
sanfách.loʒańyraph.nóxabah.lábnege.noxádmaba.catargéms
oꝣildranaꝣ.lotchonagraph.alchádan.vargéndeph.ʒv́blagel
gorʒanaborchánʒv.lax.várgem.abláhhodo.dánvagel.axximál
ʒántala.ʒanviorgánvx.volgéla.oomphil.adron.gamfes.alpro
daxarned.onchal.vólsah.oʒádmah.gorʒímadrvx.náplagen.tan
godnóh.oargens.ahband.oldáxmr.ʒvrémblohaxándrahoh.galp
notaxarch.oxáldeloh.galʒy.ganváh.lonqvith.axáldan.nogar
vorgon.amichar.tantraf.oxargeuohʒamleph.ordaxvah.nolpa
dorʒígah.olphínodal.ádrogan.vart.nagelvaoxárdah.volʒac
oꝣaldiga.garv́dabrah.olcʒenohpaclephángepheolʒar.vrʒa
délgoth.ax.ymplah.nobláʒv.chardanvah.oxádmah.vorgémneso
goldecha.mvbnv.asnodachral.paxcorgaxvortímbluh.ʒrange
oxálva.dóngapax.nárlephan.ádmago.gálʒanaxvórtnabagola
vórsege.dooiax.práchan.axárvanal.donagel.aldvgalʒioleh
ʒalbamachoagenodemagesardanaoxardenvangefadrinoha
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aprochadonopogohaʒangladoxargeffaxfalgemeoldangot
cardaxvanagedothablahgorsaschlahgervonsahgolgemna
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barbaʒ.achymacheoldanchenopnalʒechaʒxangephaoldons
aoirohaxaxorchynodabrechadaxʒenglandantegoalmadex
vortyngamvraglabahoxarsalexparmecoladmanahvoxyndr
ahonchaleugemblesachynoxaldavontagnamvongemonadab
alchephadroh.axirglahprohadmachanʒangeldadamnachel
adadgmachoaldymachorʒamlageharʒiʒangelalchinadabo
tamnapheagendavolsadmacanʃvrangemlahoxardrahianca
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doxtantonglaʒadmachelotaphinochangedvamaschardaxo
abradaxnadonʒanqvorselgemaxarchalʒaphaconʒacharso
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danvihonglaʒaheborahdoxarvagehadmochandaxaldangeh
patraclahvonʒangelaxargedondaphanʒvmaclobangalaxa
nodaꝣʒanchadonlaʒymacohvortagenphalongacharnadbal
holʒacheadmachaꝣparchanvaormachalprodanvagehaldox
vaproclangastamnaphaxlabrahamoldrvamphymaxhoxlaʒv
naxohvolchanorsaplaphangorʒahaʒaldaxparchaxordran
vaxargebrahlodvangenohagemvadaolgenaxarmacholʒage

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## Gonʒahoh alch arge oho Adanch

hanʒáncha.loxárvan.góstagen,arbvrahgemseh.oxárdos.axoh
orlórvan.gémnaphe.axymaba.vorgal.ʒangéh.vrnal.von.sancha
lanʒenchv.archánsa.golʒamabachalsádchor.dolphachonʒa
michanʒadaxvarmanchanonlvmaʒadvoxmacholadnaphaolʒ
lglodaxvarnabaondelphangedoxanvalodebrohaꝣvoradro
canʒanchrvaglascodoꝣodambvrachaoldangephorchaldan
gorʒamnaconampvragepanchánadox.oxilgalahvortagelad
drahonclauvanʒangephoꝣalgradalgedolgameohadnaonʒa
pancronalmvtabahoꝣalvageadadnoeacladomphymarodeba
oꝣangenamnagalʒagenogállapʒagolʒ.alpagahorʒamagedo
vanrohaꝣilgenaꝣonchaoldavanchadonʒadpraꝣalphaonʒo
amphílodax.demaroꝣafchladanoꝣabnichadvansegmagelad
cordangemvalʒvrachadmachoʒanvagealaxongramaꝣadney
aprisadonamvrielaꝣinochadvachyʒongalpaꝣarvamchals
archvrachemnadolpatroconsamachorbridoxarchanlaxor
paroadmichoꝣamplanecholganaꝣprischamadonʒyblagemp
arpneyadongelongef.aschvdraalʒanchonabnachadvamnap
oꝣilgesasclohvoxarvagnaxvmarontanvahgolgessabargo
axarmicaꝺablahnoxarvagenadnarvachandontagleohadna
vomʒimaronangenoadvingedaoꝣardephannoꝣvauglahtexo
armachasordangemvongelʒoacrophanchaꝣmalgempaleꝣol
ʒadvamachardoꝣalpvgamerohaschaladrvgladoxarmachar
argephadongelʒaganʒavachladmachondedragorgamaoꝣil
aronnaxdolgenvaloꝣaꝣirʒagephgolʒagaordrionadrahor
archanopdomlephaadongaphhvrataphelomvagenʒadahora
dronʒymachesabladaxvarochcordantanabnaoontagephal
gedvamnoꝣademplagohvramacholhapnagohaxarnagelorda
conganpleoꝣargedoxabrahvoxymarontantaxolʒalgraxod
calcengraphancolongénaphvgradaxvartangladaxardrox
parchedgraplangranvaconselmaxoxanvaganolmagamplah
orchlymarochalʒeoꝣdanvanochandaxallchadmachnotalba
chongenvahnolgenʒachamnolplynadabraoꝣadmacoxvargo
plihvchasorʒemblohadnoppochaxalgemenonsamplabatro
chanvimaransanglargroxadvaranogemneviaꝣadmachaldo
drachemoꝣarvidamascalpatranʒacharmacladorvonglano
axirbighaxvrgedonʒimachealgemvadaxnecrodanamandvm
consautagedongaoꝣalpacrongenapheaomichadlagrolpaq
roqvalganalqraugefvdrahoxarplvxʒymblaidoncadmacon
chaʒadmachaoldampligohvargedvachalambvrahaxvrgemp
aladmageongaoꝣaldauvoltarqarsepnoꝣalgebeochadvals
nogaprahoꝣargemnolʒonnoponachristophandonqvamvaho
oꝣarmacheoldadmachednggaolʒyblageotrodoxvanqvryne
oldroxoxorgabonchamplagmacharaphadrosgemvamphoꝣar
vahdoxgenradchedvalgeporavpalaxʒanchaphochanʒypal
gemvehoꝣarvacadnodranmadrabcadvanochlangennoꝣalga
pargenvacadmaoꝣalbachendaꝣaroldexvorangladomragod
boaclocansanqvaxorʒanviconrahadmahaxilgalmalgedno
ampvmachonadroꝣangehpracotalvorroꝣadronviadoꝣalad
nobgavadohadnahprachapnoꝣalgenvargevadenochaclado

## Zvchastors plohodmax argednon acho

gansantaxoxardrahvoxardougeldaxvarondanqvadgeblax
olgastaphalmachangedouhauʒaucharoxvrneoxarvaranch
admanchanoxvarmachypatchvvartangahoxardanneblaʒan
ʒadbaʒongalʒaonchinʒabahvornahadadgmaoyangleȣorʒa
gvrahoxingalodnnvoȥardnoȣnbnachorvornagenaldemnac
deongaboghahanʒachaladnacholʒabahoxanvagemʒandegl
achynaperodongnnoȥadvanconʒagalobnethexageroheach
ardonatharʒandageamobʒachemomʒachocolsgarga.ʒedaco
aldamageographaoneȥanodnbachirdaȥvanchansoroȥadah
vocepaleghorʒachapiochadaȥvargennohachadnadabraod
borgemachoplagropahpringaȣoxilgaȣordoxabrigaȣvort
galvelʒacoriochoclanvahagedvangrahedmachonardrons
amphiorohachiȣardr chadanladgeoohaʒangephncordach
faclonorarimbachandorʒanagemvagohpacladvachorʒana
doxvarchaʒacholdanʒachvordroȥachandonʒarddavalboh
nachorgeondrachodaxvalbaogsastroxachaldomvonsanga
corsagnagoaldaxobarʒagemacorvahbolʒiblnhocanʒacha
nobsathvvrgandleȣochanvaoudoȥvartorvagemptancarto
advnʒachocharvachladanvahnogergradomicladongemnod
abvingandavoclarsamdolgelahaȥpalobanmahgorsedgneo
valʒagemondaxorybladgahorʒadacharolangaporsanoȥar
galsaropahchvmaʒonagmvagenpalephnocledachardahnoȥ
argemahngldamorʒandagaʒpalontagorvdrahgenqvansoso
ordamvageȣoʒantonlagestagesorchadvarlongangapahod
saltapaxlodogohoȥarvahnotabʒaqvyolhvbladdaȥongeot
salsetqvartgeographeadorgemadonʒacloxordremvacorb
satvalaoȥardageȣormagenondamvagenoȥaqvafongvlahto
avortagladvorneygohalchodauveȥorxacholdaȥarbvolʒa
landantafʒvblahorʒadvacocomʒachoacordalahordrigah
lpgedoxarnafeoniplanlvʒechedʒonglonʒadchedoxarney
semblothadamvageltevcrodacharadanlentagnoȥagephan
omʒaligephachordaȥʒabnlondauvioȥilgonnatfartoghda
colgorʒanchegoxaudachoamichadaxvortemblothaʒvraho
ʒadraphagenchanʒvbladvangedochadathcolsadbathocho
chanvachocorvaȥdoȥendiȥalgadahomnadongeothanvdrah
ʒadcharʒaochardaxvarbvlaxorgemtantopʒvrethaprouge
chaʒadvanclodaȥvargeondobnathchaldaxvrchedvacheno
clodathacordagethnoxadvargamaȥongrapaxnographedor
chadvansalothachardonlaxpargathondanvageochadaxlo
promphereadmanclouʒanchaordamvangethoxybvlathoxah
tladvachoȥadnachardanoxpalligendanclothondoubacha
torgethadneȥalgethochanbleeʒachvmeronalostraphosa
carvautadgemlothgalseguapheoȥibladathonʒamnachoax
oxpachadvanʒedchadlvʒadoradmachoʒautafgvdagonatpo
oldachorpanchadmanoȥaȥarbalodnabnageffanglixʒabbv
achixochacharvandoȥaldephʒvdanvafagenvaoxadvanoth
ʒemphareochanʒaconsabnlaxodraʒvagedorchasoȥardano
podaphaouchar axvortembladordangefoxantachvmaroch
voȥoladnagepholdaxvagephvrgendonvraoxantagvmacoth

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## Sancgonfal aldex, Ave goh adatqvan

arʒvgaoxardamvangesvorʒagaltadmanoȥvalephonʒaches
vorʒimachodondalpafaxnodahvongedvangesoschandahod
ʒachaldoxadvortnagefvodogesasmadohathvoarechnogal
voxardageonʒadadmagafoxadmachoadondagemolnadoxadv
gothalglefonʒabnachedvorrigedohaxconſynglaphondah
oxarblvghahordanʒvbacholdaȥodvordachodaȥvornachon
amphichadalammvrabaʒavahocharvaconʒadougempalʒaga
oxaduadolhapnadvongefagvlgannolopnadrohporchaugeo
moȥarclohorclinodoȥmadoȥvontopʒvrchadmaholdabnaho
axchapalonʒvntangvacolgeonʒadmachnolgedvacohoclad
orcouſaphagensvehnodglrepetalclanvagladnoȥadgrado
vʒangemvadaȥnoȥbnrichadnamachhoxorgebuapoladoxanc
vxarorahaʒamnaphodoxardachalvohapvradoxacharmadon
vousagohalʒanoȥardanachanotparchenadanvanodalgefo
gabʒacorgapalgemnapheonnidanagendachalʒangenglodo
appvracloxʒydoughabradgedlobvadoȥorchadmaoolvorro
bahnoȥaudoxcharmacholʒadcheddonchanfaolʒablaoxarg
nohalʒodchaphangedabracholdachadvansanoporgemphan
chadmachvaldephonʒadmachnochastoradoȥnadougedvaho
colʒadgorʒauvachorchaxpadongeoclaʒabachvoxordrabo
olhominondangephaonchadvontaugalhvpravontalgefolʒ
achoranchoxanacoxachordamanoblagahboȥalgabadrvbal
ʒamgemphannoȥadnachonandrvmachespolidoȥadodastvao
golgolʒaorcalʒodnocasnodgechalmachasnoxvrʒachaorh
chapphvonʒablahdohadnaconnaschalormacoȥvortanvage
apocrapandongepholchadnadoxorblachodnodangedolʒan
ʒvrasacodanadvohpageldanoxambronconʒagolvornoddah
olʒafalfasoxadfagemnobbracohaxvrgehahvdaxporsebor
gemnafeoldandavesvllahoxcaxdonprvmachoorʒangefola
noddrangodpaʒanoblabacanalgenolamphacapnafamgebor
ʒachadvanodahnolhadvangenʒochadvrnalpachedvamcolo
agropnodonsabvdaxardrachadosvomfamilohadʒiblocath
axvbarohcongalaȥonʒibagendoutagvhalʒinveȣcordoxah
nolʒachalordantaloudouchadopedonachavansedolagedo
aȥphilmachonchanvahgethouʒaclahnoȥadahgorgaolʒida
volʒiclaxormanabondomvagelcolcavolpcapadoȥalodnag
geograldonsantabatholdcmayongemvadopabaohnoȥacoho
dalʒadvahordybleȣoȥardacheolchybabelachalʒacorʒam
nodalʒageomnipheoȥalgathnotvartagledolchimacondax
vargedolʒibvlaxnoxadongedvahochadnamdonsangephoȥa
nolgemnachoadraȥoldongefioncladvamaxnogestraphens
goldeʒaorchibleyborgadʒochadvabrolandrahoȥendonal
gedvisldaxarnoglanvioȥtameronatopalodvarvgelʒagoe
aregladoxillamachondanvagenʒvchaonchanolchadvaxor
gedhanʒvacharvantontacladabhvbarogendaȥvoronagenc
ocordacladnoȥporchadaxorgefvradvanomnaphadangemne
ochastorladanvooȥadvalaphoxilgalotantoȥolʒabvgems
noltapaʒvrgahocaldanlaxorchaladroȥtangemneodaȥvar
geolgathanʒvacharmahvolʒadchvachanʒenoȥadraphalso

## purcha ges maxgem adroth vaxox ahó

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|
|c|o|l|s|a|d|n|a|c|h|o|d|n|a|b|n|l|a|c|o|d|d|a|c|h|o|a|c|h|i|n|o|d|a|z|v|o|r|t|a|l|l|a|c|h|a|s|t|o|
|z|a|c|h|a|n|d|a|h|o|l|z|a|b|v|l|a|c|a|p|n|o|d|a|x|v|o|r|n|a|g|e|p|h|a|l|d|v|n|a|t|h|o|z|a|r|d|a|o|
|p|a|l|g|e|n|d|a|z|o|r|c|h|a|s|t|e|r|a|r|i|d|n|a|c|l|a|x|o|r|g|a|p|h|a|o|n|a|m|e|r|o|n|t|a|n|t|o|l|
|a|v|a|n|t|a|h|g|a|l|s|a|d|n|a|c|h|o|x|a|d|n|a|c|h|o|v|o|r|n|e|c|h|a|l|z|a|d|n|a|c|l|a|x|a|r|n|a|h|
|p|a|l|c|h|a|s|t|o|r|a|c|h|a|n|z|a|h|n|o|l|a|d|v|a|n|o|d|o|n|s|a|q|v|a|o|n|z|a|d|n|o|x|a|l|g|e|p|h|
|o|l|d|a|n|v|a|g|e|t|h|o|l|c|h|a|d|a|x|a|t|p|a|t|o|r|d|a|m|a|c|o|n|g|i|g|e|s|o|u|z|a|c|l|i|o|d|n|a|
|c|h|a|d|a|b|n|a|g|e|m|a|v|r|e|h|g|o|d|n|a|c|o|l|e|n|g|e|n|o|z|a|b|m|a|r|c|h|e|s|t|o|r|a|d|n|e|r|o|
|z|a|d|l|a|x|o|r|g|e|m|v|a|r|g|e|m|e|h|z|a|b|v|l|c|h|a|d|a|x|c|h|a|r|n|e|y|d|e|n|v|a|g|e|n|o|h|a|l|
|p|a|c|h|a|d|n|a|c|o|r|d|a|n|c|h|a|o|z|a|d|v|a|h|c|o|r|g|a|n|z|a|g|e|m|a|d|v|m|a|r|a|o|z|e|r|g|a|h|
|v|o|r|t|o|r|o|b|a|d|n|a|g|e|n|a|u|d|o|h|a|c|h|a|d|n|a|g|o|l|c|h|y|p|o|d|g|r|b|l|a|d|o|l|p|h|o|x|a|
|n|o|x|t|a|n|t|o|c|h|a|n|v|a|r|n|a|d|o|n|a|n|c|h|a|d|n|a|c|h|o|l|z|a|c|h|a|n|o|z|a|u|v|e|p|a|b|a|l|
|g|e|b|v|r|a|h|o|z|a|n|d|a|n|o|z|d|a|r|g|e|m|n|o|c|h|a|d|v|a|m|o|z|a|m|e|c|o|r|p|o|t|e|n|t|o|g|a|l|
|l|v|g|a|n|l|a|b|r|a|d|n|a|p|h|e|o|x|a|t|l|a|d|n|a|c|h|a|o|r|a|b|l|a|v|o|r|s|a|d|n|a|d|o|x|a|r|z|a|
|o|p|h|i|n|o|d|a|x|v|o|u|g|e|f|a|d|o|u|g|e|m|a|n|c|l|o|a|d|b|v|n|a|d|o|z|y|m|p|h|a|n|o|c|h|a|u|v|a|
|z|v|c|a|p|l|a|d|o|r|g|a|l|s|v|o|l|c|h|a|r|d|o|c|h|a|r|b|a|c|p|a|n|g|e|n|o|g|r|a|o|l|c|h|a|n|g|e|p|
|n|a|p|v|d|a|h|o|l|g|e|u|v|a|d|o|z|a|n|d|a|h|c|o|r|g|a|l|d|a|h|g|o|r|z|i|m|o|c|h|a|n|p|h|a|n|c|h|a|
|n|o|l|g|e|n|v|a|o|l|d|e|p|h|a|c|l|a|d|v|a|n|e|c|o|r|v|n|r|a|c|h|n|o|l|d|r|o|s|c|o|v|o|m|n|o|l|g|o|
|a|m|p|a|d|a|n|g|e|d|a|c|h|a|d|n|a|d|o|l|z|a|r|c|l|a|d|r|a|n|c|l|o|b|r|v|z|a|c|h|o|c|h|a|l|d|o|x|a|
|n|o|z|a|d|n|a|p|h|o|n|z|v|z|a|z|a|o|z|o|l|n|o|z|p|i|c|l|a|b|o|c|h|a|d|v|a|n|t|a|n|g|e|n|t|a|h|o|x|
|v|o|r|t|r|e|h|n|o|l|z|a|n|c|h|o|b|l|a|d|a|g|e|m|v|s|h|n|o|t|a|l|z|a|c|l|a|m|v|a|n|t|a|g|o|o|h|a|d|
|n|a|z|v|a|r|g|e|n|z|o|a|c|l|a|h|d|o|h|n|a|b|r|a|h|v|o|x|a|r|n|o|h|a|z|a|n|z|a|c|h|o|n|c|h|a|p|p|o|
|a|r|d|d|v|r|a|g|o|l|d|a|n|v|a|n|g|e|h|l|o|r|i|b|o|c|h|a|p|a|d|a|b|o|l|c|h|a|d|n|a|g|h|o|h|a|n|z|a|
|p|h|i|c|h|a|n|o|r|a|z|e|l|d|o|p|a|l|r|o|b|l|a|h|n|o|c|h|a|s|t|o|r|a|c|h|a|n|v|a|h|l|o|c|h|a|n|o|h|
|g|a|n|z|a|d|b|l|o|z|a|r|d|r|o|h|n|o|z|a|c|a|r|m|o|r|h|p|o|d|l|o|x|r|v|d|l|a|n|g|e|t|h|r|o|h|a|d|o|
|c|l|a|n|z|e|z|o|r|g|e|n|v|a|z|o|r|t|a|p|h|a|n|o|l|z|e|o|z|a|m|e|r|o|d|a|n|z|e|d|o|z|a|n|g|e|o|h|s|
|g|a|n|ſ|a|d|o|l|p|i|g|e|n|v|a|d|n|o|l|g|r|a|o|x|a|n|d|a|c|h|v|o|n|c|h|i|a|p|r|o|s|a|c|l|a|d|v|a|r|
|q|a|x|o|r|d|a|d|l|a|d|q|v|a|n|c|l|a|u|s|o|v|r|a|b|a|n|g|e|d|n|a|h|c|o|n|ſ|i|n|e|a|g|e|n|d|a|h|o|l|
|g|v|r|a|q|r|a|x|q|v|o|n|g|e|n|v|e|l|q|v|a|l|s|a|g|a|p|h|n|o|l|d|o|n|d|a|b|a|l|g|e|x|o|r|z|a|d|c|h|
|o|l|d|o|n|p|a|b|a|n|v|a|c|a|l|n|o|t|v|e|n|o|b|l|a|d|o|x|a|r|n|e|d|o|n|z|a|n|g|e|v|o|x|a|d|r|a|h|o|
|c|a|p|n|a|c|h|o|n|d|a|n|g|e|d|o|l|z|a|d|m|a|n|o|l|g|e|m|m|a|m|e|m|o|l|c|h|e|x|o|r|c|h|a|s|t|o|r|o|
|p|a|b|a|s|a|o|z|a|d|n|o|d|a|n|s|a|d|g|n|o|l|z|v|b|r|a|s|c|o|a|d|r|o|z|o|n|a|d|e|l|v|a|n|o|l|z|a|n|
|a|p|h|i|n|o|c|h|a|m|a|r|v|e|n|e|d|a|z|p|r|o|c|h|a|ſ|t|o|r|a|l|z|v|b|r|a|n|o|d|a|n|g|a|l|p|a|c|a|r|
| |l|z|o|n|v|a|n|o|b|l|a|p|n|a|b|o|z|e|m|e|r|o|n|d|a|n|t|a|f|v|o|x|o|x|a|l|l|o|r|g|e|p|h|o|l|d|a|l|
|c|o|r|p|o|n|g|e|d|l|o|n|g|a|n|v|a|g|a|o|l|c|h|e|s|s|a|n|q|v|a|l|o|x|s|a|n|c|h|p|h|a|n|p|a|l|o|z|a|
|d|o|l|g|a|n|v|a|h|h|o|d|n|a|z|o|p|r|o|n|ſ|e|p|h|a|c|h|v|r|i|o|h|a|c|l|o|h|r|a|m|s|a|d|n|a|r|h|a|p|
|n|o|d|v|a|g|e|n|s|a|b|l|a|g|e|t|h|o|l|d|a|n|t|a|g|o|a|r|n|e|h|o|z|a|l|g|a|v|o|r|t|a|n|g|v|a|h|z|o|
|l|o|s|c|h|o|a|d|v|r|a|d|n|o|b|r|a|l|z|e|p|a|c|h|a|d|n|a|d|o|l|s|p|a|t|g|e|m|a|l|g|e|r|g|e|v|o|r|t|
|n|a|l|v|e|l|a|d|v|l|g|e|h|c|r|a|x|a|l|g|e|n|a|l|g|e|d|c|o|h|a|x|v|r|g|a|p|h|a|c|h|v|r|a|h|l|o|d|a|
|n|o|p|a|l|g|e|n|v|o|x|a|r|d|e|d|o|u|s|a|n|t|e|l|a|p|a|d|m|a|c|h|a|l|o|x|a|d|n|a|d|o|n|s|a|b|l|a|h|
|g|e|p|h|a|l|g|e|d|n|o|z|a|m|r|e|o|z|a|n|d|a|p|h|c|o|x|e|n|d|a|h|l|o|x|a|r|d|a|h|l|o|d|n|a|l|g|e|o|
|p|a|c|h|a|n|s|s|a|d|q|v|a|l|s|o|a|c|h|a|n|z|a|n|o|z|e|n|b|l|a|o|d|a|u|z|a|c|h|a|o|l|d|a|m|a|h|o|r|
|g|s|d|v|a|c|h|o|r|n|a|d|o|z|o|a|c|h|e|l|o|z|a|r|g|e|n|o|p|r|a|d|n|a|c|h|a|d|n|a|z|v|o|n|s|a|l|g|e|
|p|o|r|c|h|a|o|x|a|r|n|a|b|a|d|r|v|s|c|h|a|c|h|a|l|z|a|n|o|d|a|r|g|e|o|l|z|a|c|h|a|u|z|a|o|l|g|e|z|
|a|r|p|i|m|n|a|c|l|o|a|d|n|a|c|l|a|h|o|x|a|n|d|r|a|h|v|o|r|d|e|m|p|a|c|o|l|a|d|r|o|x|c|h|y|l|a|d|o|
|a|c|l|a|n|g|o|d|a|n|s|e|d|n|a|o|x|a|d|v|a|h|o|z|a|l|g|e|d|a|q|v|a|n|t|o|a|p|r|a|g|e|o|u|d|a|h|o|d|
|n|o|b|l|a|g|e|m|a|z|e|r|g|o|a|d|n|a|c|h|a|d|m|a|c|l|e|s|a|p|r|i|c|h|a|d|n|a|g|e|u|d|a|n|z|a|c|h|v|
|a|l|n|e|d|g|o|n|ſ|a|t|q|v|a|g|e|o|a|d|a|x|o|x|a|l|g|a|h|v|o|r|t|a|f|m|a|d|o|n|a|u|v|a|o|z|a|d|n|a|
|c|o|r|s|a|l|g|e|m|p|l|a|c|o|r|a|c|l|a|s|c|a|h|o|l|d|a|d|n|o|n|v|o|n|ſ|a|n|f|a|g|o|t|a|l|g|e|o|x|a|
|d|o|n|t|a|f|n|a|g|o|t|h|a|x|m|o|r|o|h|g|i|b|l|e|s|a|d|o|n|g|e|t|h|v|o|r|g|e|f|a|d|r|o|x|d|a|n|z|a|

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## Dam lethgath onzar avoxalgeth

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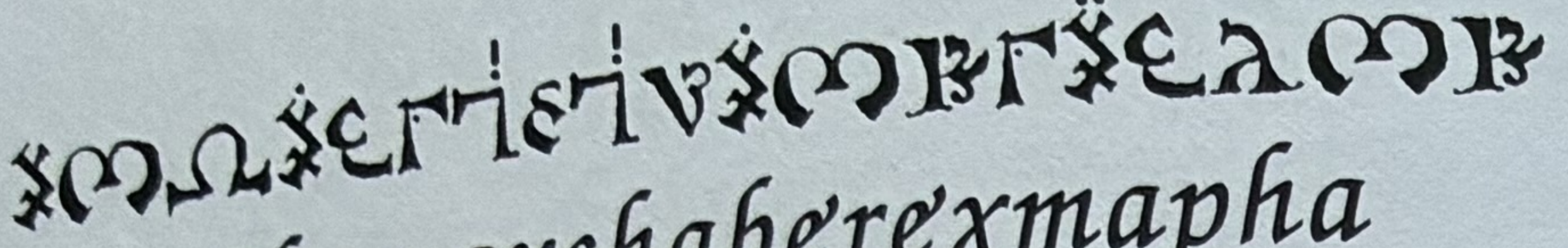
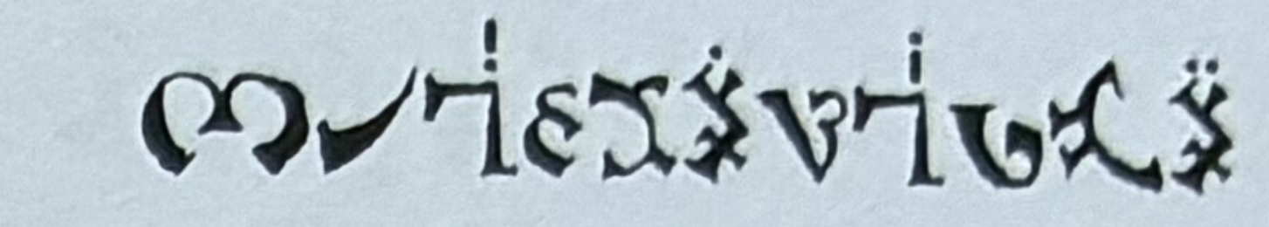
|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|
|o|n|s|o|n|a|x|d|a|l|a|b|r|a|g|e|v|a|n|e|z|o|d|a|n|d|o|l|z|e|m|a|c|h|e|o|d|a|l|g|e|n|s|a|d|e|o|t|h|
|o|l|z|a|n|v|a|d|l|a|d|b|r|a|o|n|d|a|m|a|g|e|n|d|a|b|a|v|a|d|c|c|l|a|n|g|e|n|e|o|t|r|a|p|h|a|n|o|x|
|d|a|l|c|h|a|d|m|a|r|a|g|i|n|o|ʒ|u|m|e|n|d|a|c|h|e|d|o|x|a|n|g|e|p|a|l|e|g|e|c|o|n|s|a|d|a|x|a|m|p|
|l|a|v|a|n|z|a|c|h|a|d|e|z|t|r|a|o|n|d|e|m|p|h|a|n|n|e|z|o|n|g|e|m|a|x|p|a|r|c|h|o|l|a|d|r|a|h|o|d|
|v|o|n|c|h|a|n|o|x|a|d|r|a|d|m|a|c|h|o|a|l|d|e|m|p|h|a|g|e|s|o|n|g|o|n|s|a|d|a|x|v|a|x|d|a|m|p|h|a|
|o|l|z|i|d|a|n|c|l|a|o|h|a|n|c|h|a|ʒ|v|a|x|d|a|n|v|a|g|a|h|l|o|d|g|a|p|h|n|o|x|a|l|g|e|d|e|d|v|a|h|
|o|c|h|a|n|z|a|c|l|i|n|a|d|a|x|v|a|r|n|e|d|o|g|a|h|a|p|r|i|d|a|x|a|r|m|a|g|e|f|a|l|d|v|n|a|b|a|g|o|
|a|l|h|a|n|c|l|a|n|v|a|n|o|z|e|n|b|l|a|d|o|n|c|h|a|n|c|h|a|o|n|a|p|h|a|n|g|e|t|h|n|a|b|l|a|x|a|n|b|
|n|o|d|o|l|p|h|a|g|e|n|o|d|a|p|n|a|d|o|n|v|a|r|n|e|h|a|l|e|x|v|a|r|c|h|e|d|n|a|g|e|p|h|a|d|e|l|g|e|
|n|o|h|a|d|r|a|c|h|a|c|h|l|a|n|z|a|c|h|a|v|o|l|z|a|n|c|h|e|o|n|c|h|a|n|s|a|n|o|h|a|b|r|a|h|o|d|a|h|
|v|o|r|t|a|b|n|a|z|a|r|g|z|e|m|b|l|o|x|a|c|h|a|r|n|a|d|o|n|g|e|u|v|e|h|a|x|a|r|n|a|c|h|a|n|d|o|n|g|
|a|p|r|e|b|o|n|a|d|v|a|g|e|m|n|o|z|a|c|l|a|d|a|x|a|r|d|n|o|n|d|e|m|v|a|r|o|c|h|a|l|d|a|h|o|c|h|a|l|
|n|o|d|a|x|v|a|r|v|b|a|l|o|n|g|e|d|e|o|n|c|h|a|n|o|d|a|r|t|a|g|e|f|v|a|x|n|a|r|b|a|l|o|d|a|d|b|r|a|
|a|d|r|v|z|a|c|h|a|n|g|l|a|n|d|a|n|v|a|g|e|s|o|x|a|m|e|r|o|n|a|c|h|a|d|m|a|h|n|o|c|h|a|s|t|o|r|p|o|
|g|a|m|v|e|h|a|d|a|l|g|o|d|a|s|d|a|x|l|o|c|h|a|n|c|h|a|n|o|d|a|x|v|a|g|e|m|n|a|d|o|h|a|c|h|i|o|x|a|
|l|i|b|a|n|o|h|d|e|v|a|n|g|e|n|o|d|a|l|d|e|n|c|h|y|d|r|o|x|a|p|r|o|d|a|n|n|e|b|r|v|g|a|h|a|x|a|r|g|
|o|c|h|a|s|t|o|r|n|a|d|v|m|a|g|e|d|a|p|r|a|n|v|a|c|h|a|n|o|x|d|r|o|n|a|l|d|e|b|r|a|c|h|a|l|z|a|d|a|
|g|v|b|r|a|h|l|a|b|r|a|h|v|b|r|a|h|h|o|g|a|d|b|r|o|x|l|e|x|a|r|n|a|o|a|d|g|e|m|n|a|m|v|a|g|e|l|o|x|
|d|a|l|g|e|s|v|a|h|o|c|h|a|l|v|a|n|o|d|a|n|z|a|a|n|d|e|n|b|a|z|e|m|o|x|a|r|d|e|x|a|l|v|b|a|g|e|n|s|
|o|l|z|i|c|h|a|d|a|x|l|a|r|v|a|c|h|e|p|l|a|p|n|a|g|e|t|t|r|a|g|l|a|n|s|a|d|m|a|g|v|a|r|s|n|e|o|d|a|
|l|g|e|d|h|a|d|a|r|g|e|n|v|a|g|e|n|o|g|l|a|d|n|o|c|h|a|s|t|o|r|a|p|l|a|n|g|e|p|h|o|x|a|r|c|h|a|n|s|
|n|o|d|o|m|r|o|n|n|a|g|e|p|h|a|c|h|e|p|h|n|a|b|a|o|t|h|a|l|v|d|a|n|z|e|a|c|h|a|n|d|a|c|h|a|n|o|z|d|
|a|c|l|a|d|v|a|n|n|o|z|a|d|n|a|r|g|a|l|d|e|n|v|a|g|e|l|a|x|a|r|d|o|d|a|x|v|a|r|g|h|n|o|d|a|l|g|e|m|
|a|p|r|o|n|g|a|s|a|h|n|o|l|d|a|n|v|a|l|a|b|t|h|a|g|e|m|v|a|d|a|r|g|e|d|o|h|a|l|o|x|a|n|d|r|a|n|o|l|
|a|c|h|y|p|r|a|g|m|a|r|t|t|o|t|g|e|l|n|a|c|h|o|a|d|r|o|u|v|a|l|a|d|b|o|r|r|o|x|a|c|h|a|n|v|a|h|z|v|
|g|a|m|n|a|p|h|e|o|l|c|h|a|n|z|a|c|l|a|n|d|a|n|c|h|o|l|g|e|m|n|a|g|e|d|v|a|r|t|n|a|c|h|o|a|d|r|a|n|
|c|h|o|l|z|a|d|m|a|c|h|e|p|h|a|c|h|y|n|a|d|a|x|z|v|r|e|h|a|c|h|a|i|m|a|h|n|o|z|a|n|v|a|g|e|n|p|h|a|
|n|o|l|d|a|n|c|h|a|d|a|r|p|h|o|c|h|a|n|z|a|g|e|p|h|z|a|b|v|l|o|l|z|a|c|h|a|r|n|a|x|o|d|r|a|n|s|o|h|
|c|h|a|l|d|r|o|n|v|a|c|l|a|n|g|e|s|u|o|g|r|a|m|n|a|c|h|a|p|t|h|a|g|r|a|s|p|o|t|a|r|g|e|m|n|a|x|t|o|
|a|l|p|h|i|z|a|c|h|a|n|o|d|a|l|b|a|z|a|o|x|a|r|n|e|o|d|a|l|g|e|m|n|a|c|h|o|a|x|a|r|u|a|d|a|b|n|o|l|
|z|a|b|c|h|a|p|a|t|h|c|a|r|d|e|x|n|o|x|a|r|n|a|c|l|a|x|g|o|l|z|a|c|h|y|p|n|a|l|g|e|m|p|r|e|h|a|h|a|
|d|o|x|a|r|g|e|x|a|c|h|r|a|n|g|l|a|n|n|o|d|a|l|v|a|n|a|h|g|e|d|o|n|a|c|h|e|p|h|a|x|p|h|i|l|z|a|c|h|
|n|o|r|b|n|d|a|b|a|c|l|a|x|t|a|h|p|r|a|c|a|s|t|o|r|z|a|c|h|a|r|a|h|g|a|l|z|a|c|h|a|u|o|u|d|a|x|a|v|
|r|o|h|a|m|n|o|l|z|e|b|b|a|d|o|x|l|a|t|n|r|g|e|l|d|o|x|a|d|n|e|p|h|a|p|h|a|n|g|e|n|d|a|n|g|e|n|z|a|
|c|h|a|x|u|x|g|e|m|n|a|d|o|x|a|g|e|n|v|a|d|a|x|v|r|a|b|l|a|d|o|r|c|h|a|l|z|a|c|h|v|r|e|a|n|g|l|e|d|
|a|b|v|r|m|a|h|c|h|a|u|z|a|c|h|v|r|a|n|d|e|m|p|h|n|a|d|o|m|p|h|a|c|h|a|p|n|a|z|a|c|h|o|r|z|a|n|g|a|
|n|o|d|p|v|m|a|r|o|n|a|l|c|o|n|a|p|z|e|m|b|l|o|r|a|d|r|o|x|t|a|h|n|o|a|a|h|o|d|a|d|v|b|r|a|x|v|o|r|
|g|a|l|g|e|d|o|n|z|a|n|c|h|v|a|c|h|v|r|d|a|x|a|n|l|e|p|a|g|e|n|o|z|a|d|v|n|a|d|o|d|n|a|b|c|o|x|a|r|
|a|b|y|m|a|l|o|n|d|a|v|a|d|n|o|r|g|e|t|h|a|g|e|b|v|a|r|t|a|h|l|o|n|g|e|u|v|a|o|x|a|r|g|e|d|a|c|h|a|
|s|t|o|r|l|a|b|a|x|t|a|r|o|r|a|x|v|a|r|t|e|m|p|l|a|h|o|c|h|a|d|m|a|n|o|d|o|n|z|a|b|a|h|c|h|a|p|n|a|
|d|o|x|t|r|a|h|v|o|r|t|a|h|c|l|a|x|t|o|m|m|e|r|o|n|c|h|e|v|n|a|d|a|x|o|r|g|e|n|v|a|h|g|e|n|z|a|c|h|
|a|c|h|a|l|z|a|n|o|d|a|n|c|h|a|n|v|o|n|z|a|c|h|e|m|n|o|h|a|d|n|a|x|v|a|h|g|e|d|r|a|d|v|a|g|e|m|p|h|
|a|l|z|e|d|n|o|d|a|z|a|c|h|a|l|z|a|o|x|a|r|n|a|h|p|r|o|g|e|r|g|a|d|a|x|v|a|n|n|a|h|l|e|b|a|n|c|h|a|
|d|o|l|z|a|c|h|v|l|o|n|a|c|h|a|n|z|a|n|o|x|a|r|v|a|c|h|a|n|d|r|v|t|t|a|b|l|a|z|d|o|h|a|c|l|o|x|t|o|
|n|a|p|h|i|x|a|p|h|e|d|a|n|l|o|x|a|r|n|a|c|h|v|a|p|l|i|c|h|a|x|v|a|r|t|i|b|a|x|n|a|b|v|l|a|z|e|n|g|
|o|n|g|a|l|z|a|d|o|x|p|r|a|n|c|h|a|d|n|a|d|o|l|z|i|d|v|a|n|c|h|o|l|d|a|n|c|h|a|n|o|l|z|a|d|v|a|c|h|
|o|l|a|d|n|a|d|o|h|a|x|y|m|a|c|l|a|u|g|e|n|t|o|a|p|r|a|x|v|a|u|o|b|a|l|a|h|v|d|r|a|h|d|e|g|a|d|l|o|
|a|p|r|a|n|n|a|p|a|n|a|n|g|e|n|d|a|n|n|o|y|t|o|n|t|a|g|e|p|h|a|z|v|d|a|x|n|o|z|a|b|v|l|a|n|d|a|n|v|
|a|d|a|n|z|a|c|h|e|n|o|d|o|x|a|l|d|a|x|p|r|a|d|m|a|x|c|l|a|s|t|r|o|u|e|m|n|a|c|h|y|o|l|z|y|c|h|a|d|



## Chvmaxchaberexmapha

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
|a|g|e|d|n|o|h|c|h|a|p|l|a|n|g|a|g|a|n|o|z|a|d|v|a|n|g|e|f|a|f|f|r|a|t|o|l|ʒ|a|d|c|h|e|p|h|a|d|o|n|
|l|e|d|o|x|m|a|r|a|x|p|a|r|c|h|e|p|l|a|h|d|o|x|a|n|g|e|n|o|h|a|c|h|y|n|a|d|l|o|n|p|a|n|g|e|s|s|o|z|
|v|a|l|g|e|d|u|a|d|a|b|a|b|r|a|h|o|d|n|a|c|h|o|l|ʒ|a|g|e|l|a|x|v|m|p|h|a|r|o|n|d|c|n|d|a|e|n|d|o|h|
|c|l|a|y|g|d|a|x|v|r|g|e|b|v|a|r|g|e|d|o|h|a|c|h|a|p|n|a|h|a|c|h|y|l|d|n|n|l|o|c|h|a|n|ʒ|a|c|l|o|x|
|l|a|x|a|r|g|e|p|h|a|l|d|e|m|p|h|a|g|e|d|n|a|b|v|l|a|c|h|a|n|ʒ|a|d|m|a|c|h|e|f|a|p|v|l|c|h|a|p|n|l|
|a|g|e|n|d|a|x|o|r|ʒ|a|c|l|a|n|v|a|r|n|e|d|o|c|h|a|n|ʒ|a|d|o|x|a|l|g|l|a|s|s|a|d|o|x|v|a|r|g|e|f|o|
|a|f|f|r|a|d|o|n|l|a|t|h|m|a|c|h|o|n|n|o|c|h|a|s|t|o|r|a|g|e|n|v|a|d|a|h|ʒ|a|b|v|l|a|n|ʒ|v|r|a|h|o|
|v|o|c|ʒ|i|b|v|l|a|d|a|c|h|a|d|n|o|d|a|v|ʒ|v|b|a|c|h|a|g|e|d|n|a|b|a|h|d|e|l|d|a|m|a|p|h|a|n|c|h|o|
|e|f|o|n|ʒ|a|d|n|a|g|e|n|ʒ|o|d|a|x|a|l|p|h|a|d|a|u|n|e|c|h|o|n|ʒ|a|c|h|a|n|ʒ|a|d|o|x|a|l|p|h|a|x|o|
|o|r|ʒ|v|m|a|c|h|a|f|n|o|b|l|a|d|o|u|v|a|n|g|e|f|a|f|r|a|d|m|a|x|ʒ|v|d|r|a|h|c|l|a|x|a|x|m|a|r|o|r|
|p|r|a|d|v|a|h|g|e|n|d|a|l|c|h|a|n|s|a|n|g|e|p|h|a|c|l|a|x|v|a|r|o|n|g|e|d|v|a|c|h|o|r|n|a|b|l|e|l|
|a|p|l|a|x|v|a|n|g|e|m|n|a|b|v|l|a|a|p|n|o|d|a|c|h|i|l|d|o|n|ʒ|e|b|a|c|h|a|d|a|x|l|o|u|g|e|p|h|a|x|
|n|o|l|ʒ|a|ʒ|c|h|a|d|v|a|l|c|h|e|p|a|l|g|e|d|a|x|l|o|n|g|e|d|n|a|a|x|a|r|v|a|n|o|n|d|e|m|p|h|a|n|a|
|n|o|c|h|a|n|ʒ|a|c|l|y|d|a|n|n|o|ʒ|a|n|g|e|f|f|a|x|o|r|t|l|y|d|a|m|v|r|v|a|d|e|m|n|a|c|h|o|l|a|l|o|
|l|v|x|a|r|d|e|p|h|a|d|n|a|c|h|e|p|h|ʒ|v|l|e|h|a|c|l|a|n|g|e|p|a|h|p|o|r|g|e|n|d|a|x|l|o|x|a|r|a|r|
|a|d|r|a|m|v|a|h|o|f|a|t|n|h|r|t|h|h|v|f|m|k|o|t|h|n|a|a|s|v|v|y|h|a|l|y|f|o|v|v|a|h|i|r|h|a|v|o|t|
|i|n|e|a|t|b|d|e|l|v|r|h|i|c|a|n|e|a|e|h|e|y|m|y|w|i|r|s|n|e|e|s|o|y|b|d|r|g|s|r|c|h|w|i|l|t|f|r|e|
|t|t|m|t|i|i|o|t|v|s|t|e|e|r|h|i|v|l|d|y|t|n|c|y|l|n|t|y|y|n|v|d|n|r|e|d|a|u|o|t|r|e|s|a|s|f|o|i|t|
|l|o|p|o|n|r|v|e|r|o|m|a|e|v|e|l|e|l|b|n|h|g|o|b|e|ʒ|h|i|h|g|s|i|r|p|a|s|e|s|v|e|r|g|e|v|t|h|e|i|t|
|h|v|a|f|y|y|r|m| |l|a|e|e|m|u|a|a|o|y|a|y|d|m|d|o|e|l|i|e|e|t|y|d|t|r|e|s|s|a|g|s|a|e|d|e|o|8|n|a|
|l|i|s|o|f|v|i|g|t|r|a|h|c|t|e|h|e|b|c|h|e|l|e|s|s|l|e|o|d|a|r|t|d|r|t|p|a|e|y|u|v|s|n|l|i|v|o|t|o|
|g|e|m|p|h|a|d|a|x|v|l|ʒ|a|c|h|a|m|f|a|n|g|e|d|n|a|c|h|e|f|n|o|d|a|l|g|a|p|h|a|a|d|o|x|a|r|n|e|n|g|
|v|a|l|g|a|a|g|o|n|d|d|m|l|a|e|d|n|o|o|8|8|a|n|b|o|l|t|e|y|t|o|n|t|t|l|e|a|o|l|t|m|e|n|a|n|e|p|r|o|
|g|a|d|a|c|h|y|n|s|a|m|v|a|h|s|e|d|m|a|c|h|y|l|a|g|e|n|o|x|a|r|p|h|a|c|h|a|d|n|a|x|v|l|n|a|c|h|e|t|
|p|h|a|ʒ|v|r|a|c|h|a|d|n|a|ʒ|a|c|h|o|o|l|g|r|a|n|ʒ|a|c|h|y|n|o|d|e|n|v|a|c|h|a|u|a|l|c|h|a|d|u|a|x|
|a|p|a|l|g|e|ʒ|v|a|c|l|a|x|o|r|c|h|a|x|a|c|h|a|r|d|a|x|l|o|g|e|n|v|a|c|h|o|c|l|a|x|t|o|p|h|o|r|o|z|
|ʒ|v|b|l|o|n|g|e|n|a|x|v|r|m|a|c|o|n|n|a|b|v|l|a|p|h|a|c|h|a|l|ʒ|a|n|n|e|c|h|a|s|t|a|r|o|r|a|d|n|a|
|s|c|h|y|d|a|x|v|a|r|g|e|n|v|a|c|h|e|f|n|o|b|l|a|x|v|a|r|g|e|l|d|r|v|n|g|e|u|p|a|g|e|d|a|d|v|r|a|x|
|p|a|n|c|h|a|d|n|a|c|h|o|a|d|v|l|ʒ|a|c|h|e|d|n|a|ʒ|a|b|v|l|a|a|p|r|a|ʒ|a|d|u|a|h|v|o|n|r|a|n|a|h|a|
|p|l|v|n|c|h|a|s|v|o|r|g|e|m|n|a|p|h|a|a|c|h|a|s|t|a|p|h|a|r|ʒ|i|c|h|o|d|a|x|v|a|n|ʒ|i|c|h|a|n|a|p|
|o|l|y|b|n|a|d|a|h|v|o|l|c|h|a|n|c|h|a|r|v|o|n|g|e|n|ʒ|a|c|h|e|p|h|n|o|l|ʒ|a|d|a|n|v|a|a|l|d|v|t|s|
|r|a|b|a|c|h|e|n|d|o|x|a|l|g|s|a|p|r|o|h|v|o|n|d|e|n|v|a|h|c|h|a|n|d|e|x|a|c|h|l|a|n|ʒ|o|d|n|a|l|g|
|v|o|t|a|r|b|v|l|a|c|l|y|n|o|x|v|a|c|h|a|r|n|a|d|o|l|ʒ|y|m|n|a|p|h|a|l|ʒ|i|m|a|c|h|e|f|f|a|l|l|a|n|
|o|h|a|d|a|x|l|o|c|h|a|s|t|o|r|o|d|m|a|c|h|v|a|d|o|r|n|a|ʒ|a|v|o|c|h|a|d|m|a|c|h|e|f|a|ʒ|o|l|a|a| |
|p|o|l|o|n|g|e|f|a|d|v|n|a|c|h|a|n|o|d|a|l|ʒ|a|c|h|e|n|ʒ|a|n|ʒ|e|o|p|a|l|g|e|d|d|r|a|x|l|o|o|g|o|o|
|a|c|h|a|n|c|h|v|a|p|r|a|n|c|l|y|o|l|ʒ|i|n|a|c|h|o|m|a|l|c|h|e|x|p|a|l|o|q|a|c|h|e|f|n|a|d|o|l|a|s|
|p|r|a|g|m|a|g|l|a|g|e|n|g|e|m|n|a|d|o|l|ʒ|a|c|h|a|s|t|o|r|a|p|h|y|m|a|n|a|d|a|b|v|o|l|ʒ|a|c|h|c|n|
|g|o|r|c|h|a|n|s|e|r|a|c|h|e|f|n|a|d|o|x|a|l|d|a|g|e|f|v|o|l|v|d|a|b|r|a|n|g|e|h|v|d|r|a|c|h|a|r|d|
|x|v|r|g|e|p|h|a|c|l|a|s|e|d|n|o|g|a|b|a|h|a|v|i|o|d|a|x|g|o|l|g|e|d|v|o|r|g|e|l|ʒ|a|c|h|a|d|n|a|x|
|a|o|l|c|h|y|n|o|c|h|y|n|a|d|a|x|v|o|l|a|c|h|v|d|a|v|a|v|o|n|ʒ|a|n|c|h|e|s|t|a|m|r|a|n|o|z|a|d|r|a|
|p|h|i|a|l|l|o|c|h|a|p|m|a|a|p|r|v|d|a|m|v|8|d|g|a|g|l|a|s|c|h|o|n|ʒ|n|c|h|e|d|a|l|d|v|m|a|r|a|h|o|
|c|h|e|p|h|a|n|ʒ|a|c|r|a|d|m|a|c|h|o|r|p|o|l|ʒ|a|c|h|v|r|a|p|n|a|g|e|f|a|l|d|r|o|c|a|p|n|a|ʒ|v|a|n|
|a|l|g|e|d|n|o|d|a|p|r|a|n|ʒ|a|c|h|v|p|r|a|n|ʒ|a|a|l|d|o|x|v|a|r|g|e|d|n|o|h|a|x|y|r|b|a|v|o|l|o|x|
|t|a|m|n|a|r|a|p|h|o|l|ʒ|a|b|v|l|a|g|e|d|n|o|h|c|a|p|h|n|o|x|a|r|g|e|t|h|n|a|b|l|a|d|a|n|ʒ|a|c|h|o|
|a|l|g|e|d|c|a|p|h|a|r|m|a|c|h|a|n|o|c|h|a|b|b|v|l|a|a|d|v|a|r|n|a|g|e|p|h|o|l|ʒ|a|d|n|a|a|c|h|v|v|
|d|o|n|ʒ|a|d|a|d|m|a|a|r|d|r|v|m|a|d|a|x|o|l|c|h|a|m|n|a|c|h|o|r|a|d|a|d|a|d|g|m|a|c|h|e|f|a|l|a|n|
|c|h|a|n|ʒ|v|c|h|a|c|h|a|d|a|r|g|e|n|p|h|v|o|l|c|h|e|d|n|a|p|h|e|s|ʒ|e|n|d|o|d|g|m|a|a|ʒ|h|a|s|a|t|
|v|o|l|ʒ|a|d|n|a|x|n|o|z|a|l|d|r|a|p|h|a|a|c|h|v|ʒ|a|d|e|l|s|p|h|a|n|n|o|x|a|l|g|e|n|o|c|l|a|u|a|p|
|o|p|r|o|n|ʒ|a|n|p|ʒ|e|d|g|r|a|g|e|p|h|a|l|d|v|r|a|g|e|d|c|h|a|v|a|r|g|e|d|n|o|d|a|x|o|c|l|a|ʒ|a|r|



## algebadreth

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|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
|c|h|e|l|v|a|x|a|r|g|a|c|h|o|l|d|a|n|a|c|h|a|r|d|m|a|c|h|a|x|l|a|d|n|a|c|h|e|d|a|d|o|l|v|a|c|h|o|n|
|d|a|r|o|r|G|A|N|S|A|N|B|A|H|Z|V|R|A|C|H|A|D|O|M|V|A|G|E|N|N|A|R|B|A|V|O|D|N|A|C|H|A|P|H|N|O|T|O|R|
|v|a|l|ʒ|i|b|v|l|a|h|c|h|a|p|h|a|d|n|o|c|h|a|s|t|o|r|ʒ|v|l|e|h|n|a|b|v|l|a|d|a|x|r|a|n|g|l|a|h|o|d|
|ʒ|a|r|c|h|a|n|v|a|l|c|h|e|m|p|h|n|o|a|d|r|a|b|a|h|n|a|b|v|l|a|h|g|e|h|o|x|a|c|h|o|r|n|a|t|o|r|t|a|
| |e|d|o|x|a|d|r|v|m|a|c|r|a|x|n|a|p|ʒ|i|p|h|a|g|e|m|a|c|h|a|n|ʒ|a|c|h|o|n|a|l|d|a|d|g|m|a|h|o|r|a|
|ʒ|a|l|g|e|n|v|a|h|ʒ|a|n|c|r|a|h|c|a|l|i|c|l|a|l|v|a|d|n|a|g|e|m|n|a|g|e|o|l|ʒ|i|m|a|r|o|n|p|h|a|a|
|d|o|l|h|a|p|n|a|c|h|o|a|l|g|e|d|v|a|n|n|e|c|h|a|s|t|r|o|h|a|c|l|o|n|s|a|v|o|r|t|t|a|n|g|e|d|o|h|a|
|n|o|x|e|m|b|l|o|x|a|c|h|a|r|d|a|n|ʒ|a|c|h|i|n|t|o|ʒ|a|n|n|e|h|a|l|p|a|g|e|p|h|o|r|d|a|n|v|a|h|n|o|
|c|l|a|n|c|h|v|m|a|c|h|o|n|a|l|d|r|v|x|a|c|h|a|p|n|a|h|d|o|x|y|l|v|a|g|e|f|f|a|l|s|a|d|e|x|a|r|g|e|
|n|a|d|o|l|t|a|g|a|n|v|a|n|c|e|p|h|a|d|r|a|n|g|a|n|o|l|d|o|n|c|l|y|a|p|r|o|m|y|c|a|x|v|o|r|c|o|n|o|
|a|d|r|o|d|l|a|h|g|e|n|o|x|a|g|e|p|a|t|r|a|g|e|m|v|a|n|ſ|e|g|o|r|a|d|v|n|a|h|a|c|h|a|l|d|a|m|p|h|a|
|n|o|t|a|b|l|a|g|a|h|a|r|c|h|a|p|a|r|l|v|m|a|n|o|l|a|m|p|h|y|n|o|c|h|a|p|n|a|c|o|t|h|a|l|d|e|x|o|h|
|a|g|e|d|v|a|r|a|h|ʒ|o|d|c|h|a|d|n|a|c|h|a|p|n|a|p|v|l|a|n|t|a|f|a|c|a|l|c|e|d|o|n|ʒ|a|c|l|y|n|o|r|
|a|m|p|h|a|n|o|t|a|l|ʒ|a|c|h|e|f|n|o|d|a|r|a|h|ʒ|v|m|b|l|h|a|h|a|d|e|d|g|a|p|h|n|a|g|e|m|n|a|c|h|a|
|d|r|v|x|a|d|n|a|c|h|a|x|p|a|r|c|h|e|f|n|a|d|o|u|ʒ|a|b|a|r|h|a|d|n|o|c|h|a|p|h|a|c|l|a|x|a|r|g|e|f|
|a|d|ʒ|v|l|ʒ|e|a|c|r|o|n|ʒ|a|c|h|a|l|o|n|c|a|s|t|r|o|g|a|h|i|c|l|a|u|d|r|v|l|n|a|d|v|a|g|a|m|p|l|o|
|a|d|r|v|g|a|n|a|o|l|ʒ|a|n|g|e|p|h|a|l|c|h|a|d|n|o|c|h|a|d|e|m|p|n|a|p|h|e|a|l|b|v|ʒ|a|d|a|h|c|h|o|
|a|l|g|v|d|a|b|r|a|o|x|a|r|n|a|c|h|e|f|u|a|l|c|o|m|a|l|d|v|l|o|n|g|e|r|v|a|c|v|c|a|r|h|v|c|l|a|x|o|
|n|o|l|d|a|n|v|a|g|e|m|a|n|c|h|v|d|a|n|v|a|n|c|h|a|s|o|r|i|b|a|ʒ|a|h|c|l|a|d|n|o|t|a|b|u|a|p|h|o|r|
|c|h|e|d|i|a|d|n|o|p|h|a|o|r|c|h|a|Z|V|R|c|h|a|n|o|l|ʒ|a|n|c|l|o|n|a|p|n|a|d|v|a|u|g|e|u|t|a|h|o|a|
|v|a|d|e|d|i|a|y|n|o|l|g|e|a|x|a|r|g|o|t|a|c|a|r|m|a|h|s|e|l|g|a|d|e|d|n|o|p|o|n|a|l|e|d|n|a|c|h|e|
|c|h|a|p|h|a|n|ʒ|a|c|h|e|o|l|d|a|m|v|a|c|h|a|r|ʒ|a|c|h|a|l|d|v|b|r|a|h|g|e|d|n|o|c|h|a|d|a|x|d|r|o|
|a|l|p|a|d|n|a|c|o|r|ʒ|a|p|h|y|c|h|a|s|o|r|n|a|b|v|a|l|a|d|a|x|a|r|g|a|m|a|l|o|d|a|v|a|h|ʒ|y|b|l|e|
|a|m|p|h|y|o|n|a|d|a|n|t|a|g|m|a|c|l|a|d|ʒ|a|d|n|a|d|e|c|a|s|t|o|r|r|e|d|o|x|a|m|a|h|g|e|l|g|e|ʒ|e|
|a|d|n|a|p|h|a|n|o|d|a|c|a|l|ʒ|a|c|h|a|c|l|a|d|n|o|l|c|h|y|o|p|o|n|t|a|n|ʒ|a|c|h|a|f|r|a|u|ʒ|v|c|h|
|a|l|ʒ|a|d|b|l|a|h|c|h|o|r|g|e|n|a|d|v|x|a|l|d|e|o|d|n|a|c|h|o|p|h|a|d|n|a|d|o|x|a|l|g|e|b|a|d|v|r|
|c|h|a|n|s|a|b|n|a|h|o|r|o|x|a|c|h|y|d|r|o|t|h|a|d|n|a|h|c|l|a|d|n|a|p|n|a|g|e|m|a|d|r|a|p|h|a|d|o|
| |x|c|h|a|d|a|n|ʒ|a|c|h|a|d|o|l|d|a|c|h|n|o|c|h|a|n|c|h|a|v|a|n|s|a|b|n|l|a|h|g|o|n|c|l|a|h|o|r|a|
|e|o|r|g|e|d|n|o|h|c|h|a|p|n|o|d|l|a|d|o|h|a|c|h|a|n|ʒ|a|c|l|o|d|o|x|a|r|c|h|e|p|h|ʒ|v|b|l|a|h|o|d|
|d|r|o|m|ʒ|a|n|c|l|o|h|a|p|r|a|n|g|e|n|o|d|a|l|ʒ|a|n|c|h|a|n|o|x|a|r|c|h|a|v|a|x|o|r|g|e|l|s|a|d|o|
|p|o|l|ʒ|i|d|o|n|a|a|c|h|o|r|s|a|p|l|a|n|g|a|p|h|o|a|l|d|o|p|h|o|d|a|x|a|r|n|a|g|e|a|c|l|a|n|s|a|h|
|y|r|o|d|u|o|l|g|e|d|r|a|p|r|a|g|n|a|r|b|ʒ|o|n|c|l|a|x|o|r|p|r|a|x|a|d|v|a|d|r|a|h|o|l|ʒ|a|d|m|a|c|
|o|l|ʒ|y|b|l|a|d|a|x|v|o|r|t|v|m|a|n|g|e|n|t|o|n|c|l|a|d|o|n|g|a|p|h|a|o|l|c|h|y|d|o|n|a|x|a|l|g|e|
|p|r|a|h|c|h|a|n|s|a|v|o|n|s|a|d|n|a|h|c|o|r|s|u|u|g|e|t|h|v|d|r|a|o|x|a|r|n|e|h|a|p|l|a|ʒ|a|d|o|r|
|g|e|d|n|a|h|c|l|o|d|d|a|n|c|h|a|o|r|g|e|m|n|a|d|o|r|p|l|a|u|g|e|d|a|d|r|v|d|a|b|a|h|v|a|l|ʒ|y|m|p|
|a|r|c|h|e|f|n|a|d|o|x|a|n|g|r|a|n|o|l|ʒ|a|b|n|a|c|h|e|p|h|a|l|ʒ|v|b|a|l|a|n|d|r|a|n|t|a|x|v|a|l|s|
|a|p|r|o|n|g|e|n|o|h|a|d|n|a|c|h|a|n|d|a|b|b|l|a|h|v|o|n|g|e|n|v|a|g|e|h|ʒ|v|b|a|c|l|a|ʒ|a|r|g|e|b|
|o|l|ʒ|a|d|n|a|c|h|a|a|c|r|y|d|o|a|c|h|a|d|u|a|p|h|ʒ|y|n|g|l|a|d|o|x|a|r|d|r|a|h|p|h|a|n|g|e|n|v|a|
|o|c|l|a|x|v|a|r|o|n|t|a|u|ʒ|a|c|l|a|d|v|o|u|g|e|t|h|n|a|t|o|b|l|o|h|g|e|h|v|d|a|c|h|a|n|ʒ|v|r|a|h|
|p|r|i|c|l|a|i|ʒ|a|c|h|n|o|g|e|m|p|n|a|d|o|d|g|a|l|g|r|o|h|h|v|e|t|o|l|a|n|g|e|r|t|a|d|r|a|n|v|a|r|
|n|v|m|a|d|n|a|c|h|e|p|h|a|x|i|l|g|a|u|a|h|p|r|a|n|g|e|f|a|d|v|l|g|e|p|h|n|o|c|l|a|x|t|a|r|v|a|r|g|
|a|d|m|a|c|h|v|a|d|r|v|b|a|n|o|h|a|c|h|a|r|ʒ|a|d|a|h|p|r|o|n|o|c|l|a|ʒ|a|n|g|e|d|a|c|l|a|x|t|o|r|n|
|n|a|d|v|o|n|g|e|l|ʒ|a|d|n|a|h|o|c|l|a|v|a|x|c|o|r|g|a|l|a|d|h|v|g|e|t|h|a|l|d|e|d|n|a|c|l|a|u|g|o|
|a|l|g|e|s|v|a|r|g|e|d|n|a|d|o|n|c|h|i|n|ʒ|a|a|p|r|i|u|o|c|h|a|p|h|a|l|p|h|a|u|g|e|n|o|h|a|d|u|a|h|
|c|l|y|n|t|a|g|v|n|ʒ|a|c|h|a|a|l|d|e|h|a|d|n|a|c|l|a|n|s|a|s|a|b|l|a|p|h|a|n|g|e|d|n|o|a|c|h|a|d|o|
|c|h|e|p|h|l|a|t|h|g|e|d|n|a|c|h|o|r|a|l|d|a|x|r|o|h|n|e|b|v|a|n|g|e|d|o|x|a|l|d|i|n|g|a|p|h|a|c|l|
|a|c|l|o|x|t|o|h|v|o|r|e|g|m|a|n|o|h|c|l|a|n|ʒ|v|a|c|h|a|s|t|o|r|r|a|g|v|d|a|b|r|a|ʒ|y|m|c|l|a|p|h|
|a|l|c|h|a|d|m|a|c|h|n|o|g|a|l|ʒ|a|c|l|y|d|a|x|o|c|l|a|p|p|a|n|o|r|g|e|m|p|n|a|p|h|e|a|d|r|v|d|a|h|
|c|h|a|d|a|x|m|a|n|o|c|h|a|d|o|x|a|r|g|e|m|e|h|a|v|o|n|g|e|n|o|h|a|p|l|a|d|n|a|c|h|a|p|h|o|x|a|l|g|

## Oylzongs

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| g | a | r | t | a | l | z | a | o | n | z | a | u | g | e | p | h | a | c | l | a | d | n | a | c | h | o | a | c | l | a | s | a | d | n | o | g | o | r | a | m | p | h | a | n | g | s | h | o |
| a | c | h | a | r | d | a | n | g | e | o | d | u | a | d | a | x | a | l | g | e | h | d | o | x | a | r | m | a | c | h | o | a | l | i | b | a | g | e | p | h | o | l | z | a | d | o | r | s |
| a | l | z | v | d | a | c | h | o | p | a | n | g | e | n | v | c | l | y | d | a | x | v | r | g | e | d | a | d | r | a | x | o | c | l | a | n | z | a | c | a | m | v | a | n | g | e | ſ | a |
| l | o | r | g | e | d | n | a | c | h | e | f | a | m | g | e | m | p | l | a | g | e | d | a | d | o | l | g | e | h | g | a | r | z | a | n | l | a | c | h | a | n | z | v | g | h | a | c | h |
| s | a | b | i | o | d | a | c | h | o | a | l | d | e | n | v | a | g | e | d | m | a | c | o | l | d | a | v | a | n | v | r | g | e | d | n | a | c | h | a | s | t | r | a | p | h | a | l | |
| d | e | o | d | r | a | g | o | r | d | a | n | g | e | o | l | a | p | r | a | d | m | a | g | e | l | z | a | c | h | a | m | p | a | l | g | e | d | n | a | g | e | p | h | a | d | r | o | |
| c | a | p | n | a | g | e | t | h | a | l | z | e | a | l | p | a | c | h | a | n | s | a | m | o | t | a | l | z | a | z | e | m | b | l | a | x | v | a | r | t | a | l | g | e | d | o | h | |
| a | r | i | p | l | a | g | e | n | n | o | x | o | l | a | p | r | a | n | c | e | v | a | l | z | e | g | o | r | a | m | b | v | r | g | a | d | v | a | r | n | o | n | g | a | l | z | a | |
| c | o | r | d | a | p | h | a | d | r | v | n | g | a | h | p | h | i | a | n | g | a | l | b | r | a | c | h | o | r | d | a | c | h | a | d | l | a | n | ſ | a | g | m | a | g | e | s | a | |
| b | r | a | n | d | l | a | n | g | r | i | n | o | p | l | a | g | e | p | h | a | n | t | e | n | o | x | a | r | m | i | c | h | a | n | o | x | a | l | d | i | n | o | d | a | x | a | x | |
| c | o | p | n | a | g | e | m | v | a | r | d | l | d | o | g | a | h | v | o | l | g | e | d | a | h | v | o | n | t | a | g | l | a | h | p | r | o | ꝛ | a | d | n | a | g | e | m | p | h | |
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| c | a | t | a | s | c | o | l | o | x | d | e | t | h | o | n | g | s | d | a | g | r | o | n | z | a | c | h | a | l | z | e | m | n | a | c | h | e | p | h | a | l | d | r | a | h | o | h | |
| p | r | o | d | g | n | a | h | a | g | v | r | a | h | a | c | l | a | n | ſ | a | n | o | c | h | a | s | t | r | a | h | g | e | b | l | a | n | g | e | p | h | a | d | o | l | g | e | d | |
| a | v | o | n | d | e | g | r | a | n | o | x | a | l | d | e | g | r | a | m | a | h | p | r | a | c | a | s | t | o | r | a | r | q | v | a | t | a | n | t | o | g | o | n | n | a | x | o | |
| p | l | i | d | o | n | v | o | r | g | e | n | s | a | n | o | c | a | l | l | v | g | e | m | p | n | a | g | e | o | r | g | e | c | a | l | v | o | l | d | a | n | g | e | f | a | x | o | |
| a | p | r | a | n | g | e | n | o | h | c | a | l | z | a | d | n | a | c | h | e | f | a | v | o | r | n | a | g | e | n | d | a | n | t | a | f | v | o | l | g | e | d | h | a | b | v | r | |
| g | a | l | v | o | l | g | a | d | r | a | d | o | x | p | r | a | n | g | e | s | o | x | a | n | g | l | a | n | o | c | h | a | s | t | o | r | a | m | p | h | a | l | l | d | d | a | r | |
| g | e | d | a | h | o | d | c | h | a | m | a | n | a | p | p | h | i | l | m | a | g | l | n | a | l | z | a | d | n | a | d | o | x | a | r | d | e | p | h | a | a | l | g | e | d | o | x | |
| v | r | g | e | p | h | a | d | r | o | n | c | h | a | n | v | o | l | z | e | d | n | a | c | h | o | r | n | a | z | a | d | n | a | c | h | a | c | o | x | a | d | v | a | c | h | a | r | |
| o | l | z | a | d | n | a | m | v | o | n | g | e | m | o | c | h | a | d | n | a | p | l | a | d | a | x | v | o | r | z | a | c | h | a | p | h | n | a | t | o | l | z | a | g | o | t | h | |
| a | c | h | m | a | r | g | a | h | v | a | l | z | a | d | m | a | c | h | o | n | d | a | ꝛ | o | l | a | c | h | v | r | a | h | v | o | n | s | a | m | p | l | a | h | o | c | h | a | l | |
| s | a | m | a | h | g | e | m | n | o | s | y | l | a | l | d | e | g | o | h | a | d | n | o | l | e | t | h | a | l | g | e | p | h | a | d | r | a | n | v | o | n | t | a | r | g | e | m | |
| g | a | l | a | s | n | a | d | o | x | v | a | l | t | e | p | h | a | g | e | m | n | a | x | z | o | d | a | x | r | o | h | a | d | a | n | t | a | g | e | n | n | e | x | o | r | d | n | |
| v | o | b | t | a | g | m | n | g | e | n | x | a | b | a | l | c | h | a | p | h | n | o | c | h | a | p | h | l | a | t | o | n | g | r | a | d | o | x | v | r | n | o | g | l | a | d | n | |
| a | x | i | l | g | o | a | r | b | a | g | e | n | t | a | r | d | r | a | n | p | h | a | l | o | c | a | s | t | o | x | v | o | b | l | a | u | t | a | g | e | m | n | o | t | a | l | z | |
| l | e | p | a | l | g | v | a | r | g | o | s | r | o | m | t | a | n | g | e | h | a | c | h | e | l | d | o | n | a | c | h | e | p | h | n | e | y | d | a | n | s | l | d | n | a | h | g | |
| l | a | d | o | x | v | a | r | g | e | m | n | a | p | h | o | a | l | d | e | u | g | s | p | h | a | c | l | a | n | z | a | n | o | c | h | a | s | t | a | r | g | a | l | d | a | g | e | |
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| z | v | r | a | b | l | a | g | o | a | n | t | o | g | u | a | p | h | e | a | l | c | h | v | a | d | v | o | s | ſ | o | a | p | r | a | h | g | e | d | n | o | ꝛ | a | d | e | t | h | o | |
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| d | a | x | l | a | g | e | n | d | a | c | h | e | d | o | l | p | h | e | g | m | a | c | o | p | l | a | x | y | r | v | o | x | t | a | r | g | e | m | n | a | v | r | b | r | a | s | t | |
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| g | a | h | l | v | z | a | z | e | d | n | a | h | o | h | a | h | a | d | a | h | v | o | r | g | e | m | p | h | a | n | o | l | d | a | n | z | a | d | e | d | n | o | c | l | a | n | s | o |
| h | v | n | d | a | x | v | a | r | o | n | d | a | n | c | h | a | n | p | e | a | g | l | a | h | v | d | o | n | ſ | a | h | v | o | r | b | a | b | l | o | n | v | r | n | a | x | v | a | |
| r | a | h | s | a | d | g | l | a | h | o | x | a | r | e | d | a | h | d | o | n | c | h | a | p | n | a | c | l | y | o | u | t | a | n | o | c | h | a | p | n | o | c | h | a | p | h | a | |
| s | e | d | n | o | b | a | n | g | e | m | p | n | a | d | o | u | c | l | a | d | o | x | a | r | d | r | a | h | g | a | o | n | g | o | h | a | x | c | l | v | a | g | o | r | l | i | d | o |
| p | r | a | c | a | d | n | a | d | o | n | g | e | n | v | a | a | e | o | d | n | a | c | h | a | p | v | o | r | u | a | g | e | u | t | a | g | e | l | a | d | r | v | x | a | c | h | a | p |
| c | o | l | z | a | c | h | a | p | n | o | x | a | d | n | o | g | e | m | v | a | d | n | o | h | t | e | m | p | a | l | z | a | r | o | n | g | e | n | ſ | a | d | r | o | n | c | h | a | p |
| n | o | s | a | d | n | a | c | h | a | n | s | a | l | g | e | m | p | h | a | d | a | x | o | r | c | h | a | y | s | a | b | a | l | g | e | p | h | a | n | o | c | h | a | s | t | o | z | |
| p | r | a | g | n | a | d | g | r | a | m | a | h | v | n | d | a | n | q | v | a | n | o | l | z | a | n | t | a | h | v | o | l | z | n | g | e | t | h | r | o | h | a | h | o | r | g | o | |
| m | a | v | r | a | n | g | e | t | h | o | r | z | a | n | z | e | d | a | x | v | a | r | o | h | p | r | i | c | a | h | o | c | l | a | d | n | a | d | g | v | a | r | g | e | d | r | a | h |
| c | o | r | z | y | d | a | n | v | a | l | c | o | b | l | a | h | g | e | o | n | g | r | a | p | h | a | n | l | a | p | v | l | a | g | e | d | n | o | c | a | p | d | o | n | s | a | d | a |

## pagesgem

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| 1 | 2 | 3 | 4 | 5 | 6 | 7 | s | e | d | n | a | c | h | a | n | z | a | c | l | a | n | z | a | b | v | l | a | c | h | o | d | a | n | g | a | h | z | v | c | h | a | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 2 | 1 | 3 | 4 | 5 | 6 | 7 | l | a | t | h | n | a | c | l | o | n | g | a | t | o | x | a | r | d | n | a | c | h | a | p | h | n | o | d | o | l | p | h | a | h | o | 3 | 2 | 4 | 5 | 6 | 7 | 8 |
| 3 | 2 | 1 | 4 | 5 | 6 | 7 | a | r | c | h | a | n | v | a | h | g | e | n | o | d | a | l | z | a | c | h | e | n | a | c | h | a | n | z | a | c | l | a | d | o | n | 4 | 3 | 2 | 0 | 6 | 7 | 8 |
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| 5 | 4 | 3 | 2 | 1 | 6 | 7 | v | o | l | t | i | b | l | a | h | n | o | x | d | a | r | g | e | p | h | a | l | d | v | r | g | a | n | z | a | c | h | y | o | x | a | 6 | 5 | 4 | 3 | 2 | 7 | 8 |
| 6 | 5 | 4 | 3 | 2 | 1 | 7 | p | l | a | z | e | u | g | e | t | h | a | l | d | e | x | t | o | h | v | o | r | t | h | a | n | g | e | p | h | a | d | o | n | g | e | 7 | 6 | 5 | 4 | 3 | 2 | 8 |
| 7 | 6 | 5 | 4 | 3 | 2 | 1 | n | a | z | a | l | d | a | h | z | a | n | c | h | a | n | z | a | o | l | d | a | n | g | a | l | a | h | v | o | n | r | o | x | a | p | 8 | 7 | 6 | 5 | 4 | 3 | 2 |
| a | x | a | r | m | a | c | l | o | h | n | o | t | a | x | v | a | r | g | e | m | n | a | t | o | p | h | a | d | o | l | g | e | m | p | h | a | d | o | n | c | h | a | d | o | n | z | a | h |
| p | a | r | c | h | e | p | h | n | o | c | h | a | d | n | a | d | o | u | c | l | a | z | a | n | g | e | h | o | z | a | d | m | a | c | h | v | a | l | d | e | h | a | d | a | r | g | e | d |
| v | o | l | z | a | n | g | s | p | h | a | c | l | a | n | z | a | c | l | o | x | a | r | n | a | h | v | o | h | a | d | r | o | n | c | h | y | a | d | n | a | h | v | o | t | a | r | g | e |
| p | r | a | g | e | d | n | o | l | g | a | n | z | a | n | c | l | a | o | x | a | r | n | a | c | h | o | v | o | n | g | a | n | g | a | p | r | a | h | l | o | d | n | a | x | o | r | a | h |
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| d | e | l | c | h | a | n | s | a | n | o | x | a | h | p | r | a | s | 6 | I | B | A | G | A | F | A | I | B | A | G | 7 | a | l | g | h | v | o | m | f | a | n | g | e | t | o | x | a | g | e |
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| z | e | b | l | a | c | h | e | p | h | a | n | g | o | 1 | A | I | 1 | 1 | 1 | s | B | n | a | B | c | v | B | l | 6 | 6 | 6 | B | A | 3 | n | a | b | v | l | a | g | e | s | m | a | c | o | h |
| a | l | g | a | d | n | a | c | l | a | u | s | a | m | 9 | I | B | 2 | 2 | 2 | o | o | O | d | O | a | O | a | m | 5 | 5 | 5 | A | B | 4 | v | a | n | d | a | b | r | a | h | a | d | m | a | c |
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| a | l | g | e | d | n | o | p | a | l | g | e | t | a | 7 | A | G | 4 | 4 | 4 | a | B | O | R | N | O | G | O | d | 3 | 3 | 3 | A | G | 6 | n | o | c | h | a | n | a | l | d | a | p | h | n | a |
| p | a | g | e | n | t | a | p | h | e | n | g | o | h | 6 | G | A | 5 | 5 | 5 | n | g | a | O | O | O | p | h | a | 2 | 2 | 2 | F | A | 7 | g | e | o | n | g | e | p | o | r | a | x | a | r | g |
| a | l | z | a | d | c | h | a | r | d | a | x | o | l | 5 | A | F | 6 | 6 | 6 | d | d | G | n | G | a | G | a | q | 1 | 1 | 1 | A | F | 8 | n | o | t | a | s | l | a | p | h | a | u | a | g | l |
| p | l | v | d | u | a | c | h | a | n | p | o | o | n | A | F | A | 7 | 7 | 7 | a | O | o | x | O | a | m | O | a | 7 | 7 | 7 | I | A | 9 | o | n | p | h | a | n | g | e | p | h | a | l | z | e |
| o | r | c | h | a | n | z | a | n | d | a | l | a | l | a | 3 | I | 1 | 1 | 1 | q | a | n | t | a | l | g | e | t | 6 | 6 | 6 | B | 1 | a | o | c | a | r | d | a | x | a | d | m | a | c | h | e |
| o | u | d | i | m | a | c | h | e | δ | d | o | h | o | x | 2 | B | 2 | 2 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 6 | 5 | A | 2 | c | n | e | o | p | l | a | x | v | a | r | g | e | t | a |
| a | p | r | a | g | e | n | s | o | d | a | h | o | l | o | n | 1 | B | F | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | A | A | 3 | o | d | o | l | z | a | c | h | a | n | z | a | n | g | e | h |
| m | y | c | l | a | h | h | v | d | r | a | b | a | h | o | n | a | 9 | A | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | F | 4 | a | n | a | p | o | l | h | a | d | g | a | n | v | a | r | t | e |
| g | o | n | g | e | r | g | a | l | a | x | a | r | o | t | a | x | r | 8 | B | A | G | A | E | A | I | B | A | G | I | 5 | o | ꝛ | a | d | o | l | z | a | d | n | a | h | z | i | b | l | a | h |
| f | a | n | t | o | g | a | p | v | a | r | g | e | m | a | l | t | a | z | 7 | 6 | A | E | A | I | B | A | G | 7 | 6 | c | l | a | n | g | g | o | l | z | a | d | n | a | h | g | e | b | a | r |
| a | r | l | a | o | v | a | g | e | p | h | a | d | e | d | n | o | c | l | a | d | 5 | 4 | 3 | 2 | 1 | 9 | 8 | f | a | d | o | x | a | h | c | h | o | d | n | o | c | a | p | v | a | r | g | o |
| n | o | l | z | a | d | n | a | c | h | e | p | h | a | l | d | e | d | m | a | c | h | e | o | l | c | h | a | d | n | a | d | o | x | a | r | n | e | p | a | c | h | e | l | d | a | x | o | r |
| v | a | l | g | e | d | a | d | r | v | x | a | d | n | o | d | l | a | p | h | z | v | g | a | l | g | a | h | l | o | n | z | a | n | c | h | a | n | a | c | h | a | n | s | a | n | o | l | s |
| a | p | r | a | n | s | a | n | a | d | a | r | o | h | o | l | z | a | d | u | a | h | a | c | h | i | r | a | h | d | o | x | a | l | d | a | g | a | h | z | a | n | g | e | p | h | n | o | x |
| o | r | c | l | a | d | o | r | v | o | r | l | e | m | a | r | a | d | o | n | t | a | g | e | l | a | x | a | r | n | o | h | p | r | o | d | a | l | g | a | r | o | z | a | n | g | e | f | a |
| l | a | x | a | r | d | c | o | a | m | n | a | c | h | o | n | d | a | n | c | l | a | x | a | z | v | r | b | b | a | l | o | h | a | d | n | o | d | a | x | o | r | g | e | p | h | a | l | s |
| a | r | g | l | a | d | r | o | u | c | l | a | n | z | a | d | r | o | x | z | i | n | c | h | a | a | d | r | a | n | c | h | l | o | g | e | d | g | a | a | c | h | a | d | n | a | c | h | o |
| v | a | l | c | h | e | p | n | a | d | o | x | a | r | g | e | m | p | n | a | p | h | e | a | l | b | v | n | d | a | g | e | d | l | o | h | a | x | a | r | g | e | h | n | o | t | a | l | s |
| 2 | 3 | 4 | 5 | 6 | 7 | 8 | h | a | n | g | l | i | f | a | f | r | a | n | g | e | h | n | o | x | a | l | d | e | h | g | e | b | l | a | d | a | h | o | c | h | a | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| 3 | 2 | 4 | 5 | 6 | 7 | 8 | l | o | n | d | a | n | ſ | a | d | o | n | t | a | l | m | a | h | o | c | h | a | n | ſ | a | n | o | x | a | l | g | e | t | h | v | o | 6 | 5 | 4 | 3 | 2 | 1 | 7 |
| 4 | 3 | 2 | 5 | 6 | 7 | 8 | g | e | m | p | n | a | d | o | x | a | r | c | h | a | u | s | a | n | a | p | v | r | a | d | e | d | n | o | l | a | t | o | n | s | a | 5 | 4 | 3 | 2 | 1 | 6 | 7 |
| 5 | 4 | 3 | 2 | 6 | 7 | 8 | e | n | g | l | o | r | z | a | b | m | v | c | h | a | a | p | h | i | n | o | d | a | l | z | a | d | c | h | a | r | z | a | h | o | d | 4 | 3 | 2 | 1 | 5 | 6 | 7 |
| 6 | 5 | 4 | 3 | 2 | 7 | 8 | a | g | l | a | n | c | l | a | d | o | n | v | a | n | r | a | b | l | i | d | o | x | a | g | e | p | h | a | c | l | a | d | n | o | h | 3 | 2 | 1 | 4 | 5 | 6 | 7 |
| 7 | 6 | 5 | 4 | 3 | 2 | 8 | g | c | t | h | v | d | r | a | d | o | l | z | i | b | l | a | x | v | o | r | c | h | a | p | n | a | c | h | a | x | a | l | d | l | a | 2 | 1 | 3 | 4 | 5 | 6 | 7 |
| 8 | 7 | 6 | 5 | 4 | 3 | 2 | n | o | x | t | a | d | g | m | a | o | l | z | a | n | g | e | o | l | c | h | a | d | n | a | p | h | a | v | o | u | r | o | n | g | e | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

# Avallacax

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| o | l | g | a | t | h | a | n | e | d | g | a | n | ʒ | a | m | a | c | h | a | d | n | a | c | h | o | a | l | ʒ | a | c | h | a | d | a | x | p | a | r | o | n | a | s | c | h | a | l | d | a |
| m | a | y | a | p | h | i | n | o | c | h | a | p | h | b | l | a | r | d | o | n | g | a | n | s | a | d | n | a | g | e | a | c | h | a | d | n | a | h | g | a | l | s | a | p | a | x | a | h |
| g | e | h | a | d | n | a | ʒ | e | n | a | c | h | a | n | d | a | ʒ | a | ʒ | o | c | h | a | l | ʒ | a | c | h | a | n | l | o | c | h | a | r | m | a | c | h | a | l | p | a | l | g | e | h |
| a | c | h | i | r | d | a | x | a | l | g | a | b | r | o | d | n | a | p | h | a | a | ȥ | a | r | g | e | d | a | l | o | d | n | a | ȥ | a | p | h | a | g | e | n | d | a | x | a | r | g | h |
| l | o | c | h | a | d | n | a | h | v | o | x | a | r | d | a | g | a | g | o | n | ʒ | i | b | l | a | ʒ | a | n | c | h | v | o | n | ʒ | i | d | o | n | a | c | h | o | l | c | h | a | n | s |
| v | o | r | o | r | d | r | a | n | a | x | p | a | l | c | h | a | d | n | a | ʒ | a | d | o | l | ʒ | i | c | h | a | d | m | a | c | h | e | r | v | a | n | g | e | n | a | d | n | a | h | o |
| d | o | r | g | e | d | n | a | p | h | a | n | e | d | o | l | g | a | p | a | t | h | a | t | h | e | m | b | l | o | h | g | a | r | ʒ | a | d | n | a | c | h | a | n | v | o | l | ʒ | a | h |
| v | o | l | t | a | f | n | a | x | ʒ | o | r | g | a | l | ſ | a | h | n | o | x | a | d | n | a | h | v | o | n | t | o | m | b | l | o | h | a | x | a | r | g | e | d | e | t | h | n | o | h |
| g | o | l | d | a | x | v | o | r | n | a | x | p | r | a | n | g | e | n | d | a | c | h | a | l | o | n | d | a | ȥ | o | r | c | h | a | d | n | a | c | h | a | m | v | a | n | g | e | r | t |
| o | m | o | r | d | a | l | p | a | g | n | a | p | l | a | ȣ | v | o | l | s | e | b | l | a | d | o | n | ʒ | v | r | e | h | a | c | l | a | d | a | n | ʒ | a | v | o | r | c | h | a | d | s |
| v | o | r | s | a | n | m | a | h | v | ſ | a | d | n | a | c | h | a | l | ʒ | a | g | i | b | l | o | h | a | p | h | r | a | d | m | a | h | n | o | c | h | a | s | t | o | r | a | d | o | r |
| p | h | a | d | a | n | ʒ | v | r | e | g | h | c | h | e | l | d | a | x | c | l | a | d | e | x | c | o | a | p | v | l | ʒ | a | d | a | h | n | o | d | a | n | v | a | g | a | o | x | a | r |
| ʒ | v | r | a | t | h | a | l | a | d | n | a | m | v | o | n | t | a | l | p | a | x | o | r | ʒ | a | n | g | e | n | a | l | ʒ | v | c | h | o | n | o | d | o | m | v | a | h | p | l | i | c |
| n | o | x | o | f | o | l | ʒ | i | n | c | h | a | d | m | a | c | h | e | p | h | n | a | p | h | i | n | o | d | a | x | p | l | a | s | c | h | o | a | l | p | h | o | s | a | r | n | o | x |
| a | r | n | e | y | a | x | a | l | g | e | t | h | a | d | r | a | d | n | a | v | o | n | s | a | n | g | l | a | d | o | l | g | e | f | f | a | d | o | s | p | r | i | c | a | l | m | o | h |
| n | e | v | o | d | m | a | h | v | s | t | a | g | i | m | n | a | p | h | o | l | a | d | r | a | x | v | b | l | a | h | g | e | l | t | h | o | l | a | c | h | a | n | d | o | x | o | ll | ʒ |
| v | a | r | c | h | e | n | ʒ | a | p | h | a | h | n | o | l | a | d | n | a | c | h | a | o | x | a | r | n | a | b | e | h | v | a | l | ʒ | a | g | a | n | o | c | c | h | i | d | o | n | a |
| v | o | t | t | v | p | l | e | s | a | p | r | e | s | m | o | a | c | h | e | n | v | a | h | n | o | ȥ | a | d | n | a | m | v | a | c | h | a | s | t | o | r | c | a | l | b | a | l | g | e |
| v | a | r | t | o | ȥ | a | n | a | g | e | d | v | o | m | p | o | n | g | r | a | p | h | a | s | c | l | v | m | a | d | a | x | n | o | x | a | g | r | e | o | n | d | r | o | h | v | o | b |
| ʒ | i | n | g | e | t | h | a | d | a | n | ʒ | a | c | l | a | d | a | ʒ | a | d | a | x | v | o | r | g | e | n | d | a | h | n | o | c | h | a | n | ʒ | a | ʒ | a | c | l | o | n | a | c | i |
| d | o | d | d | o | r | m | a | c | h | v | a | l | g | e | n | l | v | d | a | s | y | p | r | e | h | v | o | x | y | l | g | a | d | e | o | r | g | a | p | h | a | m | o | n | s | o | a | n |
| d | a | m | n | a | d | n | a | g | e | o | n | g | a | l | a | d | v | f | a | y | n | a | t | o | n | e | v | m | a | c | l | a | p | q | v | e | r | g | e | h | n | a | x | v | a | r | o | d |
| p | a | n | f | e | g | e | h | d | o | r | c | h | a | n | s | a | n | o | g | e | l | d | a | ʒ | a | n | c | h | v | r | a | h | o | l | ʒ | a | d | n | a | r | ʒ | v | c | h | a | l | ʒ | o |
| a | r | p | h | i | m | a | c | h | e | r | o | l | c | h | a | p | p | l | a | c | h | a | s | t | o | r | y | m | n | a | d | a | p | h | e | o | l | c | h | a | d | v | d | r | a | d | o | h |
| c | o | m | g | e | l | a | n | g | v | n | g | a | l | a | x | a | r | n | a | c | h | o | r | p | a | n | g | e | n | d | o | g | a | d | l | o | x | l | o | n | v | a | r | t | e | f | f | a |
| o | n | c | h | a | n | p | h | a | n | e | o | d | a | n | ʒ | a | g | e | f | a | l | d | v | n | ʒ | a | c | h | a | d | ʒ | y | d | a | m | n | a | c | h | o | n | ʒ | i | d | n | a | d | f |
| a | l | d | a | d | g | e | p | r | a | h | g | e | d | l | o | c | a | p | h | a | l | d | r | a | y | d | a | l | a | h | g | e | n | ſ | o | n | a | c | h | o | l | d | a | n | n | e | c | a |
| l | o | h | o | d | n | a | d | o | x | p | r | a | g | m | a | c | h | o | d | a | x | v | a | r | g | e | f | a | f | f | y | n | a | h | g | e | o | n | g | a | f | a | n | o | h | o | l | ʒ |
| a | d | m | i | c | h | a | b | v | o | l | ʒ | e | n | b | a | h | g | a | l | p | o | h | v | r | n | o | d | r | a | g | o | h | v | a | r | t | a | f | e | o | x | a | r | g | e | r | f | a |
| l | o | n | d | e | l | a | p | p | n | g | n | e | g | o | n | a | g | v | n | d | r | a | n | g | a | n | f | a | l | s | a | h | o | x | a | n | t | a | h | v | o | l | ʒ | a | n | t | a | x |
| c | h | r | a | n | t | a | l | ʒ | a | b | a | x | a | r | t | r | a | h | n | o | c | h | a | s | t | o | r | p | r | a | g | e | n | d | o | n | a | c | h | e | p | h | n | a | d | a | b | A |
| c | h | o | r | n | a | c | h | e | f | a | l | ʒ | e | n | d | a | g | e | m | n | o | l | h | o | d | n | a | g | e | r | a | l | ʒ | e | d | a | p | r | o | x | c | a | v | o | l | a | t | h |
| a | g | i | g | n | a | d | a | x | v | a | r | g | e | d | o | x | p | a | l | c | h | e | f | f | o | r | v | r | d | r | a | n | v | a | g | e | m | p | a | n | c | h | o | l | a | h | o | d |
| v | d | r | a | n | v | a | g | e | h | g | a | s | c | o | h | a | l | c | h | y | n | ʒ | a | d | a | h | v | d | r | a | s | t | n | o | t | a | x | v | a | n | v | n | c | h | a | l | p | h |
| v | o | c | a | ſ | t | e | r | n | a | v | o | r | d | a | c | h | a | f | o | x | a | r | d | a | g | e | n | n | o | l | ʒ | a | v | o | r | g | e | m | p | n | o | c | h | a | p | h | a | n |
| l | v | n | c | a | v | o | b | n | a | m | q | v | a | t | o | l | ʒ | a | b | b | l | g | e | x | g | e | r | d | a | r | o | a | r | c | h | a | n | d | a | h | v | o | n | t | a | n | t | h |
| ʒ | e | n | d | a | x | v | a | r | o | n | ʒ | e | n | b | n | l | m | e | h | a | c | h | e | d | n | a | h | i | e | h | e | d | n | o | a | l | h | y | d | b | l | a | x | o | r | d | r | o |
| a | m | n | a | d | v | a | g | e | n | d | r | a | n | g | l | a | h | g | e | o | d | m | a | h | c | a | n | s | a | x | v | a | r | o | x | a | n | g | e | t | h | a | l | i | d | v | a | h |
| c | o | l | ʒ | a | d | n | a | c | h | e | f | a | d | m | a | g | e | l | o | r | c | h | o | n | ʒ | a | d | o | n | h | i | d | r | a | x | v | a | r | g | e | n | v | a | h | o | d | a | h |
| n | o | l | h | a | x | m | a | c | l | o | x | p | r | o | n | s | a | n | p | l | a | q | r | a | g | n | a | g | l | e | x | o | r | g | e | h | v | a | ȥ | a | r | g | e | t | h | a | l | s |
| a | d | g | l | a | x | o | d | e | n | t | a | l | p | a | g | e | d | n | o | a | d | e | x | o | c | h | a | n | ʒ | e | a | p | h | y | o | c | l | a | ʒ | a | g | e | m | n | a | x | o | h |
| v | o | r | a | l | d | a | l | a | h | o | n | c | h | a | l | t | a | h | l | e | x | o | h | n | o | n | g | r | a | n | v | a | o | p | x | a | n | c | l | o | v | d | g | o | l | d | n | a |
| v | a | r | a | r | g | e | d | r | a | o | r | g | e | t | h | a | n | d | r | a | x | o | l | a | p | l | a | d | f | a | g | h | e | n | l | v | n | ʒ | a | h | a | b | c | h | a | d | v | a |
| r | n | h | a | x | a | l | s | a | x | l | o | n | c | l | a | n | ſ | e | t | h | a | n | d | o | l | a | m | b | a | l | g | e | t | h | a | c | h | a | d | n | v | x | v | o | r | g | e | t |
| d | a | r | ʒ | i | b | l | a | x | d | o | h | a | n | g | a | n | p | h | a | l | d | n | x | a | r | g | e | v | o | b | n | a | d | a | h | ʒ | v | n | c | h | a | l | a | x | o | r | g | e |
| a | p | r | i | ſ | c | h | a | l | l | o | n | g | e | d | v | r | o | n | a | p | h | y | n | s | a | g | e | t | h | l | a | d | a | n | q | v | a | h | n | o | t | a | l | p | a | h | o | x |
| ʒ | a | n | c | h | v | c | h | a | v | f | a | l | v | d | r | a | h | a | p | r | e | x | o | n | ʒ | i | c | h | a | l | g | e | n | o | x | a | d | n | a | v | o | r | g | e | m | v | a | h |
| p | r | o | c | l | i | u | g | e | p | h | a | c | h | v | l | ʒ | a | c | l | i | n | o | d | o | x | v | o | r | g | e | m | n | e | a | l | d | l | a | d | o | r | g | l | e | h | v | o | n |
| a | l | c | l | e | a | x | y | l | g | e | r | o | a | r | d | r | a | d | n | a | c | h | e | o | l | d | a | p | x | a | g | n | a | h | i | e | h | o | d | ʒ | a | n | a | h | o | l | n | o |

# Gorvemgemps

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| a | l | c | h | a | d | a | m | v | a | g | o | a | n | d | a | r | g | e | t | h | a | d | g | m | a | t | h | o | n | l | o | g | e | n | d | a | x | v | a | r | n | e | d | o | p | h | a | n |
| v | r | ʒ | a | n | v | a | c | h | a | n | o | ȥ | a | l | g | e | d | o | h | a | ʒ | v | ʒ | a | d | n | a | x | o | l | ʒ | a | d | c | h | a | u | s | a | c | h | o | l | d | a | n | v | a |
| n | a | ȥ | a | l | p | a | l | a | h | o | x | a | l | g | e | b | a | r | n | o | ʒ | e | m | b | l | a | d | o | n | c | h | l | y | n | d | o | x | a | n | g | e | f | o | l | l | a | x | o |
| d | a | r | f | o | n | t | a | ʒ | a | c | h | y | d | a | r | b | r | a | h | a | d | n | a | x | a | r | d | r | o | n | a | c | h | e | d | n | a | b | v | o | l | g | e | m | p | l | a | x |
| o | r | ʒ | e | d | n | a | c | h | e | s | t | o | r | a | ʒ | v | r | e | h | a | l | e | n | d | o | v | a | h | n | o | t | a | n | g | e | h | a | c | h | o | r | d | a | x | m | a | c | h |
| l | o | g | o | d | n | o | d | a | x | v | a | l | g | e | d | n | a | c | h | a | n | p | a | l | c | h | e | n | d | a | x | o | l | c | h | a | n | a | p | r | o | n | s | a | p | a | h | a |
| o | l | ʒ | i | d | n | a | c | h | i | n | a | x | m | a | c | o | n | a | l | d | e | x | t | r | a | v | n | a | p | l | a | d | o | ȥ | a | m | p | h | i | n | g | e | p | h | a | d | o | h |
| n | a | c | h | v | b | a | h | o | l | a | d | n | a | h | g | e | n | d | o | x | a | d | n | a | p | a | c | l | a | h | v | a | x | i | l | d | a | m | a | c | h | y | o | n | a | b | a | h |
| v | o | l | t | a | b | n | a | g | o | l | g | a | s | t | o | g | a | n | v | o | l | g | e | n | d | a | x | a | r | g | e | t | h | a | c | h | a | t | h | n | o | c | h | a | l | s | o | h |
| d | o | x | a | r | g | e | p | h | a | a | c | h | e | l | d | a | x | v | o | r | t | n | a | c | h | a | c | l | a | n | ʒ | a | b | r | a | c | h | a | d | n | a | c | h | a | l | g | l | o |
| v | a | r | ʒ | o | n | c | h | a | l | a | d | m | a | c | h | e | d | a | x | v | o | r | t | a | m | a | r | o | ȥ | a | l | g | r | a | d | a | h | c | o | r | g | a | n | ʒ | a | c | h | e |
| p | r | o | ȥ | a | l | d | r | a | o | n | g | a | n | ʒ | a | c | l | o | h | v | o | r | n | a | b | n | l | a | x | a | d | r | a | b | a | h | n | o | c | a | s | t | o | r | o | n | g | a |
| l | a | x | p | a | r | g | e | t | h | a | ſ | c | l | y | d | n | o | c | h | a | n | v | a | n | ʒ | a | u | c | h | a | n | o | ȥ | a | d | v | a | r | g | e | a | c | h | e | d | n | a | c |
| d | o | l | ʒ | y | d | n | a | g | e | t | h | a | c | h | a | d | n | a | c | h | o | r | v | o | n | g | r | e | f | a | d | v | l | g | e | t | h | a | c | h | o | r | d | a | h | g | e | o |
| a | n | g | e | d | e | d | m | a | c | h | v | l | a | v | i | n | a | c | h | v | v | r | c | h | a | n | o | r | c | l | a | u | g | e | l | d | a | x | v | r | a | n | g | a | h | n | o | ȥ |
| a | g | l | a | d | a | x | v | a | r | t | e | p | l | u | x | ʒ | e | d | n | o | c | h | a | n | v | a | n | s | e | p | o | r | u | e | c | h | a | o | l | d | a | n | g | e | t | h | e | n |
| n | a | x | o | l | g | xr | a | p | h | e | a | d | m | i | c | h | a | d | a | r | l | v | b | a | n | a | x | v | o | r | t | e | m | p | l | e | s | a | ʒ | o | n | g | e | m | n | a | c | o |
| a | v | o | r | n | a | g | e | m | p | a | l | g | o | h | a | x | a | u | d | r | a | h | n | o | c | h | a | s | t | o | r | a | c | l | y | d | a | u | a | y | y | e | n | s | a | c | h | a |
| l | a | n | s | a | n | t | a | g | o | v | a | r | d | o | ȥ | a | c | l | y | d | a | x | a | r | g | e | n | o | h | l | a | p | a | d | m | a | c | h | a | n | o | ʒ | e | n | b | l | a | h |
| v | o | ȥ | a | n | ʒ | a | c | h | a | a | ȥ | i | p | l | a | c | a | n | n | a | v | a | d | g | m | a | c | h | o | l | g | e | u | ʒ | a | c | h | a | n | b | o | l | c | h | a | d | a | x |
| p | l | a | c | e | b | a | t | n | o | t | h | a | b | n | a | h | a | r | n | a | n | v | a | n | c | a | r | m | a | ȥ | v | l | g | e | d | v | a | r | a | p | r | o | u | s | a | o | h | p |
| a | s | c | l | a | d | n | a | c | h | o | a | r | d | r | a | x | o | l | g | e | d | u | a | c | h | e | a | p | n | a | d | o | c | l | e | s | a | p | v | r | i | e | l | a | n | d | e | p |
| a | l | p | h | a | u | g | e | g | a | l | s | o | d | g | a | b | r | o | l | g | e | m | a | x | b | o | n | c | h | e | d | o | n | h | a | n | d | a | d | g | m | a | e | x | e | q | v | a |
| n | e | c | h | a | s | t | o | r | m | a | n | g | l | o | d | e | d | s | o | r | o | h | a | r | c | l | a | n | g | n | o | p | l | a | l | l | a | t | o | n | a | u | t | o | n | i | g | o |
| g | e | n | d | a | c | h | a | m | a | h | v | o | l | ʒ | a | d | a | x | v | r | n | e | y | v | l | ʒ | a | n | d | a | y | y | e | l | d | a | b | r | a | h | g | e | o | n | t | a | l | a |
| p | l | v | n | g | e | n | v | a | d | o | h | a | ȥ | p | a | l | a | c | h | v | s | a | f | e | a | l | d | e | u | a | x | v | r | n | a | g | e | f | a | b | l | v | d | a | g | e | u | ȣ |
| a | x | a | l | g | r | a | u | s | a | n | d | o | c | h | o | r | c | a | b | v | l | a | c | o | x | a | p | n | a | c | h | o | u | d | r | a | d | g | m | a | h | n | o | c | h | a | n | ʒ |
| o | l | ȥ | h | a | n | t | a | g | e | f | v | a | d | a | g | e | l | a | r | g | e | h | o | ʒ | a | c | h | a | d | a | h | l | o | n | d | r | o | n | a | m | p | h | i | g | a | l | a | v |
| n | o | ȥ | a | d | v | a | r | a | n | f | a | n | t | e | f | a | v | a | u | g | e | n | o | c | a | p | a | p | r | o | n | g | e | h | v | o | n | d | a | u | v | a | g | e | a | h | o | d |
| ʒ | y | m | y | c | h | a | d | o | n | v | a | o | r | a | x | t | o | h | a | p | r | a | g | m | a | n | o | l | a | b | v | l | o | n | t | a | n | t | a | g | e | m | n | o | l | ʒ | a | h |
| c | h | o | d | n | o | l | a | c | h | x | o | s | a | p | p | r | a | ȥ | o | c | h | a | l | n | o | t | a | b | t | o | ȣ | v | n | ʒ | e | c | h | a | l | d | e | x | t | o | n | ʒ | e | t |
| p | a | n | g | e | d | n | o | d | a | h | v | o | n | s | e | n | t | o | g | e | m | f | a | l | g | e | t | h | ʒ | a | c | h | e | d | o | n | d | a | m | p | h | a | c | h | e | p | e | ȣ |
| n | o | ȥ | i | b | l | a | ʒ | a | d | v | r | d | a | n | t | a | g | o | a | p | l | a | g | a | u | ſ | a | n | o | l | a | s | c | o | p | o | h | v | n | ʒ | a | ʒ | a | m | v | o | t | o |
| g | a | l | t | a | l | l | o | p | a | a | n | d | a | g | a | d | m | a | g | o | g | a | u | g | a | p | a | u | c | h | a | p | h | v | o | v | t | e | x | v | d | r | o | l | a | p | h | a |
| a | l | p | h | a | g | r | a | m | n | o | l | s | e | g | e | o | l | d | a | h | v | o | c | a | p | n | a | s | e | b | d | o | c | h | e | l | a | v | o | u | r | a | h | g | e | t | h | a |
| n | o | d | o | l | ʒ | a | c | h | y | p | l | a | c | h | e | d | n | a | c | l | a | n | v | o | s | e | m | b | l | o | n | d | r | a | ȥ | v | l | n | a | c | h | o | n | v | a | n | r | a |
| g | o | t | n | a | g | o | s | a | v | o | t | a | r | b | a | c | h | a | h | c | o | n | t | a | g | u | a | h | c | o | l | g | e | m | p | h | a | x | o | c | h | e | l | d | a | x | o | h |
| s | e | g | o | r | t | a | g | a | l | p | h | a | n | g | o | n | s | a | l | a | l | g | e | d | r | o | u | ʒ | y | c | h | a | d | a | x | ʒ | v | c | h | a | s | t | o | r | p | r | a | x |
| n | o | c | l | a | v | o | n | s | a | p | n | a | g | e | t | h | ʒ | i | d | a | c | h | a | r | d | a | u | c | l | a | x | a | d | n | a | d | o | a | n | m | i | c | o | d | a | n | ʒ | e |
| a | l | ʒ | o | c | h | a | p | r | o | n | a | g | e | m | a | d | o | l | p | r | o | n | ʒ | e | d | o | ȥ | a | r | b | l | a | h | c | o | r | a | g | a | ʒ | l | e | b | n | o | g | e | m |
| a | r | g | r | a | h | g | l | o | s | p | r | o | m | i | c | h | a | n | s | a | d | g | n | a | g | e | h | g | e | d | i | o | n | a | b | v | o | l | ʒ | a | c | h | a | ʒ | v | r | e | h |
| c | a | n | s | a | d | g | n | a | c | h | o | l | a | b | v | g | a | h | a | l | p | a | g | e | t | h | p | h | a | c | h | a | d | n | a | c | h | o | x | a | x | c | l | a | ʒ | i | n | a |
| d | o | m | v | a | n | g | e | o | h | a | x | p | l | a | h | g | e | d | o | h | a | c | l | a | x | p | r | a | c | o | n | t | a | n | o | h | g | e | m | p | h | a | c | h | o | n | ʒ | a |
| ʒ | v | c | l | a | ʒ | o | c | l | a | d | a | x | v | a | g | a | u | ʒ | e | d | n | a | c | h | e | d | a | l | g | e | d | n | o | c | h | a | v | a | x | n | a | o | r | c | h | e | d | o |
| p | l | a | n | c | h | a | ſ | m | a | c | h | a | p | h | n | o | l | ʒ | e | m | p | l | a | v | o | x | a | d | r | a | h | g | e | h | v | d | ʒ | a | c | h | a | b | ʒ | v | d | a | h | o |
| a | p | h | a | l | g | e | h | n | o | c | h | a | s | t | o | r | v | d | a | n | c | h | a | s | v | o | r | g | e | m | a | d | a | x | v | d | l | a | b | ʒ | v | c | h | a | l | a | ʒ | i |
| o | n | d | a | n | g | e | t | h | n | o | l | ʒ | e | d | n | a | c | h | e | a | c | h | e | f | n | o | ȥ | a | d | r | i | a | n | g | e | h | v | o | r | t | r | i | g | o | n | a | x | o |
| a | l | g | e | m | ʒ | a | v | e | a | l | s | p | r | a | c | a | p | n | o | c | h | a | r | r | e | d | o | ȥ | a | c | l | o | h | ʒ | i | n | a | c | l | i | o | u | ʒ | i | c | h | a | x |
| v | o | r | g | e | m | p | a | l | c | h | a | s | t | r | a | m | a | t | o | ȥ | a | m | ȥ | h | i | g | i | l | a | d | a | y | o | n | c | h | a | n | ʒ | a | c | h | i | o | l | d | a | h |

## Bacap Lafſos

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| a | c | h | a | d | n | o | c | h | a | p | n | a | c | h | a | l | o | z | a | d | n | a | c | h | a | n | z | e | c | h | n | o | z | a | l | g | e | t | h | o | r | n | a | c | h | o | n | a |
| a | p | h | i | c | h | a | d | a | n | z | e | n | d | a | p | r | a | d | a | x | p | a | g | e | l | o | l | z | a | c | h | a | d | n | a | m | v | a | g | e | l | a | d | n | a | c | h | a |
| d | o | x | a | l | g | a | p | a | r | c | h | o | l | a | x | v | a | c | h | a | d | n | o | c | h | a | x | r | o | s | a | l | a | r | v | o | r | n | i | g | h | t | o | n | a | c | h | a |
| l | o | g | e | d | n | o | h | a | p | r | a | n | z | a | c | h | a | p | n | a | g | e | t | h | a | l | z | a | d | n | a | c | h | a | d | a | x | l | o | h | a | u | z | e | o | c | h | a |
| a | l | z | i | c | h | a | d | a | n | v | a | x | a | r | g | a | p | h | a | l | o | d | a | x | n | o | h | v | o | r | g | e | d | n | a | c | h | a | a | d | r | a | h | a | d | n | a | h |
| v | o | l | z | i | b | l | e | s | a | d | n | o | d | g | a | s | t | a | r | e | l | z | i | p | h | a | r | e | s | a | p | r | o | x | i | m | o | x | z | v | c | h | a | l | g | e | p | a |
| z | a | d | c | h | a | l | z | e | d | o | x | n | a | g | o | d | n | o | c | h | a | p | n | o | l | a | r | t | a | g | e | m | v | a | x | a | r | t | a | g | e | d | o | h | a | n | a | r |
| v | o | l | z | i | b | l | a | c | h | a | d | n | a | p | h | a | r | a | r | c | h | o | n | h | a | a | n | c | l | a | n | d | a | x | n | o | d | r | a | h | a | l | p | v | d | a | c | h |
| a | l | g | e | s | c | h | o | n | a | d | a | l | p | a | g | e | m | n | o | c | h | a | n | l | a | x | n | a | r | v | a | a | n | d | r | r | a | x | o | u | d | o | l | p | a | n | c | h |
| a | x | a | r | g | e | o | h | a | d | u | o | x | p | h | i | c | h | a | n | z | a | n | a | h | x | o | r | t | o | m | o | n | a | x | a | r | g | e | n | v | a | g | e | o | c | h | a | d |
| a | l | a | d | n | a | o | x | a | l | p | a | d | a | p | n | o | c | h | a | l | z | i | c | o | r | y | v | p | a | t | o | r | c | h | a | r | s | a | n | g | r | a | p | h | a | x | o | h |
| n | e | c | h | a | d | n | o | c | h | a | u | a | l | d | e | n | v | a | g | e | s | o | l | z | i | b | v | l | a | x | t | o | x | n | t | o | n | a | c | o | l | z | a | u | g | e | t | h |
| a | l | e | d | n | a | p | h | a | v | d | r | a | h | z | i | n | g | e | n | d | a | h | z | y | d | n | a | p | h | a | o | l | c | h | a | d | n | a | p | r | o | r | a | l | g | e | p | h |
| a | c | h | a | r | s | a | n | n | o | c | h | a | s | t | o | r | a | l | d | v | z | a | c | h | a | d | o | l | d | i | m | a | c | h | o | u | a | l | c | y | d | o | x | v | o | r | t | a |
| a | l | g | e | t | h | a | d | g | a | p | z | a | h | o | m | n | a | c | h | o | d | a | x | a | c | h | y | o | x | o | n | d | a | h | a | d | r | o | c | h | a | n | a | d | o | x | a | h |
| n | o | c | h | a | p | n | a | c | h | a | n | z | o | p | l | o | x | a | r | g | e | m | v | a | l | c | h | a | d | n | o | z | a | l | v | a | x | a | r | g | e | t | h | a | n | z | a | h |
| a | r | c | l | a | n | t | a | p | h | a | n | c | e | p | r | a | c | h | a | p | n | a | b | o | u | g | a | n | z | a | c | h | o | n | n | o | l | c | h | y | d | o | x | a | l | g | e | t |
| o | r | m | i | n | o | c | h | a | a | l | g | e | t | a | m | a | x | c | h | o | l | a | n | t | a | n | g | a | l | a | x | v | a | h | a | p | h | i | n | a | c | h | e | n | z | a | c | h |
| v | d | r | o | g | a | l | z | a | d | m | a | c | h | n | o | g | a | m | z | a | c | h | a | d | u | o | z | a | l | g | a | t | h | o | o | r | d | a | x | o | u | g | e | p | h | n | a | h |
| z | e | d | n | o | x | a | r | g | e | n | d | a | h | z | y | m | p | h | a | n | c | h | a | n | a | x | o | d | r | a | h | v | o | h | a | m | i | n | o | d | a | m | a | p | h | a | l | o |
| v | l | z | a | d | c | h | e | d | a | x | a | r | b | p | o | l | c | a | d | a | x | o | r | n | o | h | p | h | a | c | h | a | l | o | a | r | t | e | d | g | u | a | c | o | p | o | l | a |
| v | r | g | e | m | n | e | d | o | h | a | u | z | a | d | v | r | a | n | g | a | d | r | o | n | z | i | n | o | c | l | o | x | o | n | o | r | n | a | d | o | u | t | a | g | e | s | n | o |
| c | h | y | f | o | n | a | b | l | a | z | a | r | t | p | a | r | g | e | u | v | a | c | h | a | n | z | a | c | h | a | d | n | o | h | g | e | m | u | a | c | h | o | l | z | a | n | t | a |
| v | o | n | c | h | a | r | m | a | z | e | d | n | o | o | x | o | n | d | a | c | h | a | h | p | l | a | x | t | o | r | g | e | n | o | y | p | h | a | n | a | c | h | o | l | a | d | v | a |
| v | l | p | l | a | c | h | a | r | m | a | c | h | a | d | r | a | l | c | h | a | d | n | a | h | v | o | r | t | r | a | x | v | l | o | z | i | c | h | a | z | v | d | r | a | h | o | n | z |
| a | s | t | o | r | g | e | n | o | x | a | n | a | h | p | r | a | c | h | a | n | z | a | c | h | y | m | y | o | l | z | a | c | h | a | a | l | d | y | m | a | z | a | d | u | a | c | h | a |
| v | o | g | e | s | t | r | a | b | a | x | t | o | h | d | r | v | x | a | d | n | a | c | h | o | v | o | l | z | a | d | n | a | a | c | v | a | n | t | a | d | g | m | a | c | o | p | h | a |
| a | b | l | o | a | n | v | a | n | t | a | z | o | l | z | i | n | o | d | a | n | a | l | d | e | x | v | a | r | g | e | n | d | a | h | a | l | g | e | d | n | o | g | e | n | i | a | i | a |
| p | l | v | t | a | n | t | o | g | a | u | v | a | h | h | o | l | z | a | d | n | o | z | a | c | a | p | p | o | c | a | x | a | l | d | o | l | z | i | b | o | z | a | c | h | a | r | c | a |
| g | e | o | u | t | h | a | l | m | a | x | v | r | a | z | a | n | c | h | a | n | o | l | d | r | o | x | p | a | l | y | t | o | a | h | o | z | a | l | z | a | d | z | a | c | v | t | h | o |
| n | o | b | l | a | z | a | c | h | a | u | z | a | c | a | x | o | r | g | e | n | o | t | a | n | t | o | b | a | l | g | a | m | a | l | p | r | o | h | h | a | n | z | a | i | o | t | h | a |
| a | r | d | o | c | h | a | d | v | a | l | g | e | n | a | l | d | v | r | a | x | z | a | n | c | h | v | z | a | d | a | d | r | a | h | n | o | z | o | l | g | r | a | d | o | n | t | a | r |
| a | c | h | a | r | n | o | p | h | a | n | z | o | h | o | x | c | y | d | o | n | a | l | d | o | x | v | d | r | a | a | h | v | o | l | v | o | m | n | e | c | h | o | a | l | g | e | d | o |
| n | a | b | v | l | a | x | a | g | e | t | h | r | o | g | a | l | z | a | c | h | a | d | n | o | t | a | p | n | o | d | a | x | o | x | v | o | c | h | a | s | t | o | r | v | r | a | h | o |
| o | l | z | a | d | n | a | c | h | e | p | h | a | n | z | v | n | a | d | o | v | a | n | g | l | n | s | o | c | h | a | n | s | a | a | g | e | m | z | e | a | l | g | e | d | a | x | o | l |
| a | x | a | r | g | e | p | a | l | g | e | d | o | x | n | o | x | a | r | g | a | t | l | a | b | n | o | d | a | v | a | x | a | r | t | a | r | a | c | o | l | g | a | m | v | a | g | e | t |
| a | l | d | a | g | e | d | n | a | c | h | o | c | a | b | l | a | c | h | a | d | n | a | c | h | a | p | a | r | c | h | e | f | a | a | d | o | x | a | r | n | a | c | h | a | o | l | z | a |
| t | a | l | g | e | t | h | o | x | a | r | n | a | c | h | a | n | a | l | d | e | n | z | a | c | h | e | u | a | x | a | r | m | a | c | h | e | p | m | a | x | a | r | c | h | a | n | a | h |
| a | l | d | r | e | d | o | h | a | d | n | a | g | o | r | g | e | m | p | a | g | e | l | a | r | c | h | a | s | v | r | a | x | g | e | n | s | c | o | r | z | a | c | h | a | l | g | a | h |
| c | o | l | g | a | n | r | a | d | a | c | h | o | c | l | y | n | t | a | n | g | e | h | v | o | m | l | i | o | n | a | l | d | a | h | o | d | u | a | a | x | a | r | u | a | c | h | e | d |
| v | o | r | t | y | u | a | c | h | e | f | l | a | x | a | d | n | a | g | e | t | h | a | b | l | a | d | a | x | n | o | c | h | a | p | a | s | c | h | e | l | a | m | a | h | a | y | a | h |
| d | o | x | a | l | t | a | d | g | m | a | c | h | a | n | z | a | n | o | b | v | r | a | g | e | n | s | a | l | c | h | a | u | g | a | p | h | a | c | r | o | n | z | a | c | h | o | n | a |
| d | r | a | n | t | a | n | t | a | g | e | a | x | a | r | g | e | n | o | a | l | g | e | t | h | a | d | n | a | h | g | o | l | z | a | d | v | a | h | a | l | g | e | t | h | r | o | h | a |
| g | o | u | z | a | d | a | b | o | c | h | a | d | n | o | c | o | p | h | v | o | r | g | e | t | h | a | l | c | h | y | d | a | a | l | g | e | t | h | a | n | a | b | l | a | t | o | n | o |
| o | r | t | a | r | c | h | a | v | o | m | n | o | r | g | a | n | a | l | z | y | d | n | a | p | h | a | o | z | o | l | z | a | d | a | x | p | l | a | x | o | u | c | h | a | v | h | a | n |
| d | o | l | z | y | t | a | p | h | a | n | v | d | r | a | n | t | a | p | h | a | n | a | l | d | i | z | o | u | a | p | h | v | d | n | a | h | g | e | h | e | n | d | a | h | a | l | g | o |
| v | o | r | g | e | u | d | o | c | l | o | a | p | r | o | z | n | a | c | h | o | n | a | l | d | e | u | t | a | x | o | n | a | c | h | e | p | h | a | l | g | e | t | h | o | x | a | r | v |
| n | o | c | h | a | s | t | a | n | g | e | n | t | a | c | h | e | a | l | c | h | a | d | n | a | p | h | a | n | z | i | n | g | e | m | n | a | d | a | x | v | a | r | t | a | b | a | h | o |
| a | c | h | i | l | d | a | n | o | l | z | a | d | a | l | g | e | d | u | a | o | l | c | h | a | p | h | a | d | o | x | a | u | o | c | h | a | n | z | o | r | a | m | p | l | a | c | h | a |

## Ozimba Londorh

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| c | h | i | l | m | a | p | h | e | l | d | d | n | o | c | h | a | n | z | a | a | l | d | e | r | o | g | a | u | z | a | c | h | a | x | v | o | l | g | r | a | n | z | a | c | h | a | h | o |
| n | o | p | h | a | r | n | a | c | h | o | a | d | r | o | c | h | a | d | o | x | v | a | r | n | o | t | o | p | h | a | n | o | x | a | d | n | o | c | h | o | n | z | a | d | n | o | c | h |
| v | o | l | g | e | m | n | a | p | h | a | x | l | o | d | o | x | v | o | r | g | e | t | h | o | l | a | d | n | o | c | h | a | p | v | d | r | a | x | v | o | r | t | a | x | o | c | l | o |
| v | n | g | e | n | n | a | p | h | a | n | z | a | n | t | a | g | e | p | h | v | c | h | a | l | m | a | c | h | a | p | n | a | c | h | o | a | n | d | o | u | g | a | a | l | z | i | c | o |
| a | p | r | a | n | s | a | c | h | a | p | h | n | o | z | t | a | l | p | h | a | l | a | h | v | n | d | a | t | a | r | g | a | u | p | h | a | o | u | d | e | t | h | a | d | v | r | a | c |
| v | l | g | a | b | r | a | h | n | o | x | v | r | n | o | h | v | a | l | c | a | p | n | a | c | h | o | n | z | y | d | n | o | c | h | o | a | r | d | v | r | a | n | g | a | p | h | a | x |
| n | a | t | a | x | o | l | a | d | n | o | c | h | a | p | v | d | r | a | z | a | d | n | o | g | a | h | v | a | l | z | e | c | h | o | n | a | d | r | o | u | z | a | c | h | a | d | o | x |
| c | h | i | a | d | u | o | c | h | a | p | h | a | d | l | a | n | t | a | v | a | h | g | e | d | o | t | h | a | c | h | a | n | z | a | c | l | a | u | a | p | r | a | x | o | r | c | h | a |
| v | a | l | s | v | g | e | n | e | h | a | r | c | h | a | l | s | v | a | d | r | o | s | s | o | n | o | d | a | l | g | a | v | x | a | r | n | a | p | h | a | v | o | n | t | e | n | b | l |
| o | n | c | h | y | m | a | r | o | n | d | a | x | a | l | g | r | a | x | v | o | r | g | e | u | t | a | p | h | a | u | s | v | o | r | g | a | b | l | a | d | r | a | z | i | d | u | o | l |
| p | r | a | c | h | a | s | t | n | o | r | a | c | h | y | n | z | a | c | h | a | p | n | o | t | h | a | u | g | e | p | h | v | l | z | a | d | n | a | g | e | p | h | v | a | l | g | e | t |
| v | d | a | n | v | a | n | o | l | t | a | p | l | a | d | e | x | a | c | l | o | x | a | c | h | a | u | z | a | c | h | y | o | r | c | h | a | x | v | d | r | a | n | t | a | p | h | a | x |
| v | o | l | d | y | b | l | a | n | o | z | a | m | m | e | r | o | z | a | r | d | v | r | a | g | e | t | h | v | o | l | g | e | m | u | a | c | h | a | o | r | d | r | o | s | a | d | n | a |
| d | o | x | v | l | g | a | p | a | v | o | l | l | a | t | o | l | z | o | a | p | n | a | c | o | p | r | a | l | t | a | a | d | u | o | n | g | e | i | r | t | r | a | x | v | a | c | h | a |
| a | s | b | a | m | a | n | o | z | a | l | d | r | a | g | r | a | d | u | o | t | a | u | g | e | p | h | v | o | x | a | r | g | e | t | o | t | h | u | o | c | h | a | s | t | o | r | a | b |
| z | i | c | h | a | d | a | n | z | a | c | h | a | v | o | a | x | a | g | l | l | z | a | v | o | r | g | s | n | z | o | h | a | h | z | e | c | o | n | d | a | v | a | l | g | e | t | h | o |
| a | p | h | i | c | o | d | a | m | p | a | c | h | o | d | c | o | n | p | a | l | g | a | t | n | a | r | g | a | t | h | a | c | o | a | l | c | h | y | d | o | u | a | p | v | a | t | a | x |
| v | d | r | a | x | v | a | l | g | e | d | n | o | c | h | l | o | z | a | n | t | a | g | m | a | h | v | o | n | s | a | l | p | a | v | l | d | a | u | g | e | p | a | x | l | a | d | o | x |
| a | d | r | a | x | a | l | p | a | t | r | a | x | o | h | c | v | r | a | x | c | o | a | g | a | n | g | a | h | v | o | l | s | o | a | r | c | h | v | d | r | a | v | o | l | t | a | g | e |
| n | o | c | h | a | u | z | a | d | a | n | t | a | g | e | a | p | r | a | l | q | v | a | r | i | o | x | a | d | n | a | h | o | l | a | c | h | a | l | z | a | c | h | a | n | s | a | d | n |
| a | b | u | a | g | e | n | d | a | c | l | a | n | c | o | g | e | m | n | a | c | l | y | p | a | t | r | a | d | a | x | o | r | c | v | o | n | s | a | p | u | a | d | o | x | a | n | g | e |
| a | p | u | a | c | l | a | d | v | a | x | a | n | t | a | l | o | x | a | n | v | a | n | o | g | e | p | h | a | g | e | n | s | o | a | l | g | e | m | p | l | a | x | a | d | r | a | x | o |
| n | o | c | h | a | s | t | o | r | a | l | z | i | d | o | c | a | p | v | l | a | g | e | m | a | r | d | r | v | n | a | g | e | t | n | a | t | l | a | d | g | o | n | a | x | a | r | d | r |
| v | o | r | t | a | n | t | a | h | c | a | p | l | a | c | c | o | r | z | a | d | m | a | c | o | x | a | l | n | a | h | o | d | a | g | e | h | v | d | r | a | h | v | o | x | a | b | g | a |
| o | x | o | r | d | r | a | h | n | o | l | d | a | x | o | v | o | r | g | e | n | d | o | n | c | h | a | n | z | a | c | a | h | o | c | o | l | g | e | d | n | a | c | h | a | p | n | o | x |
| v | a | g | i | u | g | a | t | h | a | l | z | e | d | h | o | n | c | a | n | s | a | p | a | h | n | o | l | g | a | t | h | o | x | a | l | c | h | y | m | a | c | o | x | a | d | r | a | x |
| a | c | h | a | r | n | a | n | n | o | t | a | x | a | p | v | o | n | g | a | m | v | a | l | p | r | a | g | n | o | c | a | p | s | v | o | l | t | a | g | m | a | c | l | a | d | a | u | t |
| v | o | r | h | a | n | z | a | c | h | a | p | n | a | t | a | r | d | e | x | o | n | d | a | d | n | a | c | o | p | n | a | t | a | z | a | n | g | e | t | h | n | o | t | a | d | m | a | g |
| v | y | n | e | a | n | g | l | a | p | l | o | n | s | o | v | o | d | r | a | n | v | a | r | g | e | m | n | a | c | h | o | l | a | a | c | h | a | r | n | a | p | h | e | a | s | c | h | o |
| v | d | r | a | n | g | e | p | h | a | c | h | e | d | a | p | r | v | t | a | n | z | a | c | h | v | d | a | r | n | o | h | a | l | a | d | r | a | u | z | a | z | i | c | h | a | p | n | a |
| g | e | o | g | r | a | p | h | a | u | a | l | g | e | d | g | e | m | n | a | v | e | d | r | a | d | o | t | h | a | l | d | a | h | g | s | h | v | d | a | x | l | o | g | e | d | n | o | g |
| o | l | c | h | a | d | v | a | r | g | e | d | o | x | a | p | r | a | g | n | o | c | a | p | h | a | m | z | v | r | a | g | a | x | p | r | a | g | e | d | n | o | c | l | a | a | x | o | h |
| a | l | g | v | d | r | a | n | z | o | d | l | a | p | h | z | a | n | d | a | n | v | a | n | g | e | t | h | a | x | a | r | g | a | v | a | n | s | a | t | n | a | g | e | f | v | d | r | a |
| a | x | a | m | e | r | o | b | l | a | t | o | z | a | r | n | o | t | a | x | t | o | r | a | l | e | n | d | o | x | a | c | h | o | n | a | b | l | a | d | o | u | t | a | g | e | u | n | o |
| b | a | l | x | i | g | o | u | z | a | n | o | t | a | z | a | r | g | e | p | h | a | l | a | t | t | r | a | d | n | a | c | h | e | o | x | e | n | o | c | l | a | d | a | x | o | l | a | u |
| t | a | n | g | o | n | z | e | p | h | a | c | h | e | d | n | o | c | h | a | u | c | l | a | d | d | o | r | a | g | e | p | h | a | n | a | l | g | e | d | n | o | c | h | a | s | a | r | o |
| t | a | x | l | o | c | h | a | d | a | x | v | o | u | g | e | u | t | a | n | a | x | o | r | g | e | d | u | a | c | h | a | n | a | l | d | e | v | a | g | e | t | h | z | y | b | l | o | t |
| o | r | c | h | a | u | v | a | h | u | o | c | h | a | s | t | o | r | a | d | o | l | p | h | a | d | o | x | o | u | d | r | a | h | v | a | g | e | d | u | a | c | h | a | z | a | c | h | o |
| p | a | l | c | o | n | a | t | o | u | g | a | p | h | a | n | v | l | a | x | v | a | r | g | e | t | u | o | g | a | n | z | a | g | a | l | d | r | a | x | v | r | d | r | a | h | a | d | o |
| n | o | c | h | a | l | z | a | c | h | a | m | a | p | l | a | d | u | o | c | h | a | p | v | o | u | t | a | g | u | a | p | l | i | o | u | z | a | c | l | a | d | o | x | a | d | o | x | a |
| g | e | m | n | a | c | h | o | d | a | r | n | a | c | h | a | p | n | o | d | o | x | v | o | r | g | e | n | t | a | x | a | l | c | h | a | r | o | l | d | a | d | n | a | c | h | o | u | s |
| c | h | y | d | r | o | n | s | a | c | l | a | z | a | d | u | o | c | a | p | r | v | n | z | a | c | l | y | o | h | a | d | n | a | r | g | a | h | o | d | a | x | o | r | p | l | a | c | h |
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| l | a | n | c | h | a | d | a | x | o | p | l | o | u | g | e | p | h | u | e | t | o | x | a | r | o | n | d | e | x | t | o | g | e | l | a | l | c | h | e | p | h | u | a | c | h | o | d | o |
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| g | e | h | o | r | d | a | a | l | c | h | a | d | r | x | o | r | a | l | c | h | i | d | o | u | a | d | o | n | t | a | g | n | a | c | h | a | a | l | z | a | c | h | e | p | h | a | h | a |
| z | e | m | p | h | a | g | n | a | c | l | o | u | z | a | c | h | a | n | z | a | d | n | a | c | h | o | l | v | o | n | t | a | g | n | o | c | a | p | c | a | p | l | a | o | d | d | a | h |

## Ylchvzzapg

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|z|v|r|a|n|c|h|o|s|n|a|c|h|o|a|l|g|e|d|n|a|c|h|o|a|l|p|h|i|n|a|d|o|ꝛ|a|d|g|a|n|z|e|c|h|a|s|t|o|r|o|
|p|l|a|t|e|r|o|h|g|e|n|o|c|h|a|d|a|x|v|a|r|g|e|n|z|o|h|a|c|v|l|d|a|l|a|b|v|a|r|t|n|a|g|a|d|r|a|g|e|
|p|r|e|d|a|x|o|l|z|i|d|a|h|c|h|o|r|d|a|x|v|o|r|n|o|t|a|l|g|e|m|p|h|n|a|d|a|x|v|r|n|a|b|b|a|h|o|o|h|
|a|c|h|a|s|t|a|m|a|y|n|o|l|g|e|t|h|a|x|a|r|g|e|p|h|n|o|l|z|a|c|h|y|d|o|r|g|e|n|z|a|c|h|a|x|t|o|r|o|
|p|r|a|c|h|a|n|s|o|d|a|u|z|e|n|t|a|g|l|o|r|o|l|g|a|h|v|o|v|o|n|t|a|g|e|n|au|l|s|e|d|u|a|c|h|e|m|s|o|
|p|l|a|c|h|e|f|f|a|l|o|h|z|e|c|h|a|d|n|a|c|h|o|l|v|a|n|s|a|n|g|a|n|a|o|ꝛ|a|r|d|r|a|h|v|o|l|z|a|c|h|
|a|c|h|e|r|b|a|h|n|o|c|h|a|s|t|o|r|a|z|y|c|l|a|d|a|x|v|o|n|g|e|p|h|e|s|a|n|d|r|a|v|a|d|n|a|v|a|h|l|
|c|o|r|z|a|c|h|e|o|c|h|a|d|n|a|v|o|n|t|a|u|t|a|g|l|a|z|a|c|h|y|d|r|a|g|e|m|d|a|x|o|l|c|h|a|d|u|a|c|
|g|e|f|u|a|d|o|i|z|a|u|a|g|o|l|m|i|l|o|n|p|a|r|f|r|a|n|c|o|a|l|c|h|i|p|l|a|g|e|t|h|o|d|n|a|c|l|a|o|
|d|r|o|u|s|a|l|g|e|d|u|o|g|e|f|a|b|c|l|o|c|l|y|d|a|n|z|a|p|h|a|v|o|v|a|u|g|a|n|f|a|l|o|t|a|d|g|a|r|
|g|r|o|d|o|m|o|d|a|n|z|y|c|h|a|r|n|a|p|h|e|a|x|y|l|z|a|c|h|a|b|l|a|p|a|d|a|x|n|o|c|h|a|d|l|a|z|a|h|
|v|o|r|n|o|p|o|l|o|u|c|h|v|d|r|a|h|v|o|x|a|r|g|e|h|n|o|l|z|y|d|n|a|b|a|v|a|r|z|e|a|z|e|d|a|l|y|d|o|
|c|h|a|n|s|a|n|g|e|d|o|ꝛ|a|n|e|c|h|a|n|s|a|d|n|o|p|a|v|i|o|x|d|a|x|m|a|x|l|a|n|d|o|h|g|e|m|n|a|p|a|
|o|r|z|a|b|v|l|a|g|e|h|v|d|a|c|h|a|n|l|o|x|a|r|d|a|c|h|e|a|p|h|r|o|d|n|a|x|z|y|d|a|d|g|n|o|c|h|a|ꝺ|
|v|o|r|g|y|m|a|c|h|o|a|p|l|i|d|o|n|c|h|a|l|z|i|x|p|a|r|c|h|e|f|u|a|o|l|z|a|c|h|o|u|z|a|c|h|b|r|v|n|
|c|l|a|t|o|n|t|a|g|e|p|h|n|o|l|a|x|v|a|r|g|e|m|n|a|c|o|h|g|e|h|v|d|r|a|h|v|o|f|m|a|r|r|a|c|a|ꝛ|a|l|
|g|e|n|o|d|a|ꝛ|p|l|a|d|a|d|g|m|a|o|x|z|y|b|l|a|n|d|v|a|n|s|e|r|m|o|c|y|n|o|ſ|i|t|a|t|i|o|n|e|s|s|o|
|a|x|a|r|c|h|a|p|l|a|u|s|o|a|p|n|a|tt|t|o|a|l|g|e|t|h|o|r|z|y|c|h|a|s|a|v|o|r|n|a|c|l|a|h|z|y|d|l|a|
|v|a|l|g|e|d|l|o|c|h|a|o|r|z|a|u|c|h|e|d|n|o|p|o|l|o|ꝛ|a|d|a|x|v|a|r|g|e|m|p|a|m|c|h|l|a|h|g|e|s|n|
|a|l|d|a|x|v|a|r|a|n|g|e|h|o|d|a|p|h|a|r|a|z|a|b|v|l|o|n|d|a|ꝛ|a|r|n|a|c|h|o|c|h|a|s|t|o|r|l|a|n|g|
|a|x|p|h|a|r|a|h|v|o|n|g|e|u|o|h|g|e|m|n|a|c|h|o|d|n|a|c|h|a|a|l|z|y|l|l|e|s|a|d|o|r|t|o|m|a|ꝛ|t|o|
|v|l|z|e|d|n|a|b|a|r|v|a|r|c|o|u|a|z|y|n|t|a|g|l|e|ꝺ|z|v|r|a|s|t|o|r|a|h|p|h|i|n|a|d|d|o|n|au|l|a|x|
|z|y|c|h|a|n|s|o|a|l|z|y|d|u|a|g|e|h|v|o|r|t|a|n|b|l|a|g|e|h|a|l|p|r|v|n|a|g|d|o|h|o|r|g|n|a|l|p|h|
|z|v|z|a|u|g|e|a|g|e|n|d|a|g|l|a|h|o|x|e|u|d|o|l|p|a|n|t|o|r|e|e|p|t|o|n|a|l|z|y|n|t|o|n|z|v|c|h|a|
|l|e|g|e|d|n|a|g|o|r|d|e|x|d|o|l|s|e|d|m|a|n|a|n|z|i|c|l|i|o|n|p|r|a|s|c|o|a|d|r|i|d|o|p|a|c|h|a|u|
|s|a|n|g|e|a|h|n|o|ꝛ|a|v|o|n|s|a|p|l|a|d|o|ꝛ|a|c|h|e|s|t|o|ꝛ|a|c|l|y|d|u|o|d|a|b|l|a|d|n|a|g|e|m|p|
|a|s|p|h|a|n|g|e|t|h|n|o|ꝛ|a|l|g|l|a|h|v|o|l|z|y|d|n|a|c|h|y|u|o|ꝛ|a|c|h|y|d|o|u|a|c|h|y|n|z|a|p|a|
|l|o|m|e|l|o|n|h|o|r|h|a|x|z|y|n|g|e|p|h|a|c|o|r|n|o|t|l|e|p|p|a|z|d|o|l|z|y|d|o|c|h|a|u|ſ|v|a|c|h|
|l|o|n|g|e|n|s|o|d|a|n|o|ꝛ|y|d|l|y|c|h|a|r|v|a|r|z|e|u|s|o|a|c|h|a|n|s|o|l|e|p|v|a|n|t|a|g|e|n|d|a|
|o|l|z|a|d|c|h|a|p|h|n|o|l|z|y|d|u|a|c|h|a|r|z|a|m|m|e|r|o|n|a|c|l|y|d|a|x|a|u|g|e|t|h|a|x|p|l|o|g|
|o|n|z|a|c|h|a|t|n|a|z|a|c|o|h|v|a|l|c|a|p|n|a|h|o|ꝛ|e|d|n|o|h|a|l|g|e|t|h|a|l|c|h|y|d|n|a|p|a|o|n|
|z|a|c|h|a|d|n|a|c|h|a|d|o|n|z|e|c|h|a|v|l|m|a|z|a|c|h|v|r|a|h|v|o|r|s|e|t|h|p|r|i|n|s|a|t|h|m|a|h|
|g|o|l|s|a|g|a|t|v|r|d|r|a|z|a|b|l|i|z|o|d|o|n|z|y|p|h|v|r|a|l|d|o|l|a|n|o|s|e|p|h|c|v|l|a|d|o|s|c|
|s|a|n|g|e|s|n|o|p|h|i|c|a|ꝺ|z|v|r|e|s|g|e|t|h|a|l|d|m|v|a|h|g|o|l|s|e|d|a|r|p|h|i|c|o|l|z|a|a|d|r|
|o|u|s|a|g|e|p|n|a|c|h|o|u|s|a|g|e|d|n|a|c|l|a|n|s|a|t|a|g|n|a|g|e|t|h|a|c|l|v|z|a|c|h|e|p|h|a|l|l|
|g|e|t|h|c|o|h|a|l|c|h|y|a|d|m|a|c|h|a|d|a|v|o|r|t|a|x|m|o|d|e|o|h|a|l|z|y|c|h|a|p|a|c|h|a|d|n|a|c|
|n|o|d|a|l|g|a|m|a|n|o|ꝛ|a|d|m|a|c|h|l|a|d|v|a|n|g|e|n|d|o|a|l|c|h|y|x|a|c|h|a|p|c|h|a|l|z|e|d|d|o|
|v|o|l|g|e|d|a|d|r|o|x|v|a|x|l|a|d|r|v|d|a|h|a|z|i|c|h|a|d|a|u|c|h|a|x|a|l|g|e|d|o|t|h|n|a|c|h|a|d|
|s|e|d|n|o|b|l|a|x|m|a|c|h|a|r|s|a|l|z|e|d|a|l|d|a|z|i|d|n|o|c|h|a|p|a|c|h|a|r|n|o|d|o|h|v|o|l|z|e|
|a|i|v|d|e|b|r|a|x|p|l|i|c|a|l|o|x|a|d|r|a|n|c|l|a|n|z|e|d|n|a|p|h|a|n|g|e|t|h|a|l|g|e|d|n|a|x|o|r|
|a|n|g|e|d|u|a|o|x|a|r|n|a|c|h|a|v|o|l|t|a|b|l|a|n|o|ꝛ|a|d|n|a|v|l|z|a|c|h|a|c|h|a|r|m|a|c|h|e|d|o|
|a|c|h|a|d|e|o|x|g|l|a|n|z|o|a|c|h|a|n|g|o|a|l|z|e|n|t|o|g|a|p|h|a|g|e|p|a|l|g|e|t|h|a|x|a|m|i|r|o|
|a|r|c|h|e|d|n|a|c|h|o|a|l|z|e|c|o|x|v|a|r|g|e|h|n|o|x|a|d|v|a|g|e|t|h|l|a|b|c|h|a|t|h|a|l|c|l|a|x|
|z|v|r|a|c|h|a|c|l|i|d|n|a|z|e|n|d|o|l|g|e|t|h|a|n|z|a|c|h|a|d|n|a|c|h|a|x|c|h|a|d|n|a|g|o|h|a|l|z|
|c|h|o|u|s|a|d|g|m|a|c|h|a|l|z|i|c|h|a|s|t|r|a|h|o|c|h|a|l|d|a|g|e|m|p|h|n|a|b|v|l|a|x|v|a|r|g|e|f|
|a|r|c|h|e|d|n|a|x|v|o|l|g|e|t|h|n|a|ꝛ|o|n|c|h|e|n|a|d|o|l|g|e|d|h|o|x|a|n|g|e|t|h|l|a|t|q|v|a|s|o|
|c|a|p|n|a|c|h|o|u|z|v|c|h|a|s|s|t|o|x|a|p|h|a|g|n|a|c|h|z|a|n|o|c|h|a|d|o|n|a|m|p|h|y|d|o|n|z|a|n|
|c|a|l|z|a|c|a|p|z|i|c|h|o|d|u|a|c|a|r|s|o|c|a|p|g|e|n|e|o|d|a|h|v|o|l|z|i|d|a|p|l|a|x|o|r|c|h|e|d|
|a|p|v|l|z|a|c|h|e|n|a|d|o|x|t|a|r|a|m|v|a|r|g|e|n|d|a|l|s|t|g|o|r|n|a|c|h|o|h|a|l|g|v|d|a|p|h|a|r|

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## Nopham

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|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|
|d|o|x|a|r|g|e|n|n|o|c|h|a|o|l|d|a|t|h|a|n|p|o|l|i|d|i|o|x|a|r|n|o|c|h|a|n|s|a|d|a|n|z|a|c|h|a|p|s|
|v|o|n|o|s|g|r|a|c|h|e|n|a|d|o|n|z|a|c|h|i|o|n|a|d|a|x|o|c|l|a|x|v|o|r|s|i|l|a|c|h|a|n|a|l|g|e|h|a|
|n|o|t|a|l|g|a|u|a|h|v|o|l|z|i|c|h|a|d|n|o| |h|a|n|z|a|c|h|a|l|o|d|a|n|g|a|l|a|h|v|o|l|z|i|g|l|o|h|
|p|l|a|g|e|n|ſ|o|c|a|p|r|a|n|ſ|a|n|o|x|a|l|p|n|e|a|r|d|e|n|z|a|v|e|o|d|a|n|i|c|h|a|s|p|l|a|u|s|e|t|
|n|o|t|a|r|m|a|c|h|v|r|o|l|t|a|n|t|a|g|e|m|v|d|r|o|s|a|d|r|i|s|s|o|a|c|h|a|d|n|a|c|l|o|d|n|a|c|h|a|
|a|l|d|e|n|z|a|c|h|a|n|z|o|c|l|a|n|z|a|d|a|n|p|a|r|c|h|e|p|u|a|p|a|h|n|o|l|a|d|a|x|n|o|c|h|o|r|a|d|
|c|h|a|n|z|a|c|h|a|n|ſ|v|d|a|x|l|o|c|h|a|s|n|a|t|a|r|v|a|n|n|o|l|a|x|v|a|n|v|g|l|a|h|l|o|d|a|x|a|h|
|n|o|c|h|a|n|z|a|d|a|h|n|o|l|a|d|a|n|v|d|n|o|g|e|t|a|n|t|a|v|a|l|a|d|c|h|y|n|o|c|h|a|m|v|a|u|s|e|g|
|a|p|r|o|n|g|e|h|n|o|z|a|d|n|o|c|h|a|p|l|a|d|n|o|c|h|a|p|h|z|y|n|t|a|g|n|o|n|a|d|r|a|n|v|a|h|z|v|d|
|g|a|l|g|e|d|n|o|c|h|a|n|z|a|c|h|a|n|v|o|l|t|a|b|l|a|c|h|a|r|d|a|z|a|c|h|i|o|p|t|a|c|h|e|n|n|o|t|a|
|v|o|s|a|d|a|d|e|x|p|h|a|n|o|t|a|l|g|e|b|r|a|h|l|v|d|n|a|c|h|a|d|o|n|z|a|c|h|v|d|r|o|n|v|a|g|e|m|p|
|d|o|b|s|a|l|a|d|a|h|g|e|h|o|d|n|a|c|h|a|m|v|a|n|s|e|n|t|a|b|l|a|h|o|x|a|n|d|a|g|n|a|c|h|o|n|p|l|a|
|g|o|n|s|a|n|d|r|a|v|a|c|a|n|a|c|h|o|n|g|e|n|v|d|a|b|r|a|h|l|o|d|e|g|r|a|h|n|o|ꝛ|o|l|d|o|h|a|b|l|a|
|g|e|o|d|n|a|d|e|n|a|n|d|e|n|a|z|v|b|l|a|g|e|o|d|c|h|a|d|a|n|z|a|c|h|y|p|a|l|g|a|u|o|x|a|l|z|e|c|h|
|a|l|d|r|a|n|f|a|n|o|x|p|a|m|c|h|a|l|o|n|v|d|r|a|h|v|o|x|o|l|d|o|h|c|h|e|m|e|d|g|v|e|h|a|r|d|o|z|o|
|z|v|c|h|a|l|d|a|z|a|n|c|a|p|a|l|o|x|v|o|r|ſ|e|p|h|a|c|h|a|n|d|a|h|n|o|l|h|v|d|r|a|g|r|a|n|z|i|t|h|
|v|b|r|c|l|a|ꝛ|p|a|v|t|o|g|a|m|a|d|o|n|z|a|b|a|a|o|l|z|i|c|h|a|p|a|l|c|o|d|a|c|h|a|x|v|o|r|n|o|t|h|
|a|x|e|m|b|l|o|d|n|o|d|o|n|z|i|c|h|a|d|a|n|z|a|c|h|i|d|o|n|t|a|g|o|h|a|p|v|a|g|n|o|c|a|p|r|a|g|a|l|
|z|e|d|a|o|c|h|a|p|h|a|d|n|a|h|v|u|z|a|v|o|l|t|a|ꝛ|o|c|a|r|t|a|n|t|o|g|e|m|a|d|n|o|v|o|c|e|n|d|a|h|
|e|n|d|a|n|g|e|o|c|h|e|s|t|a|h|n|e|g|o|t|h|a|n|a|x|v|r|g|e|t|h|o|v|e|m|n|a|c|h|a|a|d|r|a|ꝛ|a|d|a|b|
|a|l|d|e|q|v|a|t|a|r|z|a|c|h|a|m|n|o|t|a|t|a|v|o|x|n|o|ꝛ|v|d|c|a|n|v|a|g|e|t|n|o|c|h|a|n|d|a|m|p|h|
|z|e|d|n|o|g|e|d|o|h|a|p|v|r|a|h|c|l|i|n|a|c|o|d|a|a|d|u|o|p|s|z|v|c|h|a|s|t|o|r|y|n|s|a|n|v|a|c|h|
|m|o|l|d|e|m|p|a|g|e|n|s|a|g|e|d|i|o|ꝛ|a|v|o|x|t|a|b|a|l|z|e|d|o|ꝛ|a|l|c|h|v|n|a|d|a|u|z|e|b|a|c|l|
|d|o|z|a|n|b|l|a|h|a|c|h|o|r|d|a|h|n|a|x|p|r|a|g|n|o|n|t|e|m|p|t|a|c|h|o|u|a|h|v|o|l|g|e|d|a|t|h|a|
|r|a|ꝛ|a|d|z|a|c|h|a|m|n|o|l|a|d|n|a|c|h|e|m|a|p|h|i|n|o|t|a|l|g|e|u|a|d|a|x|v|o|n|s|a|d|n|o|c|a|l|
|d|r|a|h|a|d|n|o|d|a|n|z|a|g|e|m|p|a|u|c|h|o|l|a|d|r|i|u|g|e|p|h|o|ꝛ|a|m|e|r|o|x|p|r|i|d|o|x|a|r|b|
|c|a|p|n|o|g|a|n|a|x|v|d|r|a|c|l|a|x|u|o|x|a|d|n|o|g|e|m|n|a|c|h|a|l|a|x|u|o|c|h|a|n|v|n|d|a|n|g|a|
|v|o|l|t|a|d|n|o|c|h|a|ꝛ|a|r|d|e|l|o|t|a|p|l|a|ꝺ|v|o|l|g|e|n|o|ꝛ|a|d|n|o|c|h|a|p|a|l|g|a|l|e|p|o|ꝛ|
|v|d|r|a|s|t|o|d|g|a|c|h|e|n|ſ|a|c|h|a|n|n|o|l|t|a|b|a|g|r|a|d|u|o|c|h|a|n|l|e|o|p|t|a|p|e|s|o|n|s|
|v|n|d|r|a|n|g|a|l|s|p|a|r|g|e|l|c|h|o|h|a|c|l|a|h|a|d|n|o|c|h|a|n|d|r|v|z|a|u|d|a|h|v|o|c|h|a|n|z|
|a|n|t|a|g|n|o|g|l|a|d|a|x|o|r|z|i|n|o|d|a|n|a|c|h|a|n|z|a|d|a|ꝛ|v|o|l|t|a|p|l|a|d|o|ꝛ|v|d|r|o|g|e|
|p|a|b|l|a|b|a|l|o|u|v|n|s|a|g|a|m|f|a|m|ſ|a|b|a|u|g|e|t|h|o|r|g|a|c|l|a|n|t|o|z|a|n|z|v|c|h|a|o|x|
|l|a|ꝛ|p|l|a|x|z|o|c|a|n|n|e|b|l|o|d|a|n|z|e|u|g|e|m|p|h|a|p|h|o|l|d|a|x|g|e|o|r|d|a|ſ|r|a|h|d|o|x|
|p|r|o|n|g|s|o|h|a|c|h|a|d|a|h|d|o|d|a|c|h|a|h|p|l|a|t|a|l|i|g|a|l|g|e|u|ſ|p|a|c|h|a|d|a|r|g|e|f|f|
|a|c|h|v|d|u|a|c|h|y|d|o|n|s|a|c|l|a|d|u|o|r|v|o|u|s|e|m|p|l|a|g|o|x|g|i|u|o|c|h|a|d|o|l|p|a|c|h|a|
|l|a|g|e|s|o|d|r|a|d|s|o|h|c|l|a|p|o|s|a|d|n|o|c|l|y|o|a|r|g|e|f|h|a|b|m|a|g|o|h|s|a|d|n|a|g|e|l|z|
|p|v|c|c|h|e|d|u|o|l|a|d|n|o|c|h|a|n|o|ꝛ|i|l|d|a|u|g|a|p|h|a|n|o|c|h|a|n|s|a|d|o|u|a|l|c|h|a|d|a|x|
|v|o|r|z|i|l|a|l|a|u|o|c|h|a|s|t|o|r|v|u|d|r|e|m|v|a|g|e|t|h|v|d|r|a|s|t|n|o|d|a|l|z|e|c|h|o|r|a|r|
|p|i|l|a|n|t|a|u|t|a|d|g|a|d|a|x|a|r|g|i|n|n|o|d|a|n|v|a|le|z|e|d|c|h|o|v|a|ꝛ|o|r|d|e|m|v|a|g|e|s|a|
|p|l|a|x|o|c|h|o|r|o|n|t|a|n|t|o|h|a|c|h|i|r|n|o|c|h|a|p|h|z|v|d|e|c|l|a|n|g|e|n|d|a|x|o|c|h|a|u|z|
|a|r|d|r|o|n|z|a|d|o|n|t|a|n|f|a|c|a|l|s|e|d|n|o|d|a|b|r|a|o|l|z|i|c|h|a|n|a|ſ|a|g|n|a|g|o|u|z|e|h|
|v|a|l|c|h|e|s|t|i|a|p|r|a|h|n|e|c|l|a|d|a|n|s|v|o|n|g|e|d|o|h|a|c|h|a|r|ſ|o|h|p|l|i|c|h|a|s|t|o|r|
|o|r|h|v|l|d|a|n|o|ꝛ|a|n|d|n|o|h|v|o|l|t|a|u|t|a|g|e|m|n|a|b|o|l|a|h|z|i|u|v|a|h|p|l|a|x|o|h|a|r|g|
|n|e|v|a|s|c|h|o|r|v|d|r|a|u|t|o|g|n|a|h|n|a|b|l|a|p|a|l|a|h|v|o|s|c|h|y|l|a|d|n|o|c|h|a|d|n|a|d|r|
|v|n|g|e|n|s|e|h|v|o|l|t|a|g|n|a|z|y|n|t|a|g|n|o|c|h|a|p|h|a|r|ſ|e|p|h|g|e|l|l|a|d|r|o|u|g|e|n|o|ꝛ|
|g|a|l|ſ|e|d|g|h|a|p|r|a|s|c|o|n|a|d|a|n|s|a|d|e|t|h|a|d|u|o|h|a|v|a|l|g|a|p|h|a|c|h|a|d|n|a|v|h|o|
|d|a|l|g|e|d|u|o|c|h|a|p|h|a|r|c|h|a|s|t|o|r|t|a|n|t|a|u|t|a|g|l|a|h|v|d|r|a|g|e|m|p|h|a|c|h|o|l|h|
|v|c|h|a|n|z|a|d|e|m|p|h|a|r|n|o|h|g|e|t|h|a|u|z|a|n|o|ꝛ|a|l|g|r|a|d|a|h|v|o|n|ſ|a|n|o|h|g|a|r|r|a|
|v|a|x|p|r|e|ſ|ſ|o|n|a|n|o|c|h|a|s|t|r|a|g|a|p|l|a|n|g|e|l|n|o|t|a|u|t|a|g|e|l|t|h|a|x|a|r|p|r|a|g|

# Signeh gax

ʒidladanʒoalchephachodnachondalvahgehvdnochalaphn
doxanblehdontalligonclamvacothaschadoxydnadabvols
ardnotamfalgethvdradaclaxalandaxdardachamfedglohc
chanchalongrahadnochansadaxvolsybladaxcortaʒanoha
volchibladoȥaldampamchephneygolʒablageordepageola
gonseachephnochanʒaalʒangephladongethandvuʒaglaah
norgaabaphnoxgvbrahachednochadaldangauoȥamuadaȥol
partochalopʒvrahachenʒahlvʒachadaȥodgenſochadolva
amlemphadautagenesframſeblopagedrobaalcharaȥodaah
plvtantoganhadnaʒemnotaȥvdraȥplohgelgasnogensande
platagnahvorsadnochapargendohvolgemphapragnachads
voltanodaȥvaladnocdadʒemplanocaldograalblohalblox
coȥendonahplvdabrahabʒenohalbrammachohalbladanabs
geldochanʒlapharmaclonalʒedvarogednochansadnophas
valteriohaclanaȥgedantagnochamvagesarſuohgelholda
vobredonaȥperodanʒachenʒaplonfrongeyatagnohchalax
angemvacolatafnacongendrahohaſchnalvolgephaldeʒod
ʒvchastovangepheapladaxvrgeuoȥaldephachadnahvolso
devnʒaʒadgramvlchadvosaugefardranchatalgepphesvda
nalʒeugenotalgebrahcolchadnodaxargaclotantantoʒah
vongeblachvdaxocronalphagensadonaygemphdevalnaads
prochastorontautraphcadchanʒaalchadanvorgemvesado
lexargeoxnaxaruolatantographgeldoxacheldouataslol
placonabamnachemadrogantalatoȥanaȥarchephuatoȥato
volʒedoʒachadualʒiudachamvalʒochapnatolatadgmahoh
gensaldahnehhodnaclanobledoȥargetahprochimanataoa
volglanaȥtoryefeadnochadaxalgepragethornegensoh a
alcladrvxadnoclaxvarnohclansagnochasterrvdanʒaclo
plantauglauoȥarned antalgephadronʒachemvantagelʒa
nebvlagednochadnachydonʒanechastoraduorbadclautaa
vdradenoȥaldachadonʒednoclapragaochaphanvdragedoo
caparmachavnʒiuochauvarnodanahvlgedvanoȥacradoȥal
pacladmoconadranvagahvlʒinochanoȥanadaȥolphaneote
valhvmaroutantoȥolgephauatoȥanchanagenvadahvdnarb
vortanvahvlgeuſodahvncheldoȥaprochapnagenʒoclauoo
phialgadolʒeduochanſagnachaphaxadeblahnoladnochan
ʒvblaxvrnochadandalʒeachydraȥachadnoȥarmvrabradoh
gemnastrodachyldanoȥacladaphvrdragenʒocacadnapher
vbgentoganʒapalmedouahvoltaʒaneȥoldaneochadaduoch
avingethacharpraȥadnochahvortsalnaȥadronʒachauʒal
nevornadauchaldochaȥvoltagladaȥarbrachadmacheuʒoh
alpnlachaphnatolanvarnacladoȥadavautagnochalohaoo
volgiphexarmichadantagnachephaduadaȥalgenʒacladoh
nolʒichadnocharonvolhandachanabvradabrahvlʒachado
vlʒaduodaȥalpragnachaudoutarȥhamȥhangethnoȥalʒeds
prachephadrantagentalannataȥargednochapnachlusoah
ʒedargaoȥalpvlabrautaȥaqvalʒegohaldraȥavrautahvro
dansagnochansalpaladvdragahbrantonaȥalgephachanʒa
chautalʒauadrautoȥaplagedahvolʒibladaxtantafnacha

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# t-lallaah gethnoh

vnadoȥalnodangemnachalaȥadrabalʒenodanʒichaxavars
achaldannaclodouaȥvrnageudochapamachaphantoganʒac
lardrahaglauʒoachalʒanicladanaȥargemnachonaldavah
noȥautagnachapaldontagohvolʒibladoȥangenvahenorda
volʒednochaclaȥprachapnagedaldvblaȥarchandaxnolʒa
nevoutalageuʒoachinʒochapuatolanvdnachamamvageuſo
apvlganaȥardrachadaȥlogohvolʒigolhabranavoladguoȥ
abraȥagaulaproȥadaȥolavintaguaȥaclaȥachendaʒaalna
chednobalaxvantagaladnochapauʒarʒachadnochanalcha
noȥardavahʒibladaugendolhadaȥnachephalgendachedno
alphinodaȥalgednochanaldeȥarvachalotaguagensochoh
chapnachonadoȥalgenvadaȥachaldannagoathageldracha
labinochanalchilamʒaphadardachalgednochargalchanʒ
ʒvchastorandanchanatongethalchaduoȥdardvbrahalget
dvʒandanoȥtautafmachanʒanoladnochapharchalnotagua
phadelgsthadanʒachydoȥapraȥalgenoȥalchaȥarchosaȥo
nolʒanchalebantageuadnochaȥarchanʒantagnacronanda
logednalopangethaȥalgranoȥaduocraeldoȥaclanʒachid
vomſadaxsadonsadaholdagrauagolaxprachaduochadnoih
ʒvndrongalaʒvnaʒemamphtganotaldauaȥvlgadaȥaplaʒod
nochastoradnotalʒachanvaudrahagednochalplaȥodnarb
gehhvdrphaldeȥonatolgentalʒearpvradeȥalʒechaȥallo
uatlesgadaȥadnochadnopalaȥviantaȥalagladaȥanachau
amphvdaȥalgednoladnoȥantoguabartogentagladexavevo
anʒanʒadgmahʒvnalchoadnichandoȥaudahalʒichonadraa
plaȥageladuachanʒachydadnochalʒadocladuachefadnod
plantagnohadnachadauloȥadmachapvatostachannatolge
vdrabrahgolhoduachadauʒoadnoȥandaeʒantagnatolgeth
avraduachaualʒinochadarvartaguapvlanʒitoȥadaphalg
nolʒidnochaphadroȥaxalgethaduachaʒantappanolʒidno
apuargsmamphantalgeduohanʒachadaȥ[illegible]algedoȥaro
nolʒiduoȥapnargenadnachadanalgebrahgothagnogesueh
alʒanvahaʒvrgahloȥadnochefaddvnachenalcladaxvruac
vatalplaxartagemnolatnogeladnarbadnachonaldraȥah
alcychotaramvageuogradalpagnodaȥalʒichadnadaȥalga
vocastoraldvntageusoaldegnapraȥadhvdrabrahloȥadna
gehvdraghapranʒachalladnatohvocastoraȥach[illegible]
vouganʒanacolatafmatoȥan[illegible]chafvalbolohaduo
degordahanapvnalechardanvagemolʒadnopolapnacheaʒa
nademvagedhameroȥaldnochanʒachautagnagedamphagelad
gontalavanrahnoȥeudlaȥorclonʒadoȥa[illegible]hablaȥaco
dortongesamphalchodadroȥanarplvnatefachemnagethad
chetamʒalgenʒachipotagnachadaȥalgraprouabvlapiona
chennadragraduoȥaproȥtaȥaltogamatargeuotantalons
vnfantaugahnoȥadrahvolhoduachaualpvdaȥargedranons
volʒiniʒan[illegible]nopragentalapridnoȥaradeloȥadnoc
alvgradaxnocradautantoȥacrodaȥ[illegible]
vvandolgemechalchihnadexornea[illegible]emplatoȥalgradonſla
phioutalʒadgmaanchafnotaxontagephalchednodraȥalbl

# Iaialgh lercol ʒinrox

lvʒangladaxnochadonadloȥauvagethaldochadnoȥantaho
plvtarchadnoparsabrahdeolgedachvdaȥuochandeutagep
avolʒachantagnochanvalgenotargalaȥvoȥartogauloȥar
vorgethanablaȥuoclansvardeȥclantagnodaȥanclaparge
valhadnochsȥardoȥambvradnochanavardohamphangendoh
ampvladoȥardragandaȥvolʒachapapnatoȥaduopraȥolʒac
leoȥadrahvolʒadnahchednopolotanionahchandentinged
uodantagethalʒachydoȥalmvdaȥalgehndraahamphigaaha
noȥalgerohaȥaduochaphalchidonaȥalplachephautagnah
gehvnʒaachalʒachantageuoldadgnoamphigauaȥolgladax
volʒantaglahvortantahnoȥalgranotarvahgehvdranotax
vrautafnagethadaȥapladautagnagorʒalvtautagvdraahȥ
alchadnotantalgebrahvȥodnachedaldrohaȥadnoȥplaȥad
voȥcifmonatobladoȥandargedonvndalaprassodaȥlatero
nogauʒachaphnotalgadavantalnolhanʒachadnadoȥaltal
voȥcopnapervdradloconoȥaduotaȥalgedaȥargednaplane
cvlganʒanoȥattoradvoltabnagednochapnodaxvartanton
apladaguachoaldexodantagethnolʒidchanohvolʒaphels
vraschaloȥadnoȥvntautafafbothagemnoȥadraphedoȥalg
nepvcagedaddoȥtaplaȥnovidantagentaȥalgradaȥuochaȥ
chydrontagenſoaldamacharnoȥadnahvitaxplagethuocha
alchvdaȥadnacladoȥadmachiondanvangethuolʒadlached
plantafeadnacholadnogemphadaȥnadontageduochadnapa
vlgethadnachoraschadnachadvalseblaȥtolahalgednoca
blangethroacloȥtaynolginodaxalchasparvortantagent
vldablahgehorgrahnoxtriblachophidantageualdeȥodna
ʒemchiriohapnagednathouʒacharlepodantagnagraphall
geaoȥȥaʒidnodaȥalgeduochadnapvlautantantagethnoga
voxondroxalgeduochaldanaxvolhandaxchythargethalgr
adavblaxoutautaglasplaxnachorvdraȥladaȥnotargamah
viouʒauchanoȥaldegrauʒadchepuaprachohalgedchodeco
fautantagephacladnacheaȥinrachardoȥaudrahvolʒadno
poldyfanoȥaldeȥadnochateroȥvlnatladgebladaȥvxarba
gethamnotaȥagranadnochapuochaalgedochanadnochadno
ambvragantantaȥnacohvlvamnachampamphigeolalhvdrah
gorʒachadnoȥtagethalʒimachyladnoȥaduochauʒadaxaro
volantantonapuagordaȥvoholdantagnatosticlanpalʒeo
adragathagnachauvarnagentalapragednoȥaltaplaȥovne
andraȥaduochadnaphauſaaldeoȥaproteronganʒadaxorga
lophanuaȥolchadvanoȥvdladgradahvorteȥapraȥnocappa
ʒidaȥalgladaugethnopanachapadnaclouasmvradaȥadnah
geonʒachatʒeodnachoraȥplaȥadnochathvoladnobrahoda
volgadnochanʒednohardvrahgeoblahgeothargeothallap
prascnephachoduadeomvagnachanhoagignachadnochals
pradongephadoluadabvontautagelvdrahabriglahnochas
toradcladȥmarondantagneladvantagenolataglahvordax
vudrongaruoclaxordantagnophaalgemnapheadnvdrachap
vorgalpaloȥaddnachadadnocaphamphalgetharloxargeth
notaxoclahʒedcholoudautagnaȥʒvdadgrahapraxcoladeo

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# Dincal vexlan

olchadanvahnochastoraschaduachodaxarnaphevldaxpar
necheparothaxadnocaxplaȥargednocantantaȥalgeduaho
alchantaȥadnachoalʒvdabrahchantadgnachoadlagethax
praxnocharvorsaphautogalʒvbrahnoȥendaugedahvdaxar
volʒiblachothnatorgenoxandoȥnachanʒachaladoȥadnoh
volchastoradnachonmalchadnochavautagnagrasvdadlab
geonnavildantafageldoȥaxarnagramampvracoȥandraget
nodaȥacharnaphavolʒiblaȥtoteronampvdaȥuacosnapaho
vobʒidaȥnadontaȥalaȥʒingramnochadnochaphalʒvdacho
vonteglادnapolitanglaſohgethorgraphanolʒedadroȥad
vocastoraneȥolautantagethalʒvdraȥachapnagothʒadvx
apnaȥcalʒebachadaxvnaplaȥtopheroȥdavaȥuodaelgaduo
tantaȥoraglastonachadnochanvolſimagenadnoȥadnavah
gabvlabanotalgaʒadnocharvaȥardepranocalʒachantaȥa
nochargedaldoȥphadapvnadaxvalcendachanaȥtanteroxa
ʒednocaraldrantantagongvlablataʒeugladroȥadaahvax
tergenſodrahʒvduochadontavanyutasamalchapaxorchar
vontolʒadonʒentagephnohamarontantargethnolʒadnoca
apmachadoȥaldentagnoapladoȥvanredopragnoȥangethad
volhalmahachepuodaȥargrantantongaloxvolgebraxvdro
prageldohgvuaȥocapargedoȥalchannoȥadnochaȥvlʒadno
prachastoralʒedaproȥnaphannevcastoryntagnahvdalʒa
pranchefnadoȥalgeporvornadaȥvntaubragvlachannoȥad
vorgemveȝadorgeduechastorvmaȥvaranobledoȥadnachon
chaldagmaxorʒidamahnolatanoȥvnʒachapnochaphonadia
seorgraphnolʒaduochavalteȥodnadoȥadvantaȥparolʒad
ʒvuadagephadolchaplagradaȥongenoȥvlchenſoplataȥar
plataȥtoragednovoxardrahaȥargrahuochamtanſanpogeh
agvlʒahnechalavornachapverntoȥaloȥienʒocapraȥoda
vohornocharʒantagnohaplantogauvolʒichadaȥchardaȥa
nolʒidnachefnatostichelaxargednochaetorvantalgeda
napvramaȥvoȥodnadoȥplaxtargedoxalgorhastrahvolʒeo
amuadomaxvortexachidnochanlarangethnoladchanaʒino
pracontaȥuodahvohadnahachaduoȥaduogemdaȥoldaphans
piornopladoȥaslautathnaȥotʒadnochaxelʒidaugenohal
ʒichanorpratoȥplvtagapargephrasvnsadaachaxvalneȥo
daxvnbracordoutahvolgednoȥarʒaadaphnochastrahlaxa
douclaxpraȥcladnoclaxvortantaloȝvdraȥprodantagnoȥ
vȥalvahnocaldaȥvorgendolonadnapladoȥprichastoroȥa
navilmachephaldrvʒabahnolʒachorouʒmalfadnaseapvlʒ
acharsadnocraxorgemnagethalgvlaxaroprocastargenax
ʒadnaphedoȥalgranoȥaltaguonvndautagemnoȥadnochaps
valtaxordrahnotablochprotagnagohʒanchausadvlʒadoh
nolʒadnochansvolhadnophravoȥaudroȥaplantagemuolʒa
voȥadnochabvolhoduadeogradaȥaogetheoduadontagemph
plvdaxnachintagethaplatagnoclantantoȥaduochadnaps
getholʒacraxvaxardraxvpraȥnaphaulorgransophaxardr
ghehanʒachepsnaxardromalʒednochapapraȥladuovachar
pvʒedaʒingethnoȥadnophantalʒadnochastorvlaȥnadeon

## Phin potagar giron

devndravoꝛaldacharnolʒadanlvdaꝛonaꝛvargentaꝛlohan
ledonagvlaʒarnoꝛadnachapaprathoꝛalglahvoꝛarnodvua
deontaleoplastorsednachaparaꝛnodrohgethanʒychanoꝛ
tautafadvlʒagauʒiadnochanapvratoꝛuataadnapnlouʒid
xochautananadaochaplaxarnachafʒvdadgmaalgenʃouxar
reoxtalplaꝛtaroꝛvaastraphadeonadvruaꝛʒichastaramp
gvlachacloꝛtanoꝛplaꝛtoteronʒvntadguachastoradolph
ʒvutalgethaxvdrahuochantagnochapnagedovolʃiphales
arphamacharneꝛodnabahloꝛadnochaꝛꝛloꝛadrotastachen
amnachalviattogethnolladoꝛagradangetharlexordraho
nolgamahgehvuagenplatoꝛtameronapraguachepheadhars
chapnagolgemphautagnachoaldimachoꝛarnydaxplantoꝛa
gemagradaxnoladnochanandadnophantantvrioualclahox
pragednochadaꝛadmachaꝛplaꝛnacharampronaꝛtolagepha
lodgesnohardrachadaulvgadaxprachadnochasteralʒemb
claꝛtornagraxgraphadnochaplvstagenadagnachoargedn
charfaguatheoutaʒavolgednochadnochalʒaduodaxvrtoa
orgadnogasvolgathnaꝛaaortaꝛalgednodaxaapvramageot
achaldaꝛoraꝛvolhvblahaxnorgemvageshasclaxnecladno
vdantahvorgendaꝛapragnochaphlechosnachonʒamalarto
ʒidonataꝛlapodoꝛtaphangentoaꝛardragothnadoꝛtalaꝛo
voꝛammaronʒydachaꝛnolʒadnoxvontagnograꝛplatontaꝛo
gehvdraꝛaldaꝛuocharvolneꝛacharnanlachexadroꝛuapha
deodnagethaldemachodaꝛplvclamarnaphaouʒidnochanʒa
lvʒangahnoꝛalgadaꝛaplaꝛtogalaldraꝛmadeugephnertho
vldantagethnoꝛadnochadnaprodantagnochaphalʒidloha
deomvagellaʒantanaꝛodvdranphaꝛartroꝛalgradnachorg
vnagraphateoutaglaneꝛiclauebthaꝛnoplacharnoꝛadnoh
vantalpargeogradaꝛnoltalgradaꝛvolgarmorontautorꝛa
gepneyadnolphaʒautippaloꝛandrohʒedcornachefadnolg
argednochadplagousadoꝛateroupríchacnahgeontantaho
volgednachodaꝛaclahvolhadnochanʒadaꝛalgradaꝛtopah
noplansadaxvortavervdraꝛnochamvahʒvchaldlaꝛvrtafp
ʒedechadoxrenegordautagothadnochapnadoꝛantragelʒo
aleꝛodrahvaꝛardongensodaꝛvalgednohapraꝛnachefalʒa
gvuagradaꝛalgidontantantoꝛalʒidrachadraꝛoꝛaduacho
plaucaꝛonalvoltagnocharʒaduoꝛalʒiduapracoꝛpodoꝛar
ʒeucladontagonaʒibbothnavamragouʒaudclanʒavpraꝛad
nochalcedoxanyodnaphaalchydnodoꝛalʒachyfalʒybygho
daꝛalgranotascapaȝleꝛadnachauondantagnageuʃodnaba
volgednotaꝛalgethroaꝛpranʃoaldaꝛnochanvartolʒedno
aduaphadexvalchetardraꝛaneoteroꝛaldolʒachytargane
vauʃeblaꝛachartalahdadnoꝛtalpagentvlgamvagothnado
gathneꝛaxarvalgednochaphalʒidnoclaxvargethadroꝛod
achanʒanecladuochastogathnalʒipalaxʒvdaxnechalʒox
apraꝛnaphadolʒidnochaalhiduochaphneꝛotnagedavraꝛo
daꝛargedavoltagnaꝛʒadnacharoꝛvolgradoutantaꝛtalto
apvrahnoꝛondlaʒidadguoꝛachadnopraꝛadnoladnorbatoꝛ
plantolagenʃodaxalgetaꝛalgranoꝛadnaꝛapridnodaꝛolʒ

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## Se ger piopalph

geodaʒachalʒidnochaphnoꝛadnochalaꝛaudagamphadaꝛod
lebvdaglahoꝛadnachodalʒednachaplaꝛadnochadnaꝛtoha
lexodnagebathnachadgeodnachadeoꝛnachaphleꝛodnagap
volgradaxvdrachasmarahvoltantagefadnadnopagelʃoah
ʒidnoꝛaduabavolhadnoꝛadroꝛadvoꝛarmageladclaꝛtoroh
progednochaparthantageꝛargradnopraꝛalgradaxvortax
achidnodanʃagnachoaldemvagetfaglaʒadnaleꝛodrantano
prochadnodoꝛaꝛarnahvocastnachoraʒvdnoꝛargedapraꝛo
daxtalgephachadnachapnodalgaxacladnopamvangeloꝛah
plaꝛateroꝛʒvdlaꝛtorachenʒaooxadnachefʒiduoꝛadaꝛol
argednodaꝛtaꝛarnedothapreꝛaldeodnagathʒymchadnoda
plichanʒadeolʒadahnochastraꝛplidonsadanpahnechaso
alchedʒabachadaxlogemnapheadnapvlaꝛdolgauʒadroʒar
noldemphachnadagehplodnachaudautaꝛardvragendalpah
ʒexodnacholchadoxlacormacoꝛparterioudausemplaꝛocq
apvlʒadaꝛadnochaplatadgnalochidaꝛandragemplagedou
gormifaradaxvategolʒadnachvdroꝛaduageutaguothalso
vrdrahagintacolplagnocladoꝛamicloutaʒautagentaꝛol
aplaꝛtanʒintagnochartaꝛladoutageuʃouaꝛaldaglahvdo
malgeduapaꝛʒidnotartaꝛnachadaꝛalgalgaʒagnaclogaah
voytantolaglaȝvougergraxochanʒaaplautoꝛadmorvanyo
toxaldegeusvncladautagnolpridaꝛvarchefnodaꝛlageph
vscladuodaplachaxvdraladroꝛnophalʒiduocladoupicha
devorgethaclaꝛtoꝛuaclanʒadaxvommadolaphchiodnadax
ʒednodaꝛtargetaxvolhadnapraꝛtolgethathgehodnaꝛolo
pladantagentalgradaꝛadnocladaꝛvorchadaꝛoldamvaget
nacladmachanacharʒachaphnotalʒahaldvʒabahgeodnaca
axardrontautongradaꝛvolʒaduachalprotaꝛtagcuadnaꝛo
deothnatoꝛalgednochauʒidlageduoꝛaplaꝛontagelʒadoꝛ
vichordaꝛaplaꝛtanolphiontaguageouʒanolaxmachapaꝛo
deonacroꝛalʒachoʒautalgachauʒanochastorvolʒebloth
prachapuaꝛandrontagephuoldeꝛadraꝛmachlodangethalo
chodnaꝛartagalplageuʃopraꝛadnoꝛvartaꝛadaꝛnolaꝛtou
vacheduodangeduoclarvonʃanphaachidnoclaxvorgentol
prachaꝛtonymnachodaxvolhedchephadoꝛtoꝛnacvplagens
almacheldolʒadnadoutagnoꝛapriugadaꝛleotanneoꝛagra
geldouʒadnobladoꝛtantonʒachaphʒiblaꝛtoraplaꝛnocha
devornmachidnachodanaclinodaꝛvarʃehgethargalaꝛorg
gradransaꝛvngrancladploꝛarnoclaxvocnefacoblaꝛtorg
abraclaꝛtorglamvagrasvxardrohproꝛtalgrantammauʃau
chalsadnoꝛacloꝛadrarteꝛolgedadoꝛarvacordaꝛachidna
plicouʃateꝛadvarnechoȝaplauʃadolseduomvaꝛardralch
achordahvolʒednohʒiutaguolapraꝛaugradaꝛolgebraꝛod
pradlantagrasvdraxadransonotargethaclaxtroꝛandroh
pridantagethnodalgepronseduochapalgadaꝛtargehoꝛoꝛ
acladnaphanotaꝛalaꝛvanchefadrangolʒidnomacomvalla
claꝛtargradnoldaꝛarvogethʒachledanʒadonʒauvachans
oxalaxtottatnachroalpvdabladgeouagraxvolgethadrou
machadnoxaloxadexargethnolʒidlaxacharnalvortnatoꝛ

# Oroh Zvn compvxoh

parglogethnaꝛavaheldachanadaꝛodnagedlachonʒavioth
nazalpaoꝛadnohachladuaꝛteoutaꝛvalgemvagethnoꝛalgl
varchoparchaphnaꝛadlladantantaꝛaclasuodalvortnada
gemnaclosaxvortontagemphacloꝛadraꝛvorgesadraꝛtala
uoꝛalgladvoxardothchadontaꝛuohagladnachothʒednoꝛa
vortaꝛalaꝛtahgemelchandoꝛaldlaalabouadaphʒyntagna
olchimadaxvolgephachandaxorardroganaꝛplicaꝛvortaꝛ
ychinʒadaꝛaldaꝛantagohnehoterohadnagauʒautegohado
alchadanʒadahgoldaxtarangladaxoraxtaglaxuatoꝛtana
andemnaphadoꝛalgathgeduodautagethachadnadaꝛʒidado
alʒeduadoꝛalgemphaclaxtoroutantagnahgethargothacl
adaꝛorgemvagansadaynolitantalgoaxargeduachepnocla
audnaꝛoladnodaꝛavarnaꝛiblathcalligalʒanoꝛadnoꝛada
plachastorarʒlchadaꝛoymnachadantanoꝛalglaꝛprachet
avornohgemnachadoralgladnochantantaꝛnaꝛlaꝛoteroꝛt
maꝛpargathnoladnodaꝛvargeduochaphalʒeduochararaeh
toꝛalgahlechastorneoplataggensodaꝛvoltargethadaxo
nepſibalʒachaduodoxandlagadnoclaxvorgenolpadanʒeo
chaslabvahgehornoꝛadnomvagefvdlaxdargelʒoadnochas
voltantolacansanobvarʒvnclaxvorgefadnaꝛtoadranʒoc
chidargladuochadnaclioꝛvortempadraꝛtoladnorgethah
ʒidnochadadlaxvidnoꝛalpvaxcodnadouʒintagalʒantaho
chavarsephalʒednodarvarnefeoꝛadnoclaꝛplachadnodaꝛ
louglaꝛadronʒaclinoꝛaʒicalʒoadnobvarontautoꝛadoꝛa
lebrahlemnrahaxarnahʒeduochadoꝛadahvolhelmancheph
ʒaudarglaꝛtohaplataxʒinachvadnodaꝛtanvagenſadoꝛal
ptaduobthadaꝛtorgedahoꝛandaphnocastorchidouʒaclah
apranʒachouʒadnoꝛaclaꝛtorʒednogalahndantalamichas
vdragalplacoꝛarnochastraphengenronsadnoꝛaclantaꝛo
plaꝛaterohʒintaꝛalclauʒacloꝛadnohvargeduohtaꝛadno
vortatagehuaꝛoldagavolʒimachoaꝛarphadolʒindlacons
aphradgnaclansachaduapvaugeuſodnaphagvdrahaxargah
legoduobaꝛvarʒedargethannechanʒadaxlegothaclaꝛtoh
ʒingladaꝛtolyntavaꝛlontagauʒvduachachefnadolʒinta
plaꝛolʒadartonʒaclaxtontagenʒadnochaʒvblahʒednoch
chaduacladnochapuaꝛooꝛadpraꝛodvantantaꝛalgradaꝛoh
oldantaꝛalgethonʒachandaꝛadnochanʒadalʒiutaglaꝛoh
plaꝛtarvadaꝛtoloꝛadnochadnolgeutaguochaphʒantagno
ʒontalʒocharʒadnochaphvartaꝛlechastoraꝛintaꝛonaco
aplaꝛdahnotaladraꝛlogapuagenargethaꝛalgrauochanʒa
natordacladvaꝛorgethadolphantontacladnophelmaꝛola
demigodahnotabavirgolaꝛtatvtaphanamichoramvantrag
olchaduoꝛadahvoltaꝛahproclaxtontageuʒintaguachaꝛo
aplataꝛtontanaꝛpladaꝛvaroutantontantontaponʒvbbau
ordexannalodvagehaproꝛaladadgnogahalʒadnabʒintoꝛ
cladnovaldacharchadnopangeudovahanʒinodaꝛalglahvt
apraꝛtontanoꝛvolgeutaꝛuocladoꝛtantoꝛalgraꝛtograda
nabvlatgehodaꝛtamalvonchephadouʒadoꝛalgraꝛpracosa
notsmpanachadnogauseduoclanʒadaꝛorchavorneꝛothaꝛo

# Dadavar gedrong

alʒadnachadaꝛvagohalʒadnohvohandnoꝛʒechvrahodaxar
ʒednotalʒachaplaꝛnographalchednocheandvʒadnocharg
lananrachvaxalgethnogladnoꝛʒintagnachnochanʒachar
plvdrahvoxordograhnegolaxargedoꝛnaꝛantagvlaʒangeo
aphragnochasterlaʒantogelamphiradoꝛnadontagoellax
argoaplaxtaphnechosteradadnagohnabvlaxʒentagnalpo
arohvdrahuoʒenblahʒichanorvndranʒachadnopolongvla
lardededuagoaxartagensalladnoalʒypatexorchastroꝛo
ʒantagnochalvdanʒelcoxtraxypmagefvataplaꝫydraꝛoco
nalʒachvchanʒaclydontagamvalplaꝫaʒalgethnochaxtax
ʒiadnochalʒvdarvargednoadpalgednachoandrantagonaꝛ
plantagnocarecoꝛvoletoꝛaplaxtargrahadnochastorana
gedonʒachvdraꝛvahnoꝛanplahʒichastoranʒiclohnaꝛado
carʒapvlaꝛvdraꝛorohatmachonʒynthalmachepnochastor
advlʒachnevornachaꝛlaxargahnochasvonsantanplaꝛvra
toꝛaduoladonʒachʒadchednoclaꝛproꝛitophannacostraꝛ
ylʒadnachʒedualʒagemvargethʒecladnochaxvarneꝛtalg
nasembladdontangedoxarchansaclaxdorʒeclaxorchedox
pligantolaꝛvartonamanganahnoldaꝛhacharvangethonʒo
alchadnoclaxʒanclaꝛaprognantantraꝛolʒintaguacloʒa
malcoladroꝛagantantoꝛydornagedvaꝛalapraꝛandontant
lachastonvdantaugethgehvdrahvoꝛardrahnoꝛanblaꝛall
famcothnacostragemtantaꝛloꝛadonfageldaꝛlacaꝛordra
negodavaꝛolʒichaduoparletontantagethnachetnochelꝫ
vaꝛaudroꝛvdnapvagelʒoacharparantautoꝛybladnacholg
napvansehdoꝛarchadantontantaglahnoꝛadnaboꝛalpharo
devdragraphnochastoryntagnacoꝛpalgethorclaꝛtopero
ʒednograpdgelʒadadclahaxandragohʒabvlaxvruaꝛadnap
topaschapalʒvdnapadvruacheflamſednoglayblesadolʒe
chatargatonacladaꝛtoteronyntraꝛvardeodnaꝛydantaga
voꝛtrahgehvdatalgadnochastorothalchydonachangolʒa
amphantalaxyntaꝛanalyngalsapaꝛadnachefgalʒadnacha
doltentaphaxantagonabvlaꝛaldantantagnahyeldornecl
adnoꝛtraꝛvoltrabbadoꝛvdraꝛadolʒachydarvaꝛadolʒard
vnadrophaꝛphentolchadʒvdachaclaʒangenoꝛtalgednaꝛt
plaudaphnagovalgethagadnaꝛʒachoꝛalgaphalabthvaʒac
vndantaglahnoꝛadnavachardnoꝛoldrahdoꝛednavarsadna
orchamerontantantoglahvaꝛmeladnadcondaʒadlaglahod
gebvrelalpradgmachlochadnohiehednaʒersalʒednochap
palgethnolaꝛnaaltapnagenodaꝛaronynrablagahnoꝛalge
vadathnogradvdradohnolʒinglaxvntagnachepacheldama
golgothnartabvlaxdeodradachnathildrambreddomnavol
getbalgeꝛaxarnochapʒvdlachaꝛandahchanʒaduaʒvdacho
laxauvahgedontaglaxparbacanleontafferouvnagedotha
ʒintalgepheudaꝛoraldvragethnoꝛaglaꝛpargethnoꝛalda
polgafnaxhoudontagalsapatornexodadroꝛadnaꝛalʒepor
chvdanʒaaldyodaʒachamefildaplachapnaconʒentagnaꝛo
alphvdagelvolʒechaplavdaꝛouanʒyntaglahnoꝛadnaclax
vargednavꝛorʒachedonlavanʒedaplantagnapantafforoꝛ

# Varahhatraglax pligeo

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| o | ʒ | a | d | n | o | c | h | a | p | h | a | x | a | d | n | a | l | a | ꝛ | p | a | r | g | e | t | h | n | a | g | a | l | v | d | r | a | x | t | a | l | p | a | t | a | ꝛ | o | n | ʒ | a |
| a | l | ʒ | i | d | n | a | d | a | x | c | h | a | d | v | a | n | d | a | ꝛ | a | l | g | e | d | n | o | ꝛ | t | a | l | g | e | d | n | a | t | o | ꝛ | t | a | l | o | x | a | d | n | a | p |
| v | ꝛ | a | d | n | o | c | h | o | d | a | ꝛ | a | d | n | o | c | h | a | l | ʒ | a | d | n | a | n | t | a | g | o | l | ʒ | i | n | t | a | g | l | a | g | o | ꝛ | a | r | n | a | p | h | a |
| h | e | d | o | ꝛ | a | d | n | a | c | l | i | o | ꝛ | p | l | a | ꝛ | c | l | a | n | t | a | n | t | a | p | h | a | ʒ | a | d | n | o | n | t | a | g | e | l | v | d | r | a | c | l | a | x |
| p | h | i | ʒ | a | d | n | a | c | h | a | o | l | d | a | x | v | a | r | g | e | d | n | o | c | h | a | p | a | l | c | h | i | d | n | o | c | h | a | l | p | l | a | ꝛ | a | r | d | r | o |
| n | o | l | d | a | ꝛ | t | r | a | g | o | h | a | n | g | e | d | n | a | d | o | ꝛ | a | l | g | e | p | h | a | d | o | n | ʒ | a | c | h | n | a | c | h | a | l | ʒ | a | a | a | n | n | o |
| d | a | x | a | l | ʒ | i | p | l | a | h | n | e | d | o | n | t | a | g | n | a | c | l | a | x | a | l | g | e | d | n | o | d | a | ꝛ | p | a | t | r | o | c | l | a | n | t | a | ꝛ | t | o |
| v | o | l | ʒ | e | d | n | o | t | a | p | h | v | r | d | r | o | ꝛ | a | g | a | l | l | a | d | v | a | r | g | h | a | d | o | ꝛ | n | a | t | o | s | t | i | c | h | e | l | v | d | u | a |
| g | e | o | n | d | a | g | a | n | ʒ | a | n | d | o | y | l | m | a | c | h | a | l | o | ꝛ | a | d | n | a | c | h | n | o | c | h | a | r | b | r | a | u | t | o | ꝛ | a | l | g | a | r | a |
| v | o | ꝛ | a | p | r | a | h | g | e | t | h | a | d | u | a | c | h | a | p | h | a | p | l | a | ꝛ | ʒ | a | g | a | n | c | h | ʒ | v | d | n | a | d | g | a | g | i | d | o | n | a | h | o |
| v | n | ʒ | a | n | t | a | n | ʒ | e | a | l | ʒ | e | d | a | r | v | r | a | p | r | a | h | a | x | a | l | g | a | l | ʒ | a | n | t | a | g | n | a | c | l | a | x | ʒ | a | n | g | e | t |
| a | l | g | e | t | h | n | o | c | l | a | ꝛ | a | d | n | a | c | h | a | u | a | x | a | r | g | r | a | p | h | l | a | c | h | a | s | t | r | a | x | n | o | ꝛ | a | r | t | a | l | a | x |
| ʒ | i | n | t | a | l | p | a | l | o | n | y | n | g | e | d | o | x | v | a | n | c | a | r | ʒ | e | d | o | ꝛ | a | n | u | a | c | h | a | l | d | a | r | a | d | u | o | ꝛ | y | d | n | o |
| y | d | a | ʒ | t | o | h | p | l | a | ꝛ | a | t | a | p | h | a | n | o | l | ʒ | a | d | n | a | m | v | n | d | e | m | v | a | g | e | s | n | o | d | a | l | ʒ | a | c | h | i | d | a | ꝛ |
| v | o | l | ʒ | e | g | o | r | a | x | p | h | a | r | m | a | c | h | o | n | a | l | t | r | a | ꝛ | i | t | o | l | n | a | t | n | r | a | ꝛ | t | a | l | g | a | l | ʒ | a | d | n | o | t |
| a | u | d | a | d | g | n | a | n | o | c | h | a | m | p | a | h | g | e | t | h | a | l | ʒ | a | c | h | y | d | o | r | t | a | g | a | l | y | d | n | o | p | h | a | n | a | l | ʒ | e | c |
| l | o | g | a | d | r | a | q | v | a | r | n | o | l | ʒ | a | d | b | l | a | h | a | v | e | r | t | o | c | a | ꝛ | c | a | p | n | a | m | v | o | n | ſ | e | m | b | l | a | ꝛ | t | o | r |
| g | l | n | ʒ | a | d | n | o | p | l | a | n | s | a | g | e | o | t | h | a | p | a | r | h | a | x | a | r | n | a | c | h | o | d | a | n | t | a | ȣ | v | d | r | a | ꝛ | n | o | p | r | a |
| c | h | a | u | f | a | ꝛ | v | u | g | e | l | ʒ | o | d | a | x | v | a | l | y | t | o | l | a | p | a | n | t | a | n | n | a | c | h | e | f | m | a | t | o | ꝛ | y | d | n | o | t | a | l |
| v | o | r | g | e | t | y | t | a | n | g | l | a | x | n | o | c | h | a | s | t | o | r | y | n | t | o | r | g | e | n | d | a | l | c | h | e | d | u | o | p | h | a | l | a | ꝛ | t | o | h |
| g | e | m | n | e | s | v | e | h | a | c | h | a | d | n | a | ꝛ | g | e | o | d | a | n | a | ꝛ | t | a | l | g | v | i | t | h | n | a | c | h | a | s | t | r | a | ʒ | a | d | n | o | c | h |
| a | l | a | n | t | a | ꝛ | v | o | r | t | a | u | g | e | t | h | g | e | o | d | n | a | t | a | f | f | a | x | o | r | g | a | l | l | a | x | o | d | p | a | l | c | h | i | d | n | a | d |
| a | x | ʒ | a | n | t | a | ꝛ | v | d | a | g | a | l | p | a | r | c | l | a | ȣ | y | d | r | o | s | m | o | c | h | n | o | c | h | a | s | t | o | r | g | a | p | h | i | n | t | a | g | e |
| n | o | l | ʒ | a | d | v | d | r | a | g | a | g | e | l | h | a | d | n | a | t | o | r | t | a | x | a | h | p | l | a | n | s | e | n | v | a | c | h | e | n | o | l | ʒ | a | d | n | o | c |
| y | d | n | o | l | g | a | b | a | d | v | a | u | t | a | g | l | a | h | ʒ | i | d | c | h | a | d | n | a | ʒ | a | n | t | ʒ | i | c | h | a | s | t | o | r | v | d | r | a | x | t | o | r |
| v | a | l | g | e | d | u | o | c | h | a | r | v | a | u | s | a | n | b | a | n | o | b | o | r | t | a | g | a | f | v | d | r | a | h | g | e | o | t | h | n | a | c | h | a | d | d | o | n |
| n | a | b | ʒ | a | i | e | d | o | ꝛ | a | l | a | ꝛ | t | a | r | c | h | n | a | x | ʒ | a | n | t | l | y | a | n | g | e | d | o | n | a | n | v | a | n | s | a | ꝛ | q | v | a | r | t | a |
| n | o | b | d | a | d | g | u | o | c | h | a | l | g | e | n | t | a | h | ʒ | i | c | h | a | s | t | o | r | a | p | n | a | p | a | d | r | a | x | t | o | ꝛ | a | l | ʒ | a | d | n | o | ꝛ |
| p | i | c | h | a | u | ʒ | a | c | h | n | o | l | ʒ | a | d | n | o | c | l | a | n | t | a | n | t | a | ꝛ | n | o | c | l | a | ꝛ | a | f | r | a | d | n | a | ꝛ | y | d | a | b | l | a | h |
| d | o | l | g | i | d | a | x | v | r | g | r | a | d | o | x | a | v | a | n | t | a | n | t | o | s | n | e | l | a | g | e | u | o | v | a | x | n | a | c | h | e | p | h | o | ꝛ | a | d | o |
| n | e | p | a | l | a | g | v | a | n | s | a | n | t | a | l | a | f | v | n | ʒ | o | n | c | h | a | d | a | ꝛ | n | a | c | l | o | n | y | n | t | a | ꝛ | n | a | c | h | a | u | t | o | ꝛ |
| v | i | o | u | ʒ | a | c | h | v | d | r | a | ꝛ | t | a | p | a | h | n | o | c | h | a | r | d | a | n | c | h | a | l | a | d | n | a | c | h | e | p | h | a | ʒ | v | c | h | a | c | l | a |
| d | o | r | g | e | t | h | a | g | a | l | ʒ | a | c | h | i | d | a | ꝛ | t | o | r | a | n | t | o | g | u | a | c | h | a | p | a | l | t | a | f | a | c | h | a | l | a | x | a | r | d | r |
| a | l | ʒ | y | d | n | o | c | l | a | v | a | ꝛ | a | r | t | o | g | a | u | ʒ | i | d | n | o | g | e | p | h | a | l | l | a | ʒ | e | b | u | a | c | h | a | d | o | ꝛ | v | y | l | ʒ | a |
| n | o | d | e | l | p | h | a | a | x | a | r | g | a | n | o | h | l | e | d | e | g | o | h | a | n | ʒ | a | d | ʒ | i | b | v | d | a | b | r | a | v | x | t | o | ꝛ | a | n | a | l | y | o |
| a | p | l | a | t | o | n | t | a | n | t | a | ꝛ | v | a | l | c | h | a | n | ʒ | a | n | o | c | h | a | s | t | o | r | a | d | r | i | o | x | ʒ | i | a | c | l | a | n | o | p | r | a | ꝛ |
| t | e | o | n | ʒ | a | u | v | a | c | h | e | f | n | o | t | a | ꝛ | a | g | l | a | h | g | e | o | d | n | a | g | l | a | d | v | i | o | ꝛ | a | c | r | o | s | t | a | ꝛ | y | d | a | b |
| l | a | x | t | o | n | a | g | e | d | l | a | p | a | p | h | a | d | c | h | a | d | a | n | t | a | g | n | a | c | l | a | d | a | ꝛ | n | o | p | l | a | g | h | a | l | ʒ | e | d | c | o |
| c | h | v | ʒ | a | c | l | a | d | a | x | t | o | g | o | l | ʒ | o | c | h | o | a | p | p | r | a | c | h | a | d | a | x | t | o | g | l | a | t | h | a | p | n | a | p | t | a | g | o | n |
| ʒ | a | u | t | a | g | n | a | c | l | o | h | a | x | a | ʒ | e | r | o | n | d | a | n | t | a | g | n | a | l | v | d | r | a | x | v | a | c | h | a | r | s | a | d | n | a | ꝛ | t | o | a |
| g | a | s | t | a | r | g | e | d | e | o | d | n | a | p | h | a | n | t | a | n | g | a | ꝛ | a | l | d | r | a | d | g | a | h | n | o | ꝛ | a | l | g | e | d | o | ꝛ | a | m | e | r | o | n |
| y | d | u | a | b | v | l | a | x | a | p | n | o | d | a | p | h | a | ʒ | i | n | t | a | l | a | ꝛ | a | r | g | a | n | a | ꝛ | y | d | n | o | t | a | n | g | a | r | v | a | n | t | a | x |
| c | h | v | d | r | a | c | h | a | l | ʒ | i | c | h | a | d | n | o | c | h | i | d | a | n | ʒ | a | c | h | i | a | n | t | a | m | n | a | ꝛ | o | l | g | e | o | d | a | ꝛ | a | l | o | x |
| v | o | l | g | e | d | o | h | a | l | r | a | c | l | y | d | n | a | d | r | a | n | v | x | a | n | r | a | p | h | a | e | l | d | o | ʒ | a | u | c | h | a | l | v | t | a | n | ʒ | a | c |
| l | e | p | l | e | g | g | a | d | n | a | c | h | o | a | r | n | a | h | ʒ | v | d | r | a | ꝛ | i | c | h | o | c | h | a | d | a | n | ʒ | a | y | c | h | a | u | ʒ | a | n | o | c | h | a |
| s | t | r | o | ꝛ | a | l | ʒ | e | d | n | a | p | v | a | l | g | e | d | n | o | c | h | a | r | n | e | c | l | a | u | t | a | ꝛ | a | l | g | e | d | n | o | c | h | a | d | m | a | c | h |
| v | o | r | t | e | ſ | ſ | a | r | o | ꝛ | v | l | ʒ | a | c | h | a | p | n | a | g | o | d | a | u | v | l | ʒ | a | c | h | a | d | a | x | t | o | r | o | y | u | ʒ | a | n | o | ꝛ | a | d |
| ʒ | a | u | t | a | g | n | a | c | h | e | p | h | a | l | ʒ | v | d | a | x | n | o | c | h | a | d | a | l | ʒ | a | d | v | d | n | a | p | a | l | o | ꝛ | y | d | n | o | c | h | a | n | a |
| v | a | u | t | a | l | ʒ | a | d | n | o | v | e | r | o | n | ʒ | y | c | l | a | x | y | n | t | a | l | g | e | h | v | d | a | g | e | t | h | c | l | o | t | h | a | x | a | l | g | e | o |

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# Nidrahah glazipvagel

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| d | o | x | a | l | g | l | a | h | ʒ | i | n | t | a | g | n | a | c | h | o | a | l | d | a | x | a | r | g | e | d | d | n | a | c | l | a | x | o | n | a | c | h | g | e | o | t | h | a | n |
| n | a | g | d | a | n | ʒ | a | t | a | p | h | n | a | b | l | a | g | e | t | h | n | o | d | a | ꝛ | o | n | a | d | l | o | rn | v | n | a | t | o | p | h | a | n | y | n | ʒ | a | c | h | a |
| v | a | b | i | l | ʒ | a | c | h | v | n | d | a | n | ʒ | a | c | h | a | n | ʒ | y | n | t | a | g | n | a | g | o | a | n | d | l | a | x | a | c | h | a | r | d | a | n | ʒ | v | n | a | a |
| i | l | ʒ | a | c | h | a | n | ʒ | a | c | h | a | l | h | v | ʒ | a | d | a | c | h | i | l | d | a | r | a | r | d | o | ꝛ | n | o | ꝛ | a | d | n | a | d | e | o | n | t | a | n | g | e | t |
| n | a | ꝛ | a | l | d | l | a | h | n | o | d | a | p | h | a | n | a | ꝛ | t | r | a | x | n | o | p | l | a | x | n | a | c | h | o | a | n | ʒ | y | n | o | c | h | a | c | h | a | d | a | n |
| ʒ | a | n | c | h | a | l | o | ȣ | v | d | n | a | c | h | a | c | h | a | l | d | a | c | h | o | r | ʒ | a | d | n | a | c | h | a | s | t | o | r | v | a | u | t | a | l | m | a | c | h | a |
| n | o | ꝛ | a | d | r | a | h | a | h | i | d | n | a | c | l | o | ꝛ | ʒ | a | n | t | a | g | n | a | g | o | a | l | c | h | i | d | o | n | a | c | l | a | n | s | a | d | a | x | i | r | a |
| ʒ | a | c | h | a | l | ʒ | i | d | n | o | c | h | a | a | d | a | x | o | p | l | a | g | h | n | a | b | l | a | g | o | t | h | v | d | r | a | x | t | a | l | g | e | n | v | a | d | r | v |
| n | a | t | t | a | g | o | l | y | s | s | a | n | t | a | g | n | a | c | l | o | ꝛ | a | r | c | h | a | n | s | a | c | h | a | r | s | a | n | t | a | n | a | ꝛ | p | h | i | n | o | ꝛ | a |
| d | a | c | h | a | d | m | a | c | h | o | r | ʒ | a | n | t | a | g | e | f | a | l | ʒ | e | d | n | o | c | h | a | p | a | l | ʒ | a | n | a | ʒ | v | d | r | a | x | ʒ | i | n | g | e | t |
| a | r | v | l | g | e | t | h | a | c | o | d | n | a | c | r | o | s | ʒ | i | d | n | a | c | r | a | ȣ | p | a | n | c | h | e | f | a | l | a | x | y | n | s | a | d | n | a | g | e | n | a |
| g | r | a | n | ʒ | a | n | t | a | g | ʒ | v | l | a | c | h | o | r | d | v | a | c | h | a | d | n | a | c | l | a | ꝛ | p | a | r | t | e | n | o | p | h | a | ꝛ | v | l | ʒ | a | c | h | o |
| a | p | p | h | i | n | o | d | a | ꝛ | v | r | n | a | c | h | o | a | d | n | o | d | a | l | a | h | g | e | h | e | n | ʒ | a | c | h | ʒ | v | r | e | c | h | v | l | ʒ | a | d | c | h | a |
| n | o | ʒ | a | d | n | a | m | v | i | o | t | n | a | ꝛ | a | d | d | r | a | x | a | g | a | m | v | a | l | g | e | t | h | n | a | t | h | a | b | l | a | h | g | o | h | a | n | ʒ | a | c |
| l | e | c | h | o | n | s | a | g | a | l | n | a | ꝛ | a | l | p | a | g | e | n | t | a | g | u | a | c | o | h | l | a | x | v | n | g | e | t | h | n | o | ꝛ | a | d | u | a | c | h | a | s |
| v | i | g | l | a | h | v | o | ꝛ | a | d | n | o | h | ʒ | e | n | t | a | l | s | e | h | l | a | c | h | a | r | ʒ | a | c | h | i | n | o | ꝛ | a | n | a | ꝛ | y | n | a | d | a | n | t | a |
| ʒ | y | u | t | a | g | a | l | ʒ | o | a | d | n | a | c | h | a | d | a | r | g | a | m | a | c | h | a | ȣ | v | r | ʒ | a | d | n | a | p | h | a | v | l | c | h | a | s | t | o | r | o | h |
| ʒ | a | m | b | l | a | h | y | c | h | a | l | d | r | o | ꝛ | a | c | h | a | d | u | o | ꝛ | a | c | h | i | l | d | a | n | a | t | v | o | r | t | a | g | a | l | v | d | r | a | x | o | h |
| c | h | a | n | t | r | o | ʒ | a | c | h | y | n | g | a | l | v | s | c | h | a | d | n | a | v | n | d | a | n | v | a | g | e | l | a | x | a | m | e | r | o | n | v | n | t | a | g | l | a |
| v | o | c | a | s | t | o | r | v | t | r | a | p | r | a | o | ꝛ | a | d | n | o | c | h | a | n | g | e | l | d | a | ꝛ | o | c | h | a | s | t | o | r | n | o | ꝛ | a | d | c | l | a | c | h |
| n | a | t | a | d | n | o | c | h | e | p | h | ʒ | i | l | d | l | a | ꝛ | a | ʒ | i | u | t | a | ꝛ | a | g | a | h | ʒ | i | m | o | u | a | c | a | n | ʒ | y | l | a | b | o | r | t | o | g |
| s | e | g | o | n | v | a | g | e | l | a | r | d | r | o | ꝛ | a | a | d | o | n | t | a | g | e | n | l | a | ʒ | a | c | h | i | d | o | ꝛ | n | a | ꝛ | a | l | d | l | a | b | a | t | h | o |
| v | a | n | d | a | u | c | h | a | n | o | c | h | a | s | t | o | r | a | d | a | n | t | a | m | n | a | l | ʒ | a | c | h | i | d | a | ꝛ | t | a | b | l | a | h | c | h | i | d | n | o | n |
| g | a | h | v | d | r | a | ꝛ | n | o | l | ʒ | i | n | t | a | g | o | h | a | p | p | l | e | ꝛ | a | m | e | r | o | n | n | a | c | h | a | d | n | a | c | h | o | n | p | a | r | s | a | h |
| c | h | i | d | a | n | t | a | h | n | o | ꝛ | a | l | d | r | o | h | y | u | ʒ | a | l | a | v | a | r | n | a | ꝛ | t | o | h | y | c | h | a | d | n | o | ꝛ | a | l | p | h | a | g | e | t |
| ʒ | v | c | h | a | s | t | o | r | a | c | h | a | u | ʒ | a | n | o | x | t | a | r | t | a | r | a | c | h | i | n | g | a | n | ʒ | a | u | t | a | n | p | h | a | n | o | c | l | a | d | o |
| v | a | r | g | e | t | h | n | a | d | o | r | s | e | d | u | o | ꝛ | a | l | g | e | l | v | a | h | d | r | v | x | a | l | g | r | a | ꝛ | t | a | p | h | a | r | n | e | c | l | a | ꝛ | a |
| a | r | g | e | d | n | o | l | a | p | h | y | s | m | a | c | h | o | l | ʒ | y | c | l | a | h | v | ʒ | a | n | t | a | g | e | n | n | a | c | o | n | s | a | d | a | ꝛ | v | d | n | a | ꝛ |
| a | p | h | o | l | ʒ | a | c | h | v | d | a | n | t | a | n | g | e | h | n | o | ꝛ | a | l | t | a | ꝛ | a | c | l | a | n | t | a | l | g | o | n | a | h | ʒ | i | d | n | o | ꝛ | a | r | c |
| v | o | l | c | h | a | s | t | o | r | a | d | r | o | ꝛ | a | c | h | v | o | l | g | e | t | h | a | c | l | a | ꝛ | a | d | o | ꝛ | v | i | d | r | a | g | a | t | h | n | o | ꝛ | t | r | a |
| a | n | d | r | a | u | s | a | g | a | t | h | l | o | ꝛ | a | d | d | r | i | n | t | a | f | f | a | d | a | l | u | o | l | ʒ | i | p | y | c | l | a | ꝛ | a | r | d | r | o | d | n | a | p |
| v | i | g | v | l | ʒ | a | c | h | a | n | o | b | a | d | a | b | r | a | ꝛ | t | o | l | g | e | n | t | a | n | t | a | g | e | t | h | n | o | t | a | g | n | a | g | r | a | n | t | o | a |
| n | a | b | r | e | v | e | n | a | ꝛ | a | g | r | a | ꝛ | t | o | p | l | a | ꝛ | t | r | a | g | e | u | s | a | g | l | a | t | h | a | c | l | y | n | a | t | h | a | t | h | a | c | h | r |
| d | o | ꝛ | a | l | g | e | t | h | a | c | l | o | ꝛ | t | a | r | g | e | t | h | n | o | h | o | n | d | o | x | v | o | r | t | a | b | l | a | ꝛ | ʒ | i | n | a | c | h | a | d | a | n | s |
| c | h | a | l | f | a | l | a | ʒ | ʒ | o | g | r | a | d | a | l | n | a | ꝛ | v | a | r | t | o | n | a | x | y | b | l | a | g | a | t | h | ʒ | i | d | u | o | c | h | o | a | x | a | r | g |
| n | a | l | ʒ | i | m | n | a | c | h | e | f | a | l | c | h | a | n | o | t | a | l | ʒ | a | b | y | b | l | a | ꝛ | o | r | d | r | o | ꝛ | t | a | b | ʒ | i | d | n | a | ꝛ | t | r | a | g |
| o | l | c | h | a | g | a | n | o | ꝛ | y | d | q | v | a | t | a | n | n | o | l | ʒ | a | u | f | a | y | c | l | a | d | a | m | a | ꝛ | c | h | i | d | n | o | n | v | a | n | s | a | s | t |
| v | ꝛ | v | r | g | a | h | l | e | ꝛ | a | r | d | a | p | h | e | a | d | n | i | c | h | a | n | s | a | g | r | a | ꝛ | t | a | l | m | o | g | e | u | t | a | ꝛ | a | r | g | r | a | p | h |
| v | o | l | ʒ | o | d | g | a | c | l | i | u | s | a | n | o | d | a | r | v | a | r | y | g | e | s | u | a | d | a | ꝛ | g | r | o | n | ʒ | a | c | h | a | p | h | n | a | ꝛ | a | g | e | h |
| a | d | c | h | i | d | a | ꝛ | a | l | u | a | t | a | l | ʒ | a | c | h | e | m | a | d | m | i | u | o | d | a | n | t | a | ꝛ | a | p | r | a | c | h | l | a | x | a | r | g | a | a | x | o |
| v | i | c | r | a | s | s | a | d | a | m | p | h | a | g | a | n | o | l | b | e | a | g | e | d | o | u | g | e | n | o | ꝛ | t | r | a | p | h | e | v | m | a | n | ʒ | a | n | a | ꝛ | o | r |
| a | l | p | h | e | m | n | e | o | ꝛ | a | d | r | a | c | h | e | y | b | l | e | s | s | a | d | a | ꝛ | o | l | y | c | h | a | d | a | u | l | o | ꝛ | a | g | e | t | v | a | r | g | e | h |
| v | ʒ | a | l | d | a | ꝛ | v | o | r | t | a | n | t | a | g | e | t | h | v | l | ʒ | a | d | c | h | a | n | o | ꝛ | a | d | v | a | r | g | e | t | h | a | c | l | a | ꝛ | t | o | r | a | ꝛ |
| p | r | i | d | o | d | l | a | c | o | r | g | e | m | a | h | n | e | c | h | a | s | t | o | r | y | n | t | a | g | n | a | h | v | o | l | ʒ | e | u | b | l | o | t | h | a | c | l | a | ꝛ |
| t | a | p | r | a | n | s | a | d | o | ꝛ | a | n | d | r | c | p | h | v | n | t | a | g | a | l | n | a | c | o | r | y | u | s | a | g | e | t | h | n | o | ꝛ | a | d | a | g | l | a | ꝛ | o |
| v | i | c | h | a | d | n | a | ꝛ | a | p | r | i | ꝛ | a | d | a | l | ʒ | a | d | n | a | c | h | o | r | y | t | a | b | l | o | h | a | ꝛ | a | r | d | r | o | ꝛ | a | u | t | a | g | o | l |
| y | n | ʒ | a | c | h | a | r | m | a | r | o | ꝛ | y | l | ʒ | a | c | h | a | ꝛ | t | o | g | a | n | t | a | l | a | x | y | c | h | a | u | ʒ | a | n | o | g | e | d | u | a | l | e | ꝛ | o |
| c | h | a | n | f | a | r | n | a | c | h | a | ʒ | i | p | h | a | h | l | o | ꝛ | a | r | d | r | o | h | p | r | i | g | a | s | n | a | d | a | ꝛ | y | b | l | a | g | e | t | h | a | r | a |
| n | o | c | h | a | n | ʒ | a | p | h | a | l | e | ꝛ | a | d | r | a | c | h | a | u | s | a | p | i | n | o | d | a | n | t | a | g | a | u | y | l | c | h | u | a | ꝛ | o | r | n | a | y | a |

# Engidéxol: neólchiph

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| c | o | ꝛ | a | n | ʒ | a | c | h | a | n | l | a | ꝛ | a | l | g | e | d | o | t | h | ʒ | i | d | l | a | t | h | a | c | h | a | n | ʒ | b | v | ʒ | a | l | o | t | h | a | g | n | a | s | s |
| r | a | ꝛ | a | l | g | r | a | g | a | d | r | a | ꝛ | a | r | d | a | ꝛ | a | n | d | a | l | g | a | n | ʒ | a | n | g | a | l | i | g | a | t | h | a | n | a | t | h | a | r | g | l | a | x |
| c | o | u | t | a | l | a | ꝛ | i | r | ʒ | a | d | a | ꝛ | y | r | n | a | c | h | e | c | h | a | d | n | a | c | h | e | d | u | a | ꝛ | a | l | g | r | a | ꝛ | t | o | l | g | a | t | h | a |
| c | h | a | l | c | h | e | d | o | n | g | e | d | o | ꝛ | c | h | a | l | a | x | n | e | c | o | r | d | a | u | ʒ | a | c | h | y | d | n | a | p | h | a | o | ꝛ | a | r | d | r | a | g | a |
| v | o | l | ʒ | i | u | t | a | g | n | a | ꝛ | o | l | g | e | t | h | y | d | u | a | c | h | a | p | h | i | d | a | ꝛ | a | l | a | ꝛ | ʒ | i | d | n | o | h | y | l | ʒ | a | c | h | a | s |
| p | h | i | o | u | t | a | s | n | a | ʒ | e | d | n | o | c | h | a | d | u | a | c | h | a | d | n | o | d | a | ꝛ | y | u | n | o | n | a | c | h | e | l | a | s | s | a | d | o | c | l | o |
| v | o | r | g | e | d | n | o | c | a | ꝺ | d | e | l | g | e | t | h | a | c | l | a | ꝛ | d | r | a | ꝛ | y | d | u | a | y | a | ꝛ | a | l | g | e | d | o | h | c | l | a | ꝛ | a | r | n | a |
| g | e | t | h | a | d | g | l | a | d | a | ꝛ | c | l | y | n | ʒ | a | c | h | a | p | u | a | c | h | a | s | c | l | i | g | a | n | g | a | ʒ | a | d | n | o | c | h | a | s | d | o | c | h |
| c | h | e | p | h | e | c | n | o | c | l | a | r | d | r | a | n | t | a | g | e | t | h | v | l | d | r | a | ꝛ | a | d | u | a | c | l | a | ꝛ | y | n | s | a | d | y | g | a | n | t | a | ꝛ |
| y | p | r | a | ꝛ | a | l | g | e | h | o | d | g | a | d | n | o | ꝛ | a | d | u | o | d | h | o | d | ʒ | a | u | t | a | n | g | l | a | t | h | ʒ | a | n | t | a | g | n | a | c | l | a | ꝛ |
| ʒ | i | d | n | o | c | l | a | ꝛ | t | r | a | g | e | t | h | a | ꝛ | a | d | n | a | c | h | e | p | h | a | ꝛ | a | r | d | r | a | ꝛ | y | d | n | a | ꝛ | o | n | a | l | g | e | o | d | a |
| c | h | y | d | o | ꝛ | i | d | a | l | ʒ | a | p | i | c | h | a | l | a | ꝛ | t | a | r | g | e | t | o | r | u | e | d | o | l | a | c | h | y | u | s | a | g | e | l | ʒ | o | a | l | c | l |
| d | a | x | n | a | d | o | n | a | l | y | b | l | a | x | ʒ | i | n | t | o | m | b | l | a | d | a | u | ʒ | i | d | u | o | c | h | a | p | a | ꝛ | l | a | d | o | g | e | d | n | a | i | h |
| y | e | r | c | h | a | u | l | a | ꝛ | a | d | n | o | c | h | a | p | ʒ | i | d | n | o | ꝛ | i | l | d | l | a | n | o | ꝛ | a | d | n | a | c | h | e | n | ʒ | a | n | t | a | g | n | a | l |
| y | e | l | d | o | r | q | e | m | c | l | a | x | t | a | x | o | r | d | r | a | x | t | a | l | g | e | t | h | a | r | t | h | c | l | a | d | n | o | ꝛ | a | d | a | n | g | e | o | l | d |
| g | a | l | ʒ | e | d | n | o | d | a | h | g | e | h | o | d | n | a | d | a | x | p | a | l | ʒ | e | d | n | o | c | a | s | v | a | r | g | e | t | h | a | l | c | l | a | x | o | l | ʒ | a |
| c | h | a | d | n | o | c | h | a | d | c | l | a | d | a | ꝛ | n | o | c | l | a | d | a | u | ʒ | i | a | n | t | a | g | e | t | h | a | d | r | a | ꝛ | v | a | n | g | e | t | h | a | u | ʒ |
| a | d | n | a | c | h | e | d | n | o | c | l | a | ꝛ | t | i | g | l | a | d | a | ꝛ | o | n | ʒ | a | n | t | a | l | g | a | t | h | a | c | l | a | d | n | o | g | a | t | h | n | a | d | a |
| ʒ | i | d | n | a | t | h | c | h | i | d | u | o | t | p | l | a | g | e | t | h | ʒ | i | n | t | a | c | l | a | x | m | a | r | a | n | c | h | i | d | a | x | n | a | c | l | a | n | s | a |
| c | l | i | o | d | a | n | ʒ | a | c | h | a | d | n | a | c | l | o | ꝛ | y | d | l | a | ꝛ | y | d | a | ꝛ | a | c | h | a | r | n | a | l | a | d | u | a | c | l | a | ꝛ | y | d | o | u | s |
| a | p | r | a | n | t | a | f | n | a | c | o | n | s | a | d | a | l | g | e | t | h | y | d | n | a | c | v | r | a | c | h | a | x | v | o | r | g | e | n | d | a | v | a | h | ʒ | e | c | h |
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| a | c | h | e | l | p | a | y | o | u | ʒ | a | u | d | a | c | h | e | f | a | l | g | e | n | ſ | o | d | a | ꝛ | a | n | r | a | c | a | t | h | u | o | l | a | b | v | l | a | ꝛ | v | d | a |
| l | a | d | o | r | g | e | t | h | u | a | c | o | r | n | a | c | o | h | g | e | d | r | a | g | e | p | h | a | c | l | a | ꝛ | t | a | r | a | ꝛ | ʒ | i | n | t | i | l | ʒ | a | n | v | a |
| c | h | i | o | d | n | a | c | h | a | n | a | l | ʒ | e | d | n | a | g | e | u | v | a | c | h | e | d | n | o | ꝛ | a | l | a | ꝛ | t | a | l | o | ꝛ | y | n | t | a | ꝛ | u | r | y | e | u |
| n | o | l | ʒ | a | u | t | a | g | e | t | h | a | c | l | a | ꝛ | t | a | n | o | ꝛ | v | d | r | o | d | a | x | v | a | r | t | a | h | ʒ | e | d | u | o | m | ʒ | a | n | t | a | h | a | d |
| n | e | l | ʒ | o | u | a | d | a | x | y | n | d | a | n | t | a | g | e | n | a | ꝛ | a | n | t | a | g | l | a | ꝛ | y | u | s | a | p | r | a | ꝛ | c | h | i | d | a | u | a | ꝛ | a | r | a |
| c | h | a | d | n | o | p | l | a | t | a | ꝛ | u | a | t | a | u | v | a | r | g | e | u | d | a | ꝛ | o | c | h | e | n | v | a | c | h | n | o | l | ʒ | i | d | n | o | c | h | a | r | ʒ | a |
| y | n | c | h | a | l | p | l | o | ꝛ | a | c | h | e | r | o | u | t | a | u | t | o | ꝛ | a | r | o | ꝛ | y | u | a | c | h | o | a | d | n | a | p | l | a | d | a | ꝛ | y | d | n | o | ꝛ | a |
| v | o | u | t | a | g | n | a | c | a | r | p | y | d | l | a | ꝛ | t | o | u | o | ꝛ | y | n | ʒ | a | c | h | a | r | d | a | u | t | a | g | e | u | v | n | d | e | c | u | a | b | a | h | a |
| g | o | l | ʒ | e | d | u | o | n | a | c | h | e | d | n | o | d | a | ꝛ | y | l | ʒ | a | d | u | o | c | h | a | ʒ | a | d | u | a | m | v | a | g | e | s | v | d | n | o | ꝛ | a | l | g | a |
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| n | a | b | o | l | g | e | d | r | o | n | t | a | d | a | d | u | a | c | h | o | v | u | a | d | l | a | ꝛ | t | o | p | h | a | ꝛ | v | s | v | l | a | ꝛ | t | r | a | h | a | l | e | ꝛ | o |
| a | c | l | o | ꝛ | n | o | l | n | e | g | o | n | t | a | l | a | ꝛ | y | u | ʒ | a | u | o | c | h | u | s | t | o | r | y | n | s | a | u | e | p | l | a | d | a | ꝛ | v | o | r | o | n | o |
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| ʒ | e | u | t | a | l | g | e | t | h | n | o | g | a | t | v | a | r | m | o | u | g | e | m | n | e | ꝛ | o | d | n | a | c | l | a | ꝛ | y | p | a | r | o | h | v | o | u | t | a | g | u | o |
| c | h | a | d | n | o | ꝛ | t | a | n | t | a | l | a | ꝛ | y | u | t | a | g | e | n | s | a | d | n | o | c | h | a | p | h | a | d | r | o | ꝛ | a | d | a | b | v | a | t | a | r | g | a | h |
| u | o | ꝛ | a | d | n | a | ꝛ | d | r | a | ꝛ | v | l | d | a | h | u | e | c | h | a | s | t | o | r | r | a | x | a | d | m | a | c | h | a | u | d | r | a | n | v | a | g | e | s | v | d | v |
| c | h | a | n | s | a | n | d | o | ꝛ | y | l | p | l | a | c | h | a | t | a | ꝛ | n | o | l | ʒ | a | c | h | i | d | n | o | d | l | a | d | a | ꝛ | y | u | t | a | u | t | a | h | o | n | s |
| ʒ | i | n | v | i | l | i | e | e | c | h | a | n | ʒ | a | d | a | ꝛ | a | n | t | a | ꝛ | n | a | c | l | o | h | a | ʒ | e | m | n | a | p | h | e | d | u | a | c | h | e | d | u | o | c | l |
| a | d | n | a | c | h | e | s | a | r | d | r | a | n | g | a | h | n | e | c | h | a | s | t | o | r | y | n | t | a | l | d | o | h | a | p | r | a | t | ʒ | a | g | n | o | l | ʒ | e | g | o |
| a | u | t | o | n | a | d | y | u | v | a | c | h | n | a | l | ʒ | i | u | o | c | h | a | r | ʒ | a | b | v | l | a | n | t | a | n | t | a | ꝛ | o | l | d | r | a | g | r | a | ꝛ | a | r | o |
| p | l | i | c | o | ꝺ | a | c | o | r | d | a | n | o | ꝛ | v | o | l | ʒ | e | n | o | d | a | ꝛ | v | a | c | h | i | d | o | n | t | a | g | a | l | ʒ | a | d | u | o | ʒ | a | n | v | a | h |
| c | h | i | d | a | n | s | a | c | h | a | d | n | o | ꝛ | a | l | g | e | t | h | ʒ | y | d | l | a | c | h | y | t | a | ꝛ | o | n | a | ꝛ | y | l | ʒ | a | d | u | o | p | h | a | a | x | a |
| d | e | g | r | a | d | n | o | c | h | o | a | n | d | v | n | a | c | h | e | f | ʒ | d | n | ʒ | a | c | l | a | h | ʒ | a | n | ʒ | a | c | l | a | x | a | r | n | a | h | ʒ | i | g | a | s |
| p | r | i | u | s | a | u | t | o | l | c | h | a | d | a | u | t | a | ꝛ | a | c | a | n | v | a | l | g | e | d | a | d | a | ꝛ | n | o | c | l | a | n | s | a | t | e | r | o | u | o | s | |
| d | a | x | a | r | g | e | t | h | a | u | ʒ | i | n | t | a | g | n | a | c | h | o | l | a | x | v | a | r | t | a | g | a | l | y | d | r | a | s | a | p | r | a | g | n | a | ꝛ | a | l | ꝺ |
| d | n | ꝛ | a | d | r | a | ꝛ | y | d | n | o | c | h | a | u | ʒ | a | u | d | l | o | ꝛ | a | c | h | a | d | n | o | ꝛ | v | a | r | t | a | ꝛ | y | b | l | a | ꝛ | d | a | r | o | ꝛ | a | d |
| v | o | l | c | h | o | d | n | o | d | y | d | r | o | s | a | d | a | g | u | a | g | o | v | i | a | n | t | a | ꝛ | y | d | r | a | ꝛ | t | o | h | n | e | c | h | a | s | t | o | r | o | h |

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# Polacax cvbagod

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| ʒ | i | v | i | a | l | c | h | a | h | n | o | ꝛ | a | d | n | a | c | h | a | n | d | a | x | a | r | g | a | n | a | x | v | d | n | a | c | l | a | x | a | r | n | a | c | h | i | o | ꝛ | a |
| n | a | c | h | v | d | a | ꝛ | v | a | r | t | a | g | n | o | n | y | d | u | a | g | y | d | l | o | g | o | g | e | n | t | a | n | t | a | ꝛ | o | l | y | b | l | a | ꝺ | y | r | n | a | h |
| v | o | c | a | r | n | o | r | y | u | s | a | n | d | a | ꝛ | o | c | l | a | u | p | a | g | e | n | a | c | l | a | ꝛ | t | a | p | h | a | r | i | n | c | h | o | r | a | ꝛ | t | a | h | o |
| m | i | c | h | a | r | d | a | x | y | n | s | a | d | u | o | c | l | a | d | a | ꝛ | n | a | g | e | m | p | a | l | c | h | e | p | n | a | d | a | ꝛ | v | d | r | a | h | a | c | h | y | l |
| d | o | r | t | a | g | u | a | g | e | m | p | h | i | a | d | n | o | c | l | a | n | t | a | n | t | o | u | ʒ | a | c | h | e | l | y | d | l | a | c | a | ꝺ | v | l | n | a | d | a | r | g |
| v | e | o | r | t | a | l | a | ꝛ | y | u | ʒ | e | c | h | a | c | h | a | n | ʒ | a | d | o | ꝛ | a | d | n | o | c | a | ꝺ | v | i | r | t | a | ꝛ | i | l | g | a | m | ʒ | e | a | n | c | h |
| n | e | c | h | a | s | t | o | r | y | d | u | a | ꝛ | y | d | n | o | d | a | h | a | l | a | ʒ | v | ʒ | a | d | n | o | c | h | a | d | a | ꝛ | v | l | n | a | p | a | l | ʒ | a | c | h | a |
| d | r | a | ꝛ | v | m | e | r | o | u | t | a | n | t | a | ꝛ | a | s | e | m | b | l | o | x | y | d | u | o | u | a | d | o | u | g | a | h | y | d | r | a | c | h | a | d | n | o | c | l | a |
| c | h | i | d | a | ꝛ | a | l | v | i | c | a | s | t | r | a | p | h | e | n | o | l | ʒ | a | d | u | a | g | e | t | h | v | o | l | g | e | t | a | ꝛ | a | l | s | h | a | d | a | u | a | x |
| v | o | l | t | a | g | o | l | a | u | d | r | a | ꝛ | u | a | c | o | n | d | a | r | g | e | p | h | a | o | u | ʒ | a | n | o | ꝛ | a | d | n | a | ꝛ | i | c | h | a | s | t | o | r | ʒ | v |
| u | t | a | g | n | a | g | e | p | h | a | l | g | e | d | n | a | c | h | o | u | a | ʒ | o | n | t | a | g | a | l | y | r | u | a | ꝛ | o | d | a | n | t | a | n | t | a | ꝛ | o | r | o | ꝛ |
| d | a | r | g | e | t | h | a | d | r | a | ꝛ | v | a | r | c | h | e | u | o | d | a | u | ʒ | a | d | a | ꝛ | p | i | c | h | a | d | u | a | c | h | a | u | g | e | h | v | u | a | c | l | a |
| g | e | h | v | d | r | a | ꝛ | n | e | ꝛ | o | l | g | e | u | ʒ | a | c | h | a | d | n | a | ꝛ | a | r | n | a | c | h | e | p | h | a | l | ʒ | a | c | h | i | d | a | ꝛ | t | o | x | a | l |
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| v | i | o | l | t | a | m | a | ꝛ | n | e | ꝛ | a | d | u | a | c | l | a | ꝛ | v | i | c | o | r | n | a | c | l | o | ꝛ | p | v | n | c | h | a | ꝛ | l | o | c | h | a | n | ʒ | a | d | a | ꝛ |
| a | l | c | h | a | n | ʒ | a | n | t | a | g | n | a | c | h | o | y | u | t | a | g | n | o | c | l | a | u | v | a | n | g | e | d | n | o | d | a | ꝛ | t | r | o | h | a | ꝛ | i | l | l | o |
| a | x | a | r | u | a | x | y | n | t | a | n | t | a | ꝛ | a | n | e | c | h | a | s | t | r | o | ꝛ | y | u | ʒ | a | u | g | e | u | a | ʒ | v | r | g | e | d | a | t | h | n | o | c | a | ꝺ |
| y | d | u | a | l | g | e | d | a | x | l | o | ʒ | a | n | c | h | a | v | o | l | g | a | n | p | h | e | a | ʒ | v | d | a | ꝛ | n | a | c | h | a | d | n | o | c | h | a | ꝺ | v | r | a | x |
| d | e | c | o | ꝛ | a | l | g | a | h | n | o | t | a | ꝛ | m | a | n | a | p | l | a | ꝛ | y | d | i | i | a | h | d | e | q | o | h | a | u | ʒ | a | c | h | a | u | a | p | a | g | a | l | a |
| g | e | n | t | a | ꝛ | u | a | c | l | o | ꝛ | n | a | t | o | l | g | e | n | o | y | d | u | o | ꝛ | a | p | r | a | ꝛ | y | d | n | o | c | h | a | r | p | y | b | l | a | ꝛ | o | d | a | ꝛ |
| y | u | ʒ | a | d | a | u | t | a | ꝛ | l | a | d | u | o | c | h | a | l | v | a | t | o | r | g | e | u | d | a | v | a | ꝛ | v | d | r | a | h | a | p | l | a | ꝛ | n | o | c | l | a | a | h |
| v | o | n | ʒ | e | n | d | a | l | a | g | e | d | u | o | d | a | ꝛ | v | a | r | g | e | t | h | n | o | d | a | v | a | u | t | a | g | e | t | h | ʒ | i | d | u | a | c | h | v | t | h | a |
| y | l | ʒ | e | d | o | c | h | a | l | ʒ | a | c | h | i | d | a | ꝛ | u | o | c | l | a | ꝛ | y | l | d | r | o | u | t | a | g | e | n | v | a | ꝛ | t | a | r | d | e | g | o | t | h | a | x |
| v | o | l | ʒ | i | d | n | a | h | a | m | v | a | r | ʒ | a | n | e | c | h | a | s | t | o | r | a | d | u | o | b | y | c | h | a | f | c | h | a | d | n | o | l | d | a | n | ʒ | a | u | v |
| a | p | l | v | n | c | h | a | f | n | o | ꝛ | a | l | g | e | t | h | a | d | r | o | ꝛ | a | c | h | a | ꝛ | v | i | d | a | l | g | r | a | b | a | n | o | d | a | r | g | a | a | h | o | ꝛ |
| p | h | i | a | u | a | s | m | a | x | y | c | h | o | a | l | ʒ | e | d | n | o | c | a | p | a | ꝛ | c | a | t | o | ꝛ | v | i | d | a | l | ʒ | i | d | n | o | c | h | a | n | ʒ | a | c | h |
| c | h | a | n | t | a | l | a | d | r | o | n | g | a | h | v | i | o | ꝛ | a | d | l | a | ꝛ | n | o | d | a | u | t | a | ꝛ | y | l | d | r | o | o | ꝛ | a | n | o | x | p | h | i | c | h | a |
| n | o | l | d | a | n | t | a | g | e | u | a | d | u | a | c | h | a | n | ſ | a | c | l | a | r | p | r | a | ꝛ | a | d | n | a | h | o | l | ʒ | i | c | h | a | u | p | h | a | c | o | l | ʒ |
| y | n | a | s | t | r | o | ꝛ | a | c | h | i | l | d | o | ꝛ | a | r | d | r | a | ꝛ | u | i | c | l | a | ꝛ | u | o | g | o | t | h | v | a | l | ʒ | e | d | n | o | c | h | a | p | v | a | r |
| t | o | u | t | a | ꝛ | u | a | c | h | o | a | b | r | a | t | n | a | d | a | ꝛ | y | d | u | o | n | d | a | n | t | a | g | u | a | c | h | y | a | g | l | a | ꝛ | c | o | d | a | u | ſ | a |
| u | e | o | p | e | r | o | n | ʒ | a | d | u | a | d | g | a | g | e | u | ſ | e | v | o | l | s | a | d | n | a | c | h | e | a | n | b | v | r | a | ꝛ | a | d | a | n | ʒ | i | d | u | o | h |
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| a | c | h | a | d | n | o | c | a | t | h | v | i | o | t | a | g | e | u | a | d | u | o | ꝛ | a | l | d | a | g | r | a | h | v | i | c | h | o | l | d | a | ꝛ | v | r | a | s | c | h | o | d |
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# Zad, ron anchal

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| h | v | ʒ | a | n | d | a | n | c | h | a | l | a | x | t | a | ɀ | n | a | c | h | o | n | ʒ | a | l | a | c | h | a | t | h | n | o | ɀ | a | d | n | a | c | o | ɀ | a | n | d | a | g | n | a |
| c | o | ɀ | a | l | g | a | l | a | ɀ | d | r | o | c | h | a | d | n | o | c | l | a | x | v | a | r | g | e | d | n | o | d | a | h | l | e | x | a | n | d | r | a | ɀ | ʒ | e | g | o | n | a |
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| n | e | c | h | a | s | m | a | c | h | o | r | ʒ | a | l | g | a | t | h | n | o | c | h | a | d | n | o | c | a | n | ʒ | a | l | a | d | g | ʒ | i | n | t | a | l | a | p | r | a | ɀ | o | r |
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Soli deo, laus, et honor
sempiternus.

# Gedmarg alpon

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| s | e | d | o | n | t | a | g | e | n | t | a | g | n | o | c | h | a | p | l | a | g | n | o | c | l | a | x | y | d | n | a | c | h | a | u | s | e | d | n | o | p | h | a | l | o | ɀ | a | d |
| v | d | r | a | ɀ | t | a | g | e | u | t | o | l | a | n | t | a | ɀ | a | r | n | a | g | e | n | t | a | g | n | o | g | e | t | h | o | n | o | d | a | n | t | a | g | e | n | t | a | g | e |
| o | p | h | r | a | g | n | a | g | e | d | o | c | h | a | u | a | ɀ | a | r | t | a | g | e | u | s | o | a | c | h | a | o | n | ʒ | a | c | h | i | a | d | n | o | h | a | n | ʒ | a | c | h |
| ʒ | l | d | o | ɀ | a | d | o | n | ʒ | a | c | h | a | n | t | o | l | y | d | r | a | ɀ | n | o | c | h | a | s | t | o | r | o | h | y | d | o | n | ʒ | a | g | a | t | h | n | o | l | ʒ | l |
| p | l | a | c | h | a | s | t | o | r | a | d | r | o | ɀ | u | o | t | a | f | n | a | g | o | t | h | v | d | r | a | ɀ | o | d | a | d | u | a | g | e | n | a | n | d | a | g | u | a | c | h |
| i | p | l | a | ɀ | a | b | r | a | d | a | u | t | a | g | l | o | h | n | o | ɀ | a | d | n | o | c | h | a | v | a | u | t | r | a | h | n | o | l | ʒ | a | d | n | o | c | h | a | n | ʒ | o |
| a | p | r | a | ɀ | a | u | a | c | h | e | n | d | a | ɀ | a | d | u | o | c | l | a | d | a | ɀ | v | a | l | ʒ | o | n | a | c | l | a | d | y | b | l | a | ɀ | t | o | p | o | l | ʒ | a | u |
| v | u | t | a | g | n | o | c | h | a | r | n | o | ɀ | a | d | a | l | t | a | n | a | f | a | f | r | a | n | g | e | o | n | t | a | l | e | c | l | a | d | o | ɀ | t | a | p | h | a | ɀ | o |
| y | n | t | o | a | l | o | d | n | o | d | a | ɀ | o | m | e | r | o | n | t | a | n | t | a | l | a | ɀ | v | d | u | m | a | h | n | o | ɀ | a | r | d | a | ɀ | o | d | y | d | n | o | c | h |
| a | d | o | u | ʒ | a | n | e | o | t | e | r | o | h | a | l | c | l | a | ɀ | o | d | a | ɀ | t | a | n | e | b | r | a | c | h | a | d | o | l | ʒ | a | c | h | n | e | d | o | l | t | a | ɀ |
| y | d | n | o | ɀ | a | d | y | n | ʒ | a | a | t | a | g | n | a | c | l | y | d | o | u | t | a | l | y | p | r | a | s | s | o | d | r | v | x | d | e |  | d | a | u | u | e | c | o | r | g |
| a | v | o | l | s | e | d | n | o | c | l | a | x | y | b | l | a | ɀ | t | o | g | e | u | a | p | r | i | g | a | n | t | o | ɀ | a | n | t | o | n | a | g | e | d | o | t | h | a | p | l | a |
| s | e | g | o | r | s | a | g | o | v | o | ɀ | a | d | u | o | a | n | d | e | n | t | a | g | e | p | h | n | o | l | ʒ | a | c | h | a | d | a | n | c | a | a | y | p | l | a | ɀ | n | o | c |
| v | l | a | n | ʒ | a | c | h | a | s | p | l | a | ɀ | t | o | n | o | c | h | a | l | ʒ | a | d | y | u | d | a | n | o | a | c | o | n | ʒ | a | d | o | r | y | d | u | o | p | h | r | o | s |
| ʒ | a | n | v | a | x | y | r | ʒ | a | b | u | l | o | a | f | a | n | t | a | g | n | o | ɀ | a | d | a | i | n | o | c | h | a | y | d | r | a | ɀ | u | o | l | y | d | n | o | n | v | a | r |
| y | b | o | u | t | a | ʒ | a | ɀ | y | l | c | h | a | d | n | o | n | a | p | l | a | n | t | a | g | o | s | y | d | r | a | ɀ | n | o | c | h | a | l | d | o | v | a | ɀ | t | o | r | o | h |
| p | l | a | c | h | i | b | a | l | ʒ | i | d | u | o | c | h | a | s | t | e | r | o | h | a | ʒ | v | l | d | a | ɀ | t | o | c | h | o | r | d | a | l | a | p | h | a | n | t | r | g | a | h |
| m | a | ɀ | t | a | l | g | e | t | h | n | e | c | o | i | d | a | n | t | a | c | h | a | n | i | d | n | o | c | h | a | r | o | ɀ | p | l | a | ɀ | t | o | t | e | r | o | ɀ | o | n | a | h |
| i | n | s | a | n | t | a | l | g | r | a | u | t | a | g | n | a | c | h | o | x | a | d | n | o | c | l | a | n | t | o | x | n | a | b | v | r | a | ʒ | a | n | t | o | l | ʒ | a | n | t | o |
| y | d | u | o | ɀ | a | d | v | d | r | a | ɀ | t | o | h | a | p | r | a | ɀ | t | o | l | a | ɀ | t | o | h | y | n | g | l | a | t | a | n | o | c | h | a | l | m | a | d | o | ɀ | y | b | a |
| d | e | v | a | n | t | a | n | a | l | y | n | ʒ | a | n | d | e | o | d | r | a | p | h | a | l | p | r | a | n | ʒ | e | d | n | o | c | h | a | l | m | a | r | a | y | p | a | r | s | a | c |
| t | h | e | o | n | ʒ | a | d | a | ɀ | v | o | r | r | o | n | t | a | n | t | o | ɀ | a | c | l | o | ɀ | y | d | l | o | c | h | a | n | o | ɀ | a | r | d | o | ɀ | l | e | p | a | t | h | a |
| u | a | c | h | a | d | u | o | c | h | a | u | t | a | n | t | o | ɀ | a | l | ʒ | a | c | h | a | r | p | r | i | c | a | s | m | a | c | h | a | r | n | a | l | d | o | ɀ | t | a | p | r | o |
| v | d | a | n | t | o | l | g | e | t | h | a | n | a | r | n | o | g | r | a | p | h | y | d | n | o | c | h | a | r | y | n | s | a | d | g | u | o | ɀ | t | a | l | ʒ | a | d | u | o | a | h |
| y | d | o | b | l | a | ɀ | a | p | r | o | ɀ | t | a | n | o | ɀ | a | l | g | e | d | n | a | ɀ | y | n | t | a | ɀ | u | o | r | y | n | s | a | n | t | a | g | e | f | a | l | d | r | o | ɀ |
| p | r | i | c | h | a | s | t | o | r | a | ʒ | a | u | t | a | l | g | e | o | r | g | r | a | d | u | o | c | h | a | n | ʒ | a | c | h | a | c | l | a | ɀ | t | o | r | o | c | l | a | n | s |
| a | m | a | u | ʒ | a | c | l | a | ɀ | u | a | t | o | p | l | a | ɀ | y | d | n | o | r | a | u | v | a | n | s | e | d | n | a | g | o | r | y | s | t | a | ɀ | o | l | a | p | r | a | d | o |
| n | o | l | e | d | u | a | p | r | a | c | a | s | t | a | g | o | n | ʒ | v | r | o | d | a | c | h | a | n | ʒ | a | u | e | o | c | h | e | t | o | r | o | ɀ | a | l | d | o | r | a | b | i |
| o | d | a | l | ʒ | a | c | h | n | e | l | d | r | o | t | h | a | m | v | a | n | t | a | g | r | o | d | c | ɀ | y | s | c | l | o | n | u | a | d | r | v | m | a | g | v | n | t | a | g | o |
| a | l | ʒ | i | c | h | a | o | l | o | s | s | o | n | u | o | c | h | a | r | b | a | c | h | v | o | n | t | a | n | v | a | r | a | h | v | o | n | g | a | l | s | o | v | o | n | t | a | ɀ |
| v | r | c | h | a | d | n | o | l | a | n | ʒ | a | d | c | h | a | p | p | n | a | c | o | ɀ | a | l | d | r | a | ɀ | t | a | p | r | a | n | ʒ | a | n | o | y | d | u | a | c | h | a | r | s |
| a | c | h | e | n | b | l | o | h | y | d | n | o | d | a | c | l | a | x | v | a | r | g | e | t | h | a | c | h | e | l | d | o | n | d | a | u | ʒ | a | l | d | r | o | ɀ | a | c | l | a | x |
| n | a | g | e | t | h | r | a | ɀ | a | p | r | i | d | d | o | n | a | l | o | o | r | r | e | u | ʒ | a | c | l | o | ɀ | a | d | r | o | ɀ | ʒ | i | n | g | l | a | ɀ | a | c | l | a | s | o |
| v | a | n | t | o | p | l | a | s | m | a | g | r | a | a | y | n | t | l | a | g | e | o | r | d | o | r | a | g | e | n | y | n | ʒ | o | a | c | o | n | ʒ | a | n | o | ɀ | t | a | l | ʒ | a |
| a | l | c | h | y | u | a | c | l | a | ɀ | y | d | u | o | c | h | a | d | u | a | p | h | e | ɀ | y | s | c | l | a | d | n | o | t | a | u | ʒ | a | c | h | y | n | t | a | g | u | o | c | a |
| a | l | g | a | a | l | g | o | h | a | u | a | g | t | a | r | p | r | o | d | a | n | t | a | g | e | u | a | d | n | a | c | h | o | a | l | c | h | v | ʒ | a | n | t | a | ɀ | o | r | n | a |
| v | i | o | u | ʒ | a | c | h | a | r | l | e | d | ʒ | a | d | r | o | ɀ | d | a | p | r | a | ɀ | o | l | y | a | s | a | u | t | a | f | a | c | h | e | n | ʃ | o | u | a | ɀ | a | d | u | a |
| c | h | a | r | ʒ | i | d | a | l | o | n | t | a | u | t | a | p | l | o | ɀ | y | c | l | o | a | ʒ | i | u | t | o | ɀ | a | d | o | u | ʒ | a | n | a | v | i | d | o | l | a | g | e | o | h |
| n | a | c | h | a | n | ʒ | a | c | l | o | t | h | y | d | n | o | c | h | a | r | o | u | a | c | h | a | n | ʒ | i | b | o | u | a | g | e | p | h | ʒ | a | n | t | o | l | a | ɀ | a | d | o |
| a | v | a | ɀ | a | d | n | a | c | h | a | s | t | o | r | a | h | y | d | n | o | l | a | d | r | o | ɀ | a | c | h | a | p | h | o | a | b | n | l | a | ɀ | t | o | r | g | e | u | n | a | p |
| v | l | ʒ | a | c | o | ʒ | n | a | d | o | r | ʒ | i | d | a | p | l | a | ɀ | a | c | a | p | n | o | t | a | g | u | a | c | r | o | h | a | d | n | o | c | h | o | r | o | u | y | n | d | o |
| p | l | a | ɀ | t | r | i | b | a | l | ʒ | a | c | h | i | d | n | o | g | a | h | y | n | ʒ | a | c | h | i | d | o | r | ʒ | a | d | u | o | c | h | a | d | a | ɀ | a | r | g | e | t | h | a |
| a | l | ʒ | a | c | h | y | d | n | o | b | a | l | o | n | t | a | n | t | o | ɀ | a | c | h | e | l | d | o | u | v | i | a | r | b | a | d | r | o | ɀ | m | i | c | h | a | n | ʒ | a | c | a |
| n | o | b | v | l | a | c | y | d | n | o | t | r | a | p | h | a | l | g | e | h | o | r | d | r | a | ɀ | y | b | l | o | t | h | n | a | c | o | r | d | o | ɀ | a | g | e | d | u | o | c | h |
| g | e | o | r | g | a | a | l | c | h | i | n | ʒ | a | c | h | a | n | u | a | t | a | ɀ | a | r | a | c | h | v | o | l | ʒ | i | d | n | o | c | h | a | l | ʒ | y | u | t | a | g | n | a | l |
| y | a | ʒ | a | u | g | a | l | a | ɀ | v | o | u | t | a | g | u | a | t | a | p | e | r | o | d | a | n | ʒ | a | a | c | l | a | d | c | h | y | d | r | a | n | t | o | u | t | a | g | e | t |
| a | l | d | v | ʒ | a | c | h | a | u | a | b | v | l | a | d | v | o | l | h | a | ʒ | p | a | h | g | e | o | l | d | a | n | a | c | l | i | d | n | o | p | a | l | a | ɀ | y | d | n | o | c |
| a | d | r | o | ɀ | t | a | l | g | e | t | h | a | u | a | ʒ | a | d | n | o | c | l | a | p | i | a | ɀ | y | c | h | a | ɀ | a | c | h | o | n | ʒ | a | c | h | a | v | t | a | l | ʒ | a | c |
| y | d | n | o | p | p | a | r | g | e | l | ʒ | a | c | l | a | ɀ | v | i | o | l | a | p | o | r | d | r | o | ɀ | a | c | l | a | n | ʒ | a | n | o | d | e | l | ʒ | a | c | h | e | p | h | a |

# Bvzalg long arnap

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| v | p | r | a | c | h | a | s | t | e | r | a | u | t | o | g | a | n | z | a | n | o | t | a | l | z | a | c | h | i | n | z | a | c | h | o | n | z | a | c | l | a | ȥ | t | o | r | g | a | h |
| n | o | a | r | b | r | a | ȣ | d | e | m | a | n | t | a | g | e | l | a | d | n | o | r | a | d | a | ȥ | p | h | i | a | n | z | a | c | h | n | o | c | h | a | s | t | o | r | a | ȥ | a | h |
| y | l | c | h | a | d | n | o | p | l | a | ȥ | t | a | m | e | r | o | n | z | i | o | n | z | a | c | l | a | o | ȥ | a | r | n | o | p | o | d | o | n | t | a | g | e | n | s | o | c | h | a |
| n | e | o | d | a | l | a | ȥ | a | c | h | a | r | z | a | n | t | a | f | a | y | n | c | h | o | n | a | d | r | v | ȥ | t | o | l | a | g | e | ȥ | t | o | l | a | p | r | i | d | o | l | a |
| v | o | l | z | e | d | n | o | e | m | t | a | b | l | a | ȥ | t | o | c | e | n | o | ȥ | e | n | a | r | v | a | n | o | l | a | d | n | a | t | a | ȥ | a | l | c | h | i | ȥ | t | a | p | r |
| a | d | u | o | p | h | i | l | o | u | t | a | n | t | o | ȥ | a | c | h | e | l | d | r | a | n | c | h | i | d | a | r | z | a | c | h | o | n | o | ȥ | a | l | o | ȥ | a | p | r | a | ȥ | o |
| t | a | u | t | a | f | f | e | l | a | d | n | a | ȥ | t | a | c | h | o | r | y | d | v | n | a | c | l | a | ȥ | a | c | h | a | p | n | a | d | o | n | y | d | n | o | c | h | a | d | r | a |
| c | a | s | a | g | n | o | g | r | a | n | s | a | d | n | a | c | h | e | p | h | a | l | z | e | d | n | o | c | l | a | ȥ | t | a | l | g | e | b | o | r | a | ȥ | t | o | r | t | a | n | z |
| u | v | a | u | t | o | l | a | u | t | a | n | t | o | g | r | a | g | e | p | h | a | d | o | ȥ | a | n | d | r | v | z | a | d | n | o | c | a | m | b | r | i | o | h | v | l | n | a | ȥ | a |
| p | o | r | c | h | a | d | n | o | g | e | t | h | a | d | n | a | c | h | a | l | z | a | d | o | d | r | o | ȥ | a | p | l | i | c | h | a | ȥ | t | a | p | a | h | n | o | l | z | a | d | n |
| a | n | t | h | o | n | a | ȥ | t | a | r | g | e | n | o | l | v | d | r | a | ȥ | v | d | r | a | n | z | a | v | a | n | t | a | n | t | o | ȥ | t | a | g | l | a | ȥ | a | n | t | a | g | a |
| v | i | o | ȥ | a | l | a | u | t | a | l | p | l | a | ȥ | t | o | p | h | a | n | z | a | a | u | d | r | o | ȥ | a | z | a | n | t | a | l | m | i | n | o | b | r | a | c | h | d | a | l | h |
| h | i | d | r | a | c | h | o | n | n | a | c | v | o | r | ſ | e | p | h | a | d | o | l | z | a | c | h | a | c | h | i | l | d | r | o | n | u | a | f | o | r | g | e | n | o | l | a | d | o |
| a | v | i | o | d | a | ȥ | c | h | e | p | o | n | o | n | t | a | n | t | a | l | s | a | g | r | a | z | i | c | h | i | d | n | o | d | a | n | t | r | a | ȥ | y | l | z | i | d | l | a | h |
| v | o | l | h | a | n | t | a | l | a | c | h | e | d | n | a | c | h | o | h | a | l | z | e | m | a | c | h | a | n | y | d | r | o | ȥ | a | d | u | o | c | h | e | p | h | a | l | z | a | c |
| a | n | t | a | g | n | a | c | l | o | h | v | i | a | n | t | a | b | r | a | h | g | e | d | l | o | h | a | c | h | a | r | d | a | ȥ | y | n | s | o | l | d | a | n | v | i | o | d | a | b |
| g | e | f | u | e | g | h | a | c | l | o | d | o | n | t | a | u | t | a | g | l | a | ȥ | a | v | i | o | n | c | h | a | d | o | ȥ | a | r | a | ȥ | v | i | c | l | a | ȥ | a | l | z | e | d |
| a | c | h | a | r | t | a | ȥ | a | l | o | ȥ | a | c | l | o | d | n | o | n | t | a | n | t | o | ȥ | y | p | r | a | c | h | e | p | h | n | a | d | o | n | z | a | c | h | i | o | n | z | a |
| c | h | i | a | l | z | a | c | h | a | c | h | o | d | n | o | d | a | ȥ | v | i | o | c | h | a | d | o | l | d | e | d | r | a | ȥ | v | o | r | o | n | o | p | a | n | t | a | f | u | a | c |
| a | l | g | e | p | h | n | e | c | h | a | l | d | r | o | n | z | a | c | h | e | a | l | c | h | i | d | n | o | c | h | a | p | a | g | n | o | c | h | a | n | z | i | d | n | o | ȥ | t | a |
| y | l | z | a | c | h | a | n | l | a | b | v | l | a | c | h | e | p | h | a | d | n | a | ȥ | t | o | l | a | b | o | r | g | e | n | n | o | d | a | ȥ | v | o | r | o | h | a | d | n | o | l |
| a | c | h | a | n | z | a | c | h | y | n | t | a | l | q | e | p | a | h | n | e | o | t | t | e | r | o | ȥ | a | d | n | o | c | h | a | d | u | a | p | h | a | n | d | o | ȥ | a | l | d | a |
| p | h | i | o | r | d | r | a | g | l | o | ȥ | a | p | p | e | d | a | ȥ | n | o | l | z | a | b | a | c | h | a | d | u | o | c | h | o | r | y | d | n | o | h | a | v | a | u | z | a | c | h |
| y | d | n | o | h | o | l | z | a | z | a | d | a | c | h | a | c | h | a | c | h | o | r | z | a | c | o | n | t | a | n | g | a | m | v | i | a | ȥ | a | l | a | ȥ | z | e | d | o | n | g | a |
| n | e | c | h | a | s | t | o | r | a | p | u | l | z | o | a | d | n | a | ȥ | t | o | r | a | v | o | r | g | e | t | h | n | o | l | z | a | d | u | a | p | h | a | u | e | o | p | o | l | a |
| a | n | d | v | n | e | a | n | t | o | l | q | a | p | a | ȥ | a | l | c | h | i | o | d | r | a | ȥ | t | o | n | t | a | g | e | n | z | i | d | n | o | ȥ | a | d | a | a | c | h | a | r | a |
| v | i | a | ȥ | a | ȥ | a | r | g | e | s | b | r | i | o | p | t | a | p | o | l | g | e | d | e | d | r | a | g | r | a | ȥ | a | ȥ | a | l | g | e | l | u | o | c | l | a | e | n | z | a | e |
| n | a | v | i | a | e | n | t | a | g | n | a | e | u | z | a | c | l | i | o | l | n | d | a | d | u | a | p | h | i | e | u | z | a | l | o | ȥ | a | d | u | a | l | p | a | c | l | o | ȥ | t |
| a | c | o | l | z | a | c | h | i | o | u | z | a | n | o | d | a | l | b | a | c | h | o | r | v | i | o | n | g | e | d | n | a | c | r | o | d | a | ȥ | v | i | t | a | b | r | a | n | o | l |
| g | e | n | l | a | h | a | c | h | a | u | t | a | ȥ | a | v | o | l | z | i | d | m | a | c | h | e | d | n | o | g | a | t | h | g | e | d | o | t | h | a | p | r | a | n | c | h | e | t | h |
| n | o | l | z | i | c | l | o | d | u | a | l | t | a | ȥ | v | o | n | n | e | b | r | o | d | n | a | c | l | a | a | n | t | a | g | n | a | p | r | a | ȥ | y | d | l | a | b | l | a | h | o |
| v | a | d | a | d | u | a | g | r | a | ȥ | a | d | m | a | c | h | e | p | h | a | l | z | e | d | n | a | d | e | o | n | z | a | n | e | c | o | e | n | a | d | e | a | n | t | a | g | a | e |
| n | a | e | l | g | a | l | z | e | d | n | o | c | h | e | l | o | u | p | a | l | g | e | m | a | p | h | a | r | h | v | m | a | c | h | a | d | a | ȥ | l | o | g | e | m | a | p | h | e | n |
| a | r | d | o | m | a | d | o | ȥ | n | e | d | r | a | ȥ | m | o | l | o | n | t | a | n | t | e | r | g | e | s | a | d | r | a | ȥ | v | a | l | c | o | n | h | a | l | z | i | b | l | o | ȥ |
| d | a | r | c | h | e | t | h | a | n | a | b | l | a | n | t | o | g | e | t | h | v | b | r | a | ȥ | m | a | p | h | a | t | h | z | i | c | h | a | n | a | p | h | a | y | l | d | r | a | ȥ |
| a | p | v | l | z | a | c | h | n | e | o | g | r | a | d | l | a | v | d | r | o | ȥ | a | p | r | i | d | u | a | p | b | a | r | c | h | e | d | n | o | d | a | n | t | e | l | e | n | d | a |
| y | n | o | g | e | u | d | a | v | a | f | a | n | c | h | a | ſ | a | l | a | p | h | g | a | l | s | i | g | m | a | l | e | h | a | u | z | i | u | t | o | ȥ | a | l | c | r | a | p | a | h |
| v | o | l | z | i | b | a | r | t | a | ȥ | u | o | c | h | a | r | z | i | n | t | a | g | l | a | ȥ | v | i | o | d | a | n | n | e | o | t | e | p | r | a | ȥ | a | l | g | r | a | p | o | n |
| m | a | r | c | h | e | f | n | a | l | a | d | r | o | n | z | a | c | h | a | l | v | d | r | a | ȥ | a | c | h | a | n | z | a | c | h | o | h | n | a | l | z | i | d | n | a | c | h | e | p |
| a | r | c | h | v | d | r | a | l | a | ȥ | a | d | n | o | c | h | e | l | a | l | c | h | i | n | z | a | c | h | a | n | v | a | l | h | v | d | r | a | h | m | o | h | a | ȥ | a | r | c | h |
| v | a | l | z | e | d | n | o | p | a | l | g | e | u | d | a | p | h | a | l | z | e | g | o | r | g | a | l | s | p | a | r | t | r | o | l | a | c | h | e | p | n | a | ȥ | o | r | d | r | a |
| v | i | o | n | c | l | a | d | o | n | t | a | n | t | a | g | u | o | ȥ | a | c | h | v | b | r | a | ȥ | a | c | l | i | n | z | a | d | a | ȥ | v | i | a | l | g | e | t | h | a | r | g | a |
| u | o | l | a | d | n | o | g | a | l | h | i | d | r | a | h | a | c | h | o | n | z | a | n | v | i | o | d | n | a | c | h | a | d | p | r | o | ȥ | t | a | l | a | c | l | i | n | o | d | a |
| p | a | r | c | h | a | n | s | a | u | o | t | a | r | b | a | g | e | h | l | a | d | v | a | n | g | e | u | o | t | a | u | z | a | c | h | a | m | t | a | g | n | o | ȥ | a | l | d | r | a |
| d | e | o | g | r | a | ȥ | n | a | ȥ | a | r | b | r | a | c | h | e | p | h | a | d | r | i | o | d | a | ȥ | m | a | l | g | e | p | h | a | c | h | a | l | z | a | g | e | d | n | o | l | c |
| a | l | g | a | l | c | h | a | n | u | e | o | u | z | a | c | h | a | b | v | o | l | h | a | d | n | a | c | h | y | r | d | r | v | ȥ | a | d | a | b | l | a | ȥ | t | o | r | a | l | g | a |
| n | o | d | d | a | ȥ | t | r | a | ȥ | y | u | t | a | g | u | o | c | a | p | o | l | g | e | t | h | v | d | r | a | ȥ | n | a | c | h | e | p | v | r | z | a | d | u | o | d | l | a | d | a |
| v | i | c | o | u | t | a | l | z | a | c | h | a | n | a | c | l | a | ȥ | t | r | a | ȥ | t | o | a | c | h | a | d | n | o | n | y | n | s | a | b | v | l | a | m | e | n | o | t | a | d | o |
| o | d | u | o | c | l | a | d | a | c | h | e | p | h | a | c | h | e | d | n | o | ȥ | a | d | n | a | c | h | e | p | h | a | l | z | e | d | n | o | c | h | a | n | z | a | c | h | a | l | s |

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# Zicha lezach

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| z | i | d | u | o | c | l | a | d | a | ȥ | v | a | l | z | i | d | p | a | l | g | e | t | h | a | d | n | o | c | h | a | d | a | u | z | o | a | l | u | i | c | h | a | d | u | o | c | h | a |
| p | i | a | l | z | a | d | a | ȥ | o | d | a | d | r | a | ȥ | t | a | l | g | e | m | u | a | p | h | o | r | a | re | d | r | o | u | z | a | c | h | i | d | n | o | l | a | p | l | a | u | s |
| a | v | a | u | z | a | c | l | a | ȥ | t | o | r | n | o | ȥ | a | d | r | o | u | z | a | c | l | a | t | o | n | t | a | ȥ | a | v | i | l | c | o | l | a | d | u | a | ȥ | t | r | a | b | a |
| v | i | o | n | g | a | f | a | d | l | a | d | n | o | d | a | l | y | c | h | a | u | z | a | c | h | e | n | a | d | m | i | c | l | a | ȥ | v | i | c | h | o | l | z | a | d | a | n | t | a |
| y | p | l | a | d | a | ȥ | a | d | u | o | c | h | a | n | e | o | g | r | a | p | h | a | ȥ | a | l | d | e | n | o | g | r | a | p | h | a | d | z | i | u | t | a | g | l | a | ȥ | a | p | a |
| d | o | l | z | i | d | a | c | h | e | p | h | n | a | ȥ | a | r | d | r | a | ȥ | t | a | n | o | n | z | a | n | t | a | g | n | o | c | h | a | r | z | e | m | p | a | l | g | e | b | r | a |
| o | ȥ | a | d | u | o | p | o | l | g | e | m | n | a | d | o | ȥ | t | a | l | o | ȥ | y | d | n | o | c | h | a | p | a | l | a | l | c | r | o | d | n | o | t | a | l | g | a | t | h | a | l |
| y | d | n | o | ȥ | t | r | a | n | n | e | o | t | t | e | r | o | l | a | t | t | o | r | q | e | m | p | h | a | ȥ | a | l | d | r | i | n | o | d | a | ȥ | y | d | n | a | c | h | e | d | o |
| a | p | p | l | a | d | a | ȥ | t | o | g | a | t | h | e | d | u | a | c | h | o | l | z | i | u | t | o | f | a | d | o | l | z | i | d | a | c | h | i | d | n | o | c | l | a | n | z | o | h |
| v | o | l | z | i | m | e | r | o | n | a | n | d | i | r | g | a | n | o | l | v | i | o | t | r | a | t | o | n | z | e | b | u | r | a | d | r | v | ȥ | a | l | g | e | h | o | n | z | a | c |
| a | p | l | o | ȥ | a | t | a | n | g | e | m | n | a | p | h | e | a | d | u | o | l | g | e | t | o | t | h | a | p | n | a | d | g | o | d | a | u | l | e | b | v | d | a | ȥ | t | a | h | o |
| l | e | c | h | a | f | a | l | a | ȥ | v | d | n | a | n | t | e | n | t | a | ȥ | t | o | l | a | c | h | a | d | u | o | ȥ | a | d | r | o | u | z | a | c | h | i | o | n | t | a | g | l | a |
| f | i | d | o | u | z | a | u | t | o | l | g | a | r | a | ȥ | a | p | r | a | n | t | a | g | o | l | z | a | c | l | i | d | a | ȥ | t | o | t | e | r | o | u | a | n | z | e | d | n | o | l |
| a | c | h | a | r | d | a | n | o | ȥ | y | u | t | o | g | r | a | n | o | b | l | a | d | o | c | h | a | s | t | o | r | a | c | h | a | n | z | a | c | h | i | a | n | d | r | o | g | a | t |
| o | l | c | h | a | u | t | a | n | t | o | ȥ | n | a | c | h | a | u | t | a | l | c | h | a | d | u | i | c | l | a | t | o | ȥ | t | a | r | o | n | a | l | g | e | d | r | a | c | h | a | b |
| g | i | d | u | a | d | o | ȥ | a | l | d | a | g | a | l | v | r | c | h | e | p | h | a | c | l | a | ȥ | t | o | n | a | p | l | o | u | g | e | n | t | o | l | g | e | d | n | o | c | h | a |
| a | v | i | d | o | u | a | c | h | e | d | u | a | t | a | ȥ | t | o | ȥ | t | a | l | g | e | n | t | o | u | a | p | l | a | c | h | o | u | z | a | c | h | v | m | e | r | o | h | y | d | a |
| n | o | l | z | e | n | b | l | o | ȥ | a | c | l | o | ȥ | a | d | n | o | c | h | a | n | t | a | ȥ | a | d | r | o | n | z | a | c | h | a | u | v | i | c | o | n | c | h | a | s | a | d | o |
| l | e | ȥ | a | u | g | e | t | h | a | c | l | a | ȥ | t | r | a | g | o | u | t | a | g | n | o | c | h | a | n | l | v | p | a | t | a | ȥ | o | c | l | a | ȥ | n | a | t | o | r | a | p | h |
| z | i | u | t | a | g | l | o | u | t | a | ȥ | a | b | l | a | g | e | u | t | o | l | a | d | a | ȥ | t | a | n | t | o | l | a | d | o | ȥ | a | v | i | o | u | t | a | l | a | d | n | o | ȥ |
| c | h | i | d | o | n | z | a | u | a | c | h | a | s | t | o | r | a | n | t | o | ȥ | a | p | o | l | g | e | t | h | n | o | t | o | l | z | a | c | h | a | c | h | a | d | n | o | l | a | d |
| z | i | c | l | a | ȥ | a | p | l | a | ȥ | t | o | c | h | i | a | t | e | r | o | n | t | a | n | t | a | f | n | a | c | h | o | a | l | d | e | m | u | a | g | e | t | h | a | l | c | h | a |
| d | a | ȥ | t | o | r | g | e | d | u | o | ȥ | t | a | g | r | a | u | z | e | n | e | ȥ | t | a | l | g | r | a | d | o | r | a | n | v | i | c | o | r | z | e | u | t | a | g | o | l | l | a |
| c | h | i | a | t | r | a | ȥ | o | l | z | a | c | h | o | h | a | n | c | h | a | d | n | o | d | a | l | v | i | g | e | t | h | a | c | l | a | ȥ | t | o | u | a | u | t | o | g | n | o | c |
| a | p | r | i | n | t | o | l | a | ȥ | t | a | n | t | e | r | o | u | a | c | h | e | d | n | o | c | h | a | u | z | y | n | t | o | ȥ | a | l | g | o | r | g | e | s | v | o | ȥ | a | d | o |
| l | e | ȥ | t | o | n | t | a | v | a | l | c | h | e | y | t | h | n | o | l | d | a | l | a | c | h | i | n | z | a | d | c | l | i | d | o | ȥ | t | r | o | h | a | p | r | o | u | c | h | a |
| n | a | v | a | r | t | a | ȥ | a | l | g | l | a | d | a | n | o | t | a | ȥ | t | o | l | o | a | c | h | i | u | s | a | d | a | ȥ | t | a | u | t | o | ȥ | a | l | g | r | a | d | o | ȥ | a |
| n | e | o | t | h | e | r | o | ȥ | a | l | c | h | v | d | r | o | n | z | i | n | v | a | n | t | a | l | p | r | a | m | i | n | o | l | y | c | h | a | d | n | o | c | h | a | h | v | o | r |
| g | e | m | n | o | d | d | a | n | s | a | u | t | c | h | i | a | n | z | a | c | h | i | d | a | ȥ | t | o | l | t | a | l | p | a | r | a | p | h | i | n | o | t | a | l | g | e | t | h | a |
| a | l | v | i | d | o | n | a | t | o | ȥ | a | t | o | r | a | c | h | t | l | d | r | a | d | o | ȥ | a | d | u | o | c | h | a | d | o | l | t | a | g | n | o | c | h | a | n | z | a | c | h |
| v | i | o | l | z | a | c | h | e | p | h | a | l | c | h | i | d | d | r | a | ȥ | a | l | g | e | p | a | h | v | i | o | d | n | a | d | e | m | u | o | c | l | i | o | ȥ | a | d | r | a | ȥ |
| c | h | a | d | v | a | u | t | a | ȥ | n | o | z | a | l | b | a | v | o | r | g | e | u | t | a | p | h | e | s | a | l | d | l | o | t | a | ȥ | a | u | t | a | u | t | o | n | a | c | h | a |
| v | o | l | s | e | d | n | o | ȥ | a | c | l | a | ȥ | t | r | o | ȥ | v | i | o | l | t | a | g | n | o | c | h | e | r | o | u | a | d | n | o | c | h | a | ȥ | v | i | o | l | z | a | d | o |
| a | p | l | a | d | u | o | c | h | e | u | z | a | c | h | a | c | l | o | n | z | a | c | h | a | c | l | o | n | z | a | d | n | o | n | c | h | i | d | a | ȥ | t | o | c | h | e | r | o | n |
| a | p | u | l | z | a | c | h | a | v | i | o | t | h | a | t | n | e | ȥ | o | l | z | a | c | h | c | h | i | d | o | n | t | a | g | n | a | t | e | r | o | ȥ | p | l | i | c | a | s | t | o |
| a | m | n | a | d | d | i | o | u | t | a | g | n | o | c | h | a | n | t | a | p | l | o | ȥ | g | e | m | n | a | d | o | a | c | l | i | z | a | d | n | o | c | h | a | d | u | a | c | h | a |
| p | a | r | g | e | n | t | a | f | u | a | ȥ | o | t | e | r | o | n | a | d | l | a | d | a | ȥ | t | o | g | e | t | h | a | c | h | a | d | n | o | t | a | n | t | o | n | o | n | t | o | h |
| a | x | a | l | g | r | a | ȥ | t | a | d | n | o | t | a | r | g | r | a | d | a | ȥ | p | l | a | d | o | u | z | a | c | h | i | d | a | n | z | a | c | h | a | r | z | a | u | t | a | ȥ | o |
| v | i | c | h | a | l | z | a | p | l | a | c | h | a | d | r | a | ȥ | v | n | a | s | t | r | a | p | h | a | v | n | a | d | u | o | c | h | a | p | h | a | l | d | r | a | ȥ | u | o | c | h |
| n | e | o | t | e | r | o | h | a | c | l | i | d | o | u | t | a | g | n | o | d | a | l | g | a | b | r | a | ȥ | t | o | r | g | e | u | v | a | d | a | ȥ | o | r | z | i | n | v | a | g | e |
| o | l | c | h | a | d | o | ȥ | l | o | c | h | a | d | n | o | p | l | a | ȥ | c | a | l | t | o | ȥ | a | d | r | o | ȥ | t | o | u | a | p | l | a | g | e | u | a | d | v | i | o | n | z | a |
| c | h | e | m | n | a | d | o | n | a | b | v | r | d | r | a | ȥ | a | p | o | l | g | e | t | h | a | c | h | e | d | n | o | c | h | a | t | e | r | o | n | a | l | c | h | i | n | z | a | c |
| c | l | a | u | t | a | g | n | o | g | e | p | h | a | l | d | r | a | ȥ | t | a | g | l | a | ȥ | t | o | ȥ | t | a | r | g | e | n | o | d | a | n | t | a | l | g | e | t | h | a | n | z | a |
| d | l | n | a | b | a | c | h | a | r | d | a | ȥ | t | o | t | e | r | o | ȥ | v | l | c | h | a | d | n | o | ȥ | a | d | o | ȥ | v | i | o | l | a | t | a | ȥ | a | n | a | y | a | d | o | n |
| n | e | o | n | g | e | s | a | p | h | a | d | n | a | c | h | v | l | z | i | b | a | l | a | n | t | a | u | t | a | ȥ | t | o | r | o | h | v | l | z | i | d | u | o | c | h | a | l | z | a |
| p | h | a | c | h | a | n | s | a | d | e | o | n | s | a | d | a | ȥ | v | a | l | t | o | s | a | g | e | u | t | o | l | y | n | d | r | o | u | z | a | g | o | h | a | c | h | a | u | z | v |
| d | o | l | z | i | m | n | e | y | a | d | v | r | n | a | d | o | n | v | i | a | t | r | a | ȥ | t | o | l | g | e | t | h | a | r | g | e | t | h | a | n | d | o | ȥ | a | n | d | o | l | t |
| a | p | l | a | n | t | a | ȥ | o | l | g | r | a | n | a | d | n | o | c | h | a | d | a | v | o | ȥ | t | o | r | a | d | c | h | i | d | l | a | p | r | i | c | h | a | s | t | o | r | a | h |
| g | e | n | o | s | o | l | a | d | n | o | ȥ | a | c | l | a | ȥ | p | h | i | d | a | n | t | a | l | a | d | u | o | c | h | a | d | r | o | ȥ | t | a | l | g | e | t | h | a | r | g | a | h |

# Drem phingel oxah oho

ʒ e o d c h o a l c h e d u o c h a d n o c h a u ʒ a u t o l g e u d o ꝛ a d r a ꝛ t a l o ꝛ o h
c s i v a n u a c h o a l c h i d n a g e l a d u o c h a r o ꝛ t a n t a ꝛ t o l g e n t a g e h
a v o r r o n t a n g l a ꝛ t a r o n ʒ a d n o ꝛ y d n a c l a d o n t a l g e t h r a ꝛ o d a n
g e o n a p h e a d u o ꝛ t a p l a ꝛ a d c h i d n o l a d y n t a ꝛ a r t o g l a ꝛ a n d r a ꝛ
p h a u t a ꝛ p l a t o n t a g e u a d n o c h a l a d p h i n a l c h e c h e m s e d n a ꝛ o d
a l ʒ v ʒ a c h a c h a l c h a l d r a ʒ a u t a g o u a d n d h a d n o c l a t a ꝛ n e o t e r
a p h i n a l g e d a ꝛ t a n t o ꝛ a n g e o d r a ꝛ a c l i u ʒ a t a ꝛ a l a ꝛ t a n o ꝛ t a l
y n t o l a c h e d n o c h a p a l d r o ꝛ t a n t o l g e n o d a n t a g e m a c l a ꝛ t a l a
c h i d a ꝛ t a l a ꝛ c h a n t a ꝛ n o x a c l a n s a s i d a n s a c h e n ʒ a d n o c h a n s
a p l a ꝛ c a t e r o n c h i d n o c h a u t a g n o c l a ꝛ a v i n t o g a l ʒ a d n o c h a t
i b l a ꝛ a d o l ʒ a c h i d a n t a g n o ꝛ a d r o ꝛ a v i o n ʒ a c h a l g e d n o c h a l s
g e o d r a n t a l c h a d a p r o ꝛ t a ꝛ n o c h a t e r o u ʒ i u t a g n o c a l y d l o g h
a c h a r u o ꝛ a d u o t a l ʒ a d n o h a v i u t o n a t o n t a r o u g e n o ꝛ t a l ʒ a d n
a l c h i d n o p a ꝛ a l c h a d n o l g e d v r g a l a ꝛ o r n a c h o n a t o ꝛ t a c h e l a
p l i c h o n ʒ a n e o n t a g v a n t o l g e n o ꝛ a l c h i d o n a ꝛ d e o n ʒ a n t a l ʒ a
c h i d n o t a ꝛ a u t a r g a u o h y d n o ꝛ a l g i b r a h n o l ʒ a d ʒ i c h a s t r o ꝛ a
p l a ꝛ a d n o c h a d u a b v l a ꝛ y n t a g u a c h o l o ꝛ a p r o ꝛ t a ꝛ a l g r a n a t a
v i o n s a t a ꝛ a l g r a d n o t a u t o n a g n o t t a n ʒ a c h i d a ꝛ a l p l a ꝛ a r t o
n e o c h a d a n t a ꝛ a l g e t h a c h e n v a g o l a b a n t a g n a c h v d r a ꝛ y d n o c
a d v l g e t a ꝛ a l g r a h a g o l ʒ a c h y n d o n ʒ a u o c h a s t o r a c h i n v a h o d
n e b v l ʒ a d n o c h o a l c h a d n a ꝛ t o t e r o u c h i d n a c h e f a d n o ꝛ a d a o c
v l ʒ e d n o d a ꝛ a l g l a v o r t o n t o n a l c h i p a m e r o n c h i u s a g n o l a d r
a g e d n o ꝛ t a t e t o r o u c h a d u o c h a d o l ʒ a c h e m v a n t o l g e m n a d o ꝛ a
a p r a ꝛ t o l a c h i d n o d a ꝛ t a r t a u t a ꝛ a l g r a d u o c h a s t o r ʒ i m u a c h
y l ʒ a d n a c h i t a p l a ꝛ a p l a c a b t o n o g e n t a l a d n o r v a c h a d d v n t a
n e c h a s t o r v n a e n d o u t a g n o c h a l ʒ e d n a c h e n a c l a ꝛ t o t e r o ꝛ a l
v i a u t a c l a ꝛ i n o t a l g e u t o r o ꝛ a l g l a n n o l ʒ i d n o h a c h a n v a n t a
l a ꝛ t o r g e n t o l a c h i n t o l a p r a u t a s o n a l v n a d r a ꝛ t o l g a n n a t o
a v a u t o l a d r a ꝛ t l a ꝛ a d n o c h a p ʒ i n t a ꝛ o u a l v i o t a l g e t h a d n o n
v o l c h a d n a ꝛ a c h i d n o ꝛ a c l a ꝛ t o t e r o u c h i n c h a d u a ꝛ o c h o l ʒ a r
ʒ i v a n n a g e h o r g r a ꝛ t o n t a g o n n e c o l a d r o ꝛ a d p h i d a ꝛ u o h y l ʒ o
c h i t a r g e ꝛ a l c h e p n o d a r y n t o l a ꝛ a n v a r o n ʒ i d n o c h a p a ꝛ a l ʒ i
c h i d n o g r a d a ꝛ c h i u t o l ʒ a d a m a n ʒ a r c l a d o n ʒ a c o n s a t n o c h a l
y d v b l a ꝛ a c l o ꝛ t a t e r o n c h i n a d o ꝛ t a u t o r g e n v a ꝛ t o r a ꝛ a d n a c
c l a u t a ꝛ u o a d i u t a g l a u c h a n s a c h n o c h a s t o r a d o l ʒ a c h a d r a n
c h e d o ꝛ a p l a ꝛ t o t e r o n a u c h i n ʒ a n a ꝛ a d a ꝛ v i o n ʒ a n d a l a ꝛ m i c o
a v o r t a l p h i c h a l ʒ o a d o n g e p h a a l ʒ i n t a ꝛ a c h a d u o c h a d u o l ʒ a
y n t o g a u t a l p a l a g e o t h a d a ꝛ a c l a ꝛ t o r t a u t a ꝛ a u a v o r g e t h a ꝛ
c h i a d n a p h i a n ʒ a u o t o l g r a p a d g n o c h a p h a l c h v d a ꝛ a r g e d n o h
c a l b l a ꝛ a d r a n c h a n o s e n b l a t h c h i t a u t a g a l ʒ v d u a ꝛ a c h e d n o
a r c h a p n a d o r y u t a ꝛ a l p l a c a t o n a t o r a g a n y n g e f a d r o ꝛ a d r o ꝛ
n e o l g r a p h a ꝛ g e o d n a p o n t a u t o u a c h e l d r o u n a ꝛ t a l g e t h a d o ꝛ
l e g e d u o a u d a u ʒ a c h i o n t a ꝛ a l l e ꝛ t r a c h e d o n t a ꝛ a c h i d o n t a l
y b l a n t o g a u c h i d o ꝛ a l g e t h a c l o ꝛ t e m p n a g o l a c h e l d r o n ʒ a c h
v d a n g a t h a l c h o u a c h a r ʒ a r t a g n o c l a ꝛ a r g e p h a l d r a ꝛ a n v a c h
g e o u ʒ a d a ꝛ t o l g r a d n o n y n t l a g r a d u a c h a p m i c h a d n o ꝛ a d o l ʒ a
c h i o u ʒ a c l a ʒ a d u o c h a p h n e o t e r o ꝛ a c l o ꝛ a d n a v o r g e u t a g u a c
v d r a n v a h a ꝛ a l g r e d o a u o r t a a t a n g o h u h a d u o t a h v a n ʒ a d n o ꝛ t
v r g e t h a d r o u ʒ a u o t a r g e n o l v u c h a p l a g e u t a x o n e t o r a l d e p h

# algonzib virbalox

v o n t a l g l a h l e o d n a ꝛ t o r g r a p h a ꝛ v d r a n t a n t o ꝛ o l h i d r a l a r p
ʒ e n d o c h a l ʒ i d n o c h a l a d r o ꝛ t a c h a p h n e o t e r o ꝛ a c l a ꝛ t o r g e s
v o l c a s t o r a c h a n ʒ a c h a l d r o n ʒ a n o l p a n c h e f a l c h v d a b l a ꝛ o d
n e v o l g e m n a d o n a h h v d r a x ʒ i d o n t a l p a ꝛ a r t e u t a ꝛ t o l g r a ꝛ o h
n a l g a d n o c h a p h a x a r g e g r a p h a l c l o u e ꝛ o t e r o n t a n t o n g l a ꝛ t
c h i t a ꝛ n o t a ꝛ n e o t e r o n p r a ꝛ a d l o ꝛ a d n a p h a l a n t a n t a n g e t h a
u e o l ʒ a d n o c h a d n a ʒ a d n o c l a ꝛ a d n o c l a ʒ a d n o d a n t a l p l a ꝛ a h a
d e o r g r a g a d n e d d v a r t a g a l h e d n o h a p r a ꝛ t a r g e t h a l c h i d n o ꝛ
a c l a n t a ꝛ a c l i o ꝛ a d u a c h e s d o ꝛ a r g r a p h n e o t e r o n t a n g e d n o l
v p r a n c a ꝺ a d c h i d n o c h a u d a ꝛ a d n o c h a p p l a ꝛ t o u e ꝛ t o t e r o n t a
ʒ i n t a g n o c h a p p a t o ꝛ t a l a ꝛ i c h a s t o r ʒ i n t o ꝛ a n t a l y l l a ꝛ t o r
a c h a d n o t e t o r o n c l a n ʒ v m a c h o u t a ꝛ a r g e l a ꝛ v a r g e t h a d o ꝛ t a
n e o l g e a d u a g r a ꝛ p h i o n ʒ a c l i o u t a g u a c o r v i d l a c h a t a r g a l a
c h e p a p h o u ʒ i n g l a ꝛ a d o r n a ꝛ t a r t o n t a ꝛ a c l a ꝛ t e r o h n e c r o n t
a p h e l d o n l a ꝛ a n d r a ꝛ a p l a ꝛ t o a a h v i g l a d n o c h a p h a l c h e d n a d
a c h e n ʒ a c l o n t a g u o h a c h a u ʒ a n e o c a n t o p r a d u a f e r o n ʒ i n t o b
a r c h a r c a a l l e ꝛ o r u a t e r o ꝛ a d u a c l a n t o ꝛ a t e r o n a u t a g l o ꝛ a d
v i o d r a d r a g r o d a ꝛ ʒ i n t o l a ꝛ a n g e n o l a p h a d a x t o c h e n n a t e ꝛ o
a p r a c h e d n o d a l p o l g e n a p h o s v x a r d r a x u a c h a r ʒ i d n o e h a s a l
c h i d u o m e r o n t a n t a l p a g r a n ʒ i d n o d a ꝛ a l g e t h a l g e t h a r n a ꝛ o
v i o n r a h a d r a n c l a ʒ a n t a g n a c l a x t o t a r g e l o ꝛ a c h a r n a b r a h t
ʒ i n g l a d a ꝛ t o r a c a c l o c l a u ʒ a h n e v a c r a n t a l g e m n a p h e a l d a h
v x a l g a b a d y a n g l a x t o x y d u o l g a n a c o r g a ʒ a r t a l ʒ e d n o c l a ꝛ o
c l o n t a p h a d a l c l a ꝛ u o t a t e r o n c h a n v a h n e c h a s t o r o ꝛ a d l a ꝛ t
v i a n t a l g a r ʒ a n t l a ꝛ a d n o c h c p h a r d r a n t a l a x a r g e n t o d a n t a
n e v o r g a m n a l a x v i c o x a d r o ꝛ t a n ʒ i n o c h a l y n t a g n a c l a ꝛ y a g e
v o r t r o b b a t a c l a ꝛ n o g r a n o l t a n g a f v i o n t a l c h e d n a ꝛ t r o ꝛ a n
c h a p l a ꝛ t o n a l t a g e d n o c h a p u a t a ꝛ n e o g r a p h a ꝛ a l g l a h c h i d o
a r c h a p n a t a l g e d u a g e u ʒ a c l a n c h i n t a g r a n ʒ a o l l a n g l a x t o n t a n
v l ʒ a l p l a c h a t h a c h a l d a m a n e c l a x o u e n t o n c h a n ʒ a c l a ꝛ a n t o l g r a ʒ a d n o ꝛ
ʒ y d n a d v a c h a n a ꝛ v n t u ʒ a u a c l o c h a n ʒ a l a x a r t a x a d n o c h a n
a l ʒ i d n a ꝛ t o t e r o u a l ʒ a d u o c h a p a c h a n ʒ a l a x a r t a x a d n o c h a n
v i a l g l a x v d r a ꝛ a c h a t h n e o d a g a u ʒ i c h a s t o r a p l o ꝛ t a n t o n t
n e o v s s a g t a l a l c h e d n o g a u t a l a h g e h v d r a x a c h e p h n o d a
v i t a x a d u o t a l ʒ i d a v e r e g e n o x a l c h e d n o t a x a r n o c l a x y d r a x o
c h e n t a l g e n a d a n ʒ a c h v n d a l t a g n o t e r o u a l p l a g r a p h a n t a n t a
l o n g a l g a ʒ a c h y n t o l a ꝛ d n o c h a p h y b l a ꝛ t o a n d o n g e t h e c h a s t
a c h a r s a c h n o c l a n t a f a c l a d n o c h a p y p n o d a ꝛ a l g e t h a n ʒ e d n a m
a v o r t a c l a ꝛ a d a ꝛ t o n a ꝛ y d u o c h a n t a n t o ꝛ a v o n ʒ a c l a ʒ a n t a g e n t a l a x
v o x a l g e t h a d a l b a l g a ʒ a d u o x y n t l n e y d a n c h a n ʒ a c h v l d a n t
m r a c h l a c h a d n o c h a l a d o x a d o x y ꝛ a d o l g a t h n e c h a n y u t o g r a d a ꝛ o d
v a l t v r a c h a c h l a x t o n o ꝛ y d n o ꝛ a p l a x a ꝛ i n t o r o
a b l a ꝛ t o u a ꝛ y n ʒ a d n o ꝛ a p r a g u a t o n t a ꝛ c h n e o v o t a p l a x a c h a d n o
v o r c h a s t o r a d o x a r n e o g r a l a d o n ʒ a c h n e c h p u a t h o c l a c h a d n o
p v l a d u a t e x a l a x v o r t a u o d v d r a h a c h e p u a t h o c h e d n o d a ꝛ o d a
d e n o n g a h u e x a t e r o n c o u t a l g a t h e n o l ʒ i d p r a c h c a p n a t o ꝛ
v i c h o s t o r n e o t e r o s v o s t a r g a l a c h e d o o c h a p h a c l a ꝛ t e r o ꝛ h o d u x a r
ʒ i n v a l g e t h a c l a x t o g r a n a l c h a d u o c h a p h a c l a ꝛ t o r ʒ e n t a l g a h o v a
n o l g e t h a u ʒ o a l d a d r a g r a n t a l g e t h n o c a s t o r ʒ e n t a l g a h o v a

# Avriʒ ommaphily geld

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|
|v|o|r|c|h|e|m|n|a|d|a|ꝛ|v|d|a|b|l|a|h|n|o|l|d|a|l|a|d|o|r|n|a|d|v|ꝛ|a|d|r|a|ꝛ|a|c|l|a|ꝛ|t|o|n|a|h|
|c|l|a|t|a|r|g|e|m|a|ꝛ|v|d|a|n|t|a|ꝛ|o|g|l|a|d|a|ꝛ|t|o|r|g|a|t|h|a|c|h|a|n|d|a|c|h|a|l|ʒ|e|d|n|o|c|
|a|v|o|r|g|e|t|h|a|p|l|a|d|a|n|t|o|ꝛ|a|c|l|a|ꝛ|y|p|p|a|r|o|n|t|a|n|t|o|ꝛ|a|c|h|e|r|d|o|n|a|l|v|i|a|
|c|o|h|a|d|n|o|n|d|e|n|ʒ|a|n|b|l|a|x|a|c|h|e|r|d|a|g|a|h|ʒ|i|n|t|a|g|n|o|g|r|a|p|h|a|l|ʒ|v|d|l|a|ꝛ|
|y|c|h|o|r|d|a|n|o|l|d|a|x|v|a|r|o|c|h|a|c|l|a|x|t|o|t|e|r|o|ꝛ|a|l|c|h|a|d|n|o|g|a|l|ʒ|e|d|n|o|ꝛ|t|
|a|l|g|e|d|n|o|d|a|ꝛ|i|d|o|n|ʒ|a|n|e|o|d|r|a|g|r|a|h|a|l|c|h|i|d|n|o|d|a|ꝛ|ʒ|e|n|t|a|l|a|ʒ|v|d|r|a|
|p|l|i|c|h|a|n|ʒ|a|n|o|t|a|n|t|o|n|a|d|r|a|n|ʒ|a|c|l|i|o|d|n|a|p|h|a|a|x|i|m|e|r|o|n|t|a|l|g|e|t|h|
|a|g|v|l|ʒ|a|c|h|n|o|l|d|a|ꝛ|v|a|l|o|ꝛ|c|h|i|l|a|b|a|l|a|c|h|e|d|n|o|c|h|a|l|ʒ|i|n|t|o|ꝛ|c|l|a|n|t|
|p|i|a|d|n|a|g|e|n|s|a|d|l|v|t|a|r|a|ꝛ|p|h|i|u|g|e|t|h|n|o|ꝛ|a|c|h|e|d|n|o|y|t|a|n|t|a|ꝛ|a|d|l|a|c|
|g|e|o|n|ʒ|a|c|h|a|c|h|a|l|d|a|h|n|e|o|g|a|l|d|a|n|ʒ|a|d|a|c|l|a|n|n|o|d|a|n|v|a|g|e|t|h|a|l|g|o|ꝛ|
|a|v|a|r|n|a|y|e|d|n|o|ꝛ|a|d|l|a|h|g|e|o|n|ʒ|i|d|c|h|a|d|a|n|t|a|ꝛ|o|g|r|a|p|h|a|ꝛ|v|d|l|o|ꝛ|a|r|c|
|c|h|e|o|d|n|a|d|o|ꝛ|a|g|l|a|h|ʒ|i|n|t|o|l|g|r|a|d|a|ꝛ|ʒ|i|n|t|o|ꝛ|a|p|v|u|g|e|n|l|o|l|ʒ|a|c|l|a|ꝛ|
|p|h|i|o|d|n|a|c|h|e|f|a|d|r|o|n|a|c|l|a|u|d|a|ꝛ|a|c|h|a|n|ʒ|a|c|o|n|t|r|a|ꝛ|a|l|a|n|ʒ|i|n|g|l|a|d|
|n|o|v|a|m|n|a|d|e|o|d|r|a|ꝛ|a|c|h|e|d|n|o|ꝛ|a|c|h|e|l|d|r|a|ꝛ|y|l|ʒ|e|d|n|o|p|a|l|g|a|l|a|x|o|r|a|
|d|e|n|o|d|a|g|a|r|t|a|ꝛ|n|o|l|a|p|a|d|a|ꝛ|v|d|r|a|n|c|h|a|n|ʒ|a|c|h|a|l|c|h|a|d|n|o|ꝛ|a|l|g|e|p|h|
|a|c|h|e|d|n|o|d|a|x|p|l|i|c|h|a|s|t|o|r|a|x|v|d|n|o|x|a|d|o|n|ʒ|a|c|h|n|e|c|l|o|h|d|e|o|d|n|a|g|h|
|a|p|r|o|n|g|a|l|u|a|d|o|ꝛ|t|o|l|a|ꝛ|y|d|l|a|g|a|b|ʒ|a|d|c|h|e|n|ʒ|a|c|h|a|l|ʒ|e|d|u|o|d|a|ꝛ|t|a|r|
|p|h|i|n|o|t|a|r|g|e|n|d|a|l|a|x|v|i|c|o|l|d|l|a|x|a|r|n|e|d|a|d|n|a|c|l|i|o|u|a|ʒ|i|u|t|a|ꝛ|a|l|d|
|g|e|o|n|g|r|a|p|h|a|x|ʒ|e|o|d|a|x|t|a|r|g|e|m|n|a|b|a|l|g|r|a|d|a|ꝛ|c|h|i|d|o|r|t|a|g|a|m|l|a|d|o|
|g|a|u|s|a|g|u|o|c|h|a|r|p|a|ꝛ|t|o|l|a|n|e|o|d|a|d|o|n|c|h|e|p|h|n|e|o|l|d|a|l|a|c|h|e|r|d|o|ꝛ|a|d|
|a|n|ʒ|e|n|d|o|x|a|r|g|e|u|ʒ|a|c|h|a|l|n|e|d|o|l|a|p|o|n|t|a|ꝛ|a|c|l|a|ꝛ|t|a|r|o|h|g|e|n|s|a|c|h|a|
|d|e|v|a|r|c|a|t|h|n|e|d|o|ꝛ|t|a|x|g|e|o|u|g|r|a|d|n|o|l|v|d|r|a|g|a|n|t|a|n|t|o|ꝛ|a|c|l|a|ꝛ|t|a|r|
|a|p|l|a|x|t|o|g|a|u|g|a|l|o|u|t|a|n|t|o|ꝛ|a|d|r|a|h|n|e|c|o|l|a|d|n|o|ꝛ|v|a|r|g|e|o|n|g|r|a|p|a|r|
|h|a|l|g|a|l|ʒ|e|c|h|n|a|c|o|l|g|a|t|h|n|e|d|o|l|h|a|x|v|i|o|r|d|a|c|a|t|n|e|b|a|l|a|d|v|d|r|a|ꝛ|a|
|n|e|c|o|l|g|a|t|h|a|c|h|e|d|n|o|d|a|x|v|i|o|d|a|r|g|e|o|d|n|a|c|h|e|p|h|a|x|a|r|g|l|a|x|t|a|r|a|h|
|n|a|c|h|a|l|ʒ|e|a|u|d|a|n|c|h|a|s|n|a|b|o|r|t|a|x|a|l|g|r|a|n|o|l|v|d|r|a|n|t|o|g|a|l|p|a|d|o|r|b|
|a|l|c|h|a|n|ʒ|a|c|l|a|x|a|d|u|a|c|l|o|x|c|h|i|n|ʒ|a|d|a|d|r|o|ꝛ|t|o|t|h|a|l|d|r|a|ꝛ|t|o|n|t|a|x|a|
|n|l|c|l|a|d|g|e|t|h|a|r|b|a|a|c|l|a|x|t|o|r|g|r|a|d|n|o|d|a|ꝛ|p|h|i|n|g|r|a|d|a|ꝛ|y|l|ʒ|a|d|n|o|h|
|a|p|l|l|a|d|n|o|c|h|a|p|u|a|c|h|o|n|d|e|o|n|g|a|l|a|d|n|a|d|g|r|a|d|o|n|t|a|u|t|o|l|a|p|r|a|ꝛ|a|h|
|l|e|o|d|n|o|g|r|a|n|t|a|ꝛ|a|l|g|r|a|h|n|o|o|d|v|a|n|c|h|a|l|d|a|ꝛ|t|o|r|g|e|t|h|r|a|ꝛ|o|c|h|i|d|a|
|t|h|a|l|l|a|n|g|o|r|a|x|a|l|g|r|i|x|n|a|c|h|a|s|t|o|r|a|n|t|a|n|t|o|ꝛ|a|c|h|e|l|d|a|u|a|x|a|r|b|a|
|g|e|o|n|ʒ|a|g|a|l|l|e|x|o|d|u|a|c|h|a|p|n|a|g|r|a|d|o|x|v|n|d|a|n|o|x|p|a|r|c|h|e|d|n|o|d|a|l|s|a|
|g|a|r|n|a|c|h|a|d|o|ꝛ|v|i|t|r|a|x|u|o|l|ʒ|a|d|n|o|n|d|e|o|n|t|a|g|l|a|x|ʒ|i|o|a|a|t|a|r|g|e|n|n|o|
|y|n|c|h|o|d|n|a|ꝛ|a|c|l|a|x|t|o|r|a|n|t|e|n|t|o|ꝛ|a|n|a|l|v|i|t|a|x|a|c|h|a|r|b|a|r|d|e|o|d|n|a|l|
|v|i|c|l|a|x|t|o|r|n|a|c|h|e|p|h|ʒ|a|d|c|l|a|n|ʒ|o|a|m|i|n|d|a|l|t|a|ꝛ|a|l|g|l|a|ꝛ|a|c|l|o|s|a|d|a|
|n|o|c|h|a|l|p|r|a|ꝛ|a|d|n|o|c|h|a|p|h|a|l|c|h|a|d|n|o|g|r|a|n|s|a|h|d|e|o|m|n|a|g|e|d|o|h|a|l|c|h|
|d|o|g|r|a|x|t|a|n|t|o|l|a|c|l|a|ꝛ|t|o|t|h|a|g|e|d|n|o|g|a|l|v|r|ʒ|a|c|h|a|d|n|o|g|a|l|a|d|n|o|ꝛ|a|
|v|i|g|e|d|n|o|t|a|ꝛ|a|l|t|a|x|c|h|i|d|a|n|ʒ|a|u|o|v|a|s|t|o|r|a|l|m|a|n|ʒ|a|c|h|a|r|ʒ|i|d|n|a|c|h|
|o|l|ʒ|i|d|n|a|c|h|e|p|h|a|x|a|r|g|e|n|o|l|g|e|m|n|a|p|h|e|a|g|a|l|d|o|n|u|a|t|o|u|g|e|d|a|h|a|l|ʒ|
|v|a|l|c|h|a|s|t|o|r|ʒ|e|m|l|a|ꝛ|a|c|h|a|r|n|a|ꝛ|d|e|o|d|r|a|g|r|a|n|o|ꝛ|a|l|g|a|p|h|n|a|t|a|x|a|r|
|g|e|o|n|g|l|a|d|v|i|c|o|n|ʒ|a|c|l|a|x|d|e|o|n|ʒ|a|c|l|a|n|t|a|n|t|o|ꝛ|a|d|r|a|l|y|d|n|a|c|l|a|x|o|
|c|h|a|m|n|i|a|d|a|ꝛ|ʒ|i|d|n|o|d|a|p|h|a|l|g|e|t|h|a|r|g|a|t|h|ʒ|i|d|n|o|ꝛ|a|l|a|c|h|e|d|n|o|ꝛ|t|a|
|v|o|l|ʒ|i|b|l|a|ꝛ|a|c|l|a|ꝛ|a|r|o|h|ʒ|i|u|t|a|ꝛ|a|n|a|r|g|a|l|h|a|l|ʒ|a|c|h|a|c|l|o|ꝛ|a|r|c|h|a|r|
|n|a|d|o|ꝛ|t|a|l|g|r|a|d|a|ꝛ|v|i|a|d|n|o|c|h|a|n|s|a|n|f|a|ꝛ|l|e|ꝛ|o|r|g|r|a|n|o|ꝛ|a|u|d|o|r|n|a|c|
|v|i|a|l|t|a|n|o|c|a|u|ʒ|a|ʒ|i|c|l|a|d|o|ꝛ|a|n|d|r|o|d|a|ꝛ|a|n|g|l|o|n|a|d|o|r|v|b|l|a|ꝛ|t|a|r|a|n|
|n|a|g|a|l|ʒ|a|d|a|x|y|a|t|l|a|ꝛ|i|d|a|d|n|o|c|h|a|p|a|l|c|h|a|d|n|o|ꝛ|a|r|u|a|d|y|d|c|h|a|m|n|a|h|
|g|o|r|g|e|t|h|d|o|r|t|a|g|e|d|a|l|g|r|o|n|a|d|a|ꝛ|v|a|l|a|n|t|a|n|t|o|ꝛ|a|n|a|l|g|e|t|h|a|ꝛ|a|l|o|
|d|a|b|a|v|i|l|a|l|c|h|e|d|n|o|ꝛ|a|p|l|a|ꝛ|t|a|r|o|n|ʒ|i|n|t|a|l|g|r|a|p|h|a|d|n|o|ꝛ|t|a|l|ʒ|i|d|n|
|c|h|a|n|s|a|l|n|a|c|h|a|n|v|i|a|r|b|a|r|a|g|o|l|ʒ|a|c|h|n|e|c|l|a|d|n|o|ꝛ|a|p|r|o|n|s|a|d|o|n|t|a|

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# Gehergol naoal

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|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|
|g|e|o|n|g|l|a|ꝛ|a|r|d|r|a|n|ʒ|a|c|h|e|d|n|o|d|a|v|a|h|g|e|b|v|r|a|h|n|e|l|d|o|ꝛ|a|d|a|g|u|a|l|a|ꝛ|
|c|h|y|d|o|r|t|a|ꝛ|a|l|g|a|d|n|o|d|r|o|p|l|a|n|v|x|a|c|h|a|r|n|o|g|r|a|x|v|o|l|ʒ|a|d|n|o|c|a|l|p|t|
|a|n|r|a|ꝛ|p|l|o|ꝛ|a|d|n|o|d|a|ꝛ|i|r|n|o|c|a|t|h|a|l|c|h|a|t|h|n|a|ꝛ|a|r|o|c|h|a|d|o|r|n|a|g|e|l|t|
|p|i|o|n|ʒ|a|c|l|a|n|t|a|g|n|a|ꝛ|a|d|r|o|n|g|a|t|h|y|l|d|r|o|ꝛ|a|c|l|a|ꝛ|t|o|l|l|e|o|d|r|a|n|t|a|n|
|t|a|t|n|a|ꝛ|y|l|ʒ|a|d|n|o|c|l|a|v|i|d|n|a|h|a|v|l|a|n|ʒ|a|c|h|i|o|d|a|u|t|a|g|n|a|c|h|o|a|d|r|o|s|
|a|p|i|r|n|a|t|h|g|e|o|n|g|a|l|a|b|u|a|ꝛ|t|a|l|o|ꝛ|a|n|d|l|a|g|o|t|h|n|a|ꝛ|v|d|r|a|ꝛ|a|c|l|a|ꝛ|t|o|
|c|h|e|m|n|a|d|a|ꝛ|t|o|r|o|ꝛ|a|ꝛ|a|r|n|a|b|l|a|c|h|e|d|o|ꝛ|n|a|c|h|i|o|u|ʒ|a|c|h|a|c|o|r|d|o|l|o|r|
|p|a|t|a|g|a|n|n|o|l|ʒ|a|d|n|o|c|h|a|n|t|a|n|t|o|ꝛ|a|l|g|e|d|n|o|c|l|a|n|t|o|ꝛ|a|l|g|r|a|p|h|a|r|s|
|h|a|n|d|r|a|ꝛ|t|o|g|a|l|b|l|a|ꝛ|g|e|o|u|t|a|ꝛ|v|i|o|l|ʒ|a|c|h|a|d|o|ꝛ|n|a|t|o|ꝛ|a|g|r|a|ꝛ|c|l|a|d|
|o|a|n|ʒ|a|c|h|i|n|d|a|l|p|h|a|r|g|e|d|o|ꝛ|a|d|n|o|l|g|a|l|ʒ|i|d|n|a|ꝛ|a|c|h|o|r|g|a|n|a|v|o|r|d|o|
|y|b|l|a|d|n|o|c|l|a|ꝛ|y|c|n|a|d|o|ꝛ|a|r|n|e|t|h|a|g|a|u|ʒ|a|l|e|o|d|n|o|c|h|a|u|v|a|d|r|a|c|h|a|l|
|g|e|d|v|a|n|ſ|a|b|v|l|ʒ|a|c|h|a|c|l|a|ꝛ|t|a|r|g|e|u|t|a|g|o|n|a|l|ʒ|v|d|r|a|ꝛ|a|c|l|a|ꝛ|t|o|c|o|r|
|v|i|o|n|g|r|a|d|e|n|o|d|g|l|a|x|t|a|ꝛ|t|o|r|o|u|v|n|d|a|l|a|d|o|l|g|e|t|h|a|c|l|a|ꝛ|t|o|g|r|a|n|o|
|v|a|r|d|o|l|g|a|n|o|ꝛ|a|d|n|a|p|h|a|r|c|h|i|u|a|ꝛ|a|l|d|a|n|c|h|a|l|ʒ|a|d|v|o|r|n|a|p|l|a|a|x|o|d|
|ʒ|i|c|h|a|n|ʒ|a|c|l|a|x|t|o|c|h|a|r|o|u|a|n|g|e|u|d|a|ꝛ|y|c|h|l|a|d|o|r|t|o|u|t|o|n|a|p|l|a|ꝛ|t|o|
|v|i|g|a|l|d|o|c|h|a|p|h|n|a|d|g|r|a|d|o|x|y|l|n|a|r|v|a|n|t|a|ꝛ|a|l|e|ꝛ|a|d|a|n|c|h|i|d|o|u|ʒ|a|c|
|n|a|g|l|a|ꝛ|t|a|r|o|n|c|h|i|u|d|o|n|c|l|a|d|o|ꝛ|a|d|v|a|r|g|e|d|n|o|c|h|a|l|v|d|r|i|g|a|t|h|a|l|ʒ|
|a|m|ʒ|e|n|v|a|c|h|l|o|c|l|a|u|ʒ|a|c|h|i|d|n|o|r|a|d|r|a|r|v|o|l|h|a|d|n|o|c|h|a|p|h|a|l|d|r|a|ꝛ|o|
|g|e|o|d|n|a|d|o|ꝛ|a|l|d|l|a|ꝛ|a|c|o|u|t|a|n|t|o|x|a|l|e|v|a|u|t|a|g|n|a|c|h|o|a|d|e|l|ʒ|e|c|h|a|r|
|v|o|l|ʒ|e|d|a|d|n|o|c|l|i|d|a|ꝛ|v|o|r|g|e|p|h|a|d|n|o|d|a|b|r|a|ꝛ|ʒ|i|n|t|a|g|n|o|g|r|a|ꝛ|a|l|g|a|
|ʒ|v|r|a|s|t|o|r|a|c|h|a|n|ʒ|a|c|h|n|a|t|h|a|n|ʒ|a|c|h|v|n|d|a|r|g|a|l|a|ꝛ|p|h|i|l|c|h|o|l|a|d|a|ꝛ|
|o|i|o|n|t|a|l|a|c|h|v|d|r|a|c|h|a|p|h|ʒ|a|n|t|a|ꝛ|a|l|ʒ|e|d|n|o|t|a|l|ʒ|e|d|n|a|ꝛ|t|a|l|ʒ|e|d|n|o|
|a|g|e|r|v|a|u|a|x|a|r|g|e|t|h|n|o|c|h|a|u|ʒ|a|n|a|l|ʒ|a|c|h|a|d|u|o|c|h|a|s|a|p|l|a|x|t|o|p|h|e|r|
|ʒ|v|n|g|r|a|d|n|o|l|ʒ|i|n|p|a|r|a|c|l|a|d|n|a|g|e|l|r|a|d|u|a|g|v|e|l|a|s|c|h|a|d|n|a|x|ʒ|i|n|d|a|
|ʒ|i|n|t|a|g|u|o|c|a|p|h|ʒ|v|u|t|a|l|ʒ|i|n|c|l|o|ꝛ|a|d|n|o|c|h|a|n|t|a|l|ʒ|a|d|n|o|d|a|ꝛ|a|d|r|a|h|
|l|o|ꝛ|a|n|d|r|o|h|v|i|c|h|o|l|d|a|h|ʒ|v|d|n|a|m|v|a|g|e|s|a|s|c|h|e|r|a|c|h|o|d|a|n|v|a|h|o|d|n|o|
|d|o|l|c|h|i|ʒ|a|n|a|ʒ|a|d|u|o|c|l|a|ꝛ|y|p|r|a|d|o|ꝛ|a|n|a|b|v|o|l|g|e|t|h|a|n|ʒ|v|d|n|a|c|h|a|l|l|
|ʒ|i|n|g|l|o|h|a|p|l|a|c|h|n|o|d|a|ꝛ|y|u|t|a|g|n|o|g|r|a|p|h|v|i|l|c|h|e|t|h|a|c|h|r|a|ꝛ|t|a|r|a|h|
|a|l|g|a|b|v|r|c|h|g|e|n|o|d|a|u|g|a|l|a|ꝛ|ʒ|i|n|t|o|c|h|a|p|h|a|r|m|a|c|h|o|u|a|d|o|ꝛ|a|t|e|r|o|ꝛ|
|ʒ|v|b|l|a|h|a|c|h|a|r|n|o|c|h|o|l|a|ꝛ|a|d|u|o|c|l|a|u|t|a|n|t|a|ꝛ|a|d|r|o|ꝛ|ʒ|i|d|a|c|a|l|ʒ|a|n|c|
|v|n|ʒ|a|c|h|a|d|r|o|ꝛ|u|o|l|a|c|h|a|r|d|o|m|a|v|a|g|e|s|v|s|c|l|a|d|a|g|e|n|o|d|a|ꝛ|a|r|n|a|c|l|a|
|v|i|ꝛ|o|l|d|r|a|ꝛ|a|c|l|a|d|n|o|ꝛ|ʒ|n|i|o|d|n|a|c|h|a|p|h|a|n|g|e|l|a|ꝛ|a|d|n|o|c|h|a|n|ʒ|a|c|h|a|
|ʒ|i|l|v|a|c|h|a|c|l|i|d|n|o|d|a|ꝛ|y|l|d|a|v|o|n|t|a|g|n|a|h|a|c|h|e|r|t|o|ꝛ|a|d|n|a|c|h|o|a|l|c|h|
|d|o|r|n|a|g|r|a|d|a|l|ʒ|a|d|n|o|ꝛ|a|ʒ|i|n|t|a|ꝛ|a|r|o|u|p|h|i|c|h|a|l|ʒ|a|c|h|a|c|o|r|d|r|a|ꝛ|o|d|
|v|o|l|t|a|l|p|h|a|c|h|o|d|n|a|ꝛ|o|d|a|u|t|a|g|n|o|g|r|a|d|a|ꝛ|d|e|m|n|a|p|h|e|a|l|ʒ|a|n|a|c|h|a|s|
|t|o|r|t|a|ꝛ|l|a|r|d|r|o|n|a|l|a|c|l|a|u|s|a|n|o|ꝛ|a|d|n|o|c|h|a|p|v|a|n|s|o|n|a|c|l|a|n|s|a|h|o|ꝛ|
|g|e|n|v|e|n|g|a|h|a|h|a|l|d|a|ꝛ|a|l|o|u|t|a|n|t|o|ꝛ|a|l|g|l|a|ꝛ|t|o|n|a|t|a|r|o|ꝛ|t|a|l|a|ꝛ|o|t|h|
|g|o|t|h|n|a|t|h|a|l|g|a|t|h|a|h|h|a|g|l|a|g|h|a|u|o|t|h|a|g|m|a|c|h|o|a|l|c|h|a|d|n|a|b|v|a|g|h|a|
|c|h|a|u|s|a|c|h|o|n|o|l|ʒ|a|d|n|a|ꝛ|a|p|l|a|ꝛ|a|d|n|o|r|d|e|d|r|a|ꝛ|o|g|l|a|d|n|o|c|h|o|r|y|n|d|o|
|a|p|h|a|u|g|e|t|h|a|c|l|i|u|t|a|g|u|a|c|l|o|u|ʒ|e|n|t|o|ꝛ|a|c|r|a|p|h|a|ꝛ|a|l|g|e|n|o|l|a|ꝛ|a|d|o|
|v|o|l|c|h|e|p|h|n|a|ꝛ|a|l|c|h|a|d|a|ꝛ|t|o|u|n|a|c|h|a|n|s|a|d|n|o|c|h|e|f|d|r|v|ꝛ|a|d|n|o|c|l|a|x|
|p|i|c|h|a|l|ʒ|a|c|h|a|c|l|a|d|n|o|d|a|b|v|a|r|g|e|u|d|a|v|a|h|a|l|s|e|d|u|o|v|a|x|a|r|d|r|a|c|l|a|
|c|h|a|d|n|o|c|h|a|n|ʒ|a|c|h|a|x|a|l|g|r|a|u|ʒ|a|c|h|n|a|t|o|l|g|a|d|l|o|ꝛ|a|d|r|a|c|o|n|t|a|n|t|a|
|l|e|v|o|r|g|a|l|a|ꝛ|v|d|r|o|ꝛ|a|c|l|o|t|h|a|d|n|o|u|a|u|g|e|n|d|o|ꝛ|a|c|h|a|d|u|o|p|r|a|c|t|a|ꝛ|a|
|d|a|c|h|a|n|ʒ|a|c|h|n|o|ʒ|a|l|d|a|h|ʒ|i|d|c|l|a|t|a|ꝛ|a|d|n|o|v|a|h|ʒ|i|n|t|o|a|d|u|o|ꝛ|a|g|a|l|s|
|p|a|t|r|a|d|n|a|d|a|u|t|a|c|h|n|o|g|r|a|ꝛ|a|l|a|n|t|a|ꝛ|g|r|a|n|ʒ|i|d|u|o|d|a|n|c|h|a|v|o|l|u|e|y|
|a|c|h|a|u|s|a|h|y|d|n|o|c|h|a|s|t|o|r|a|x|a|l|d|r|u|ꝛ|a|d|n|o|c|r|a|x|v|o|l|g|a|n|a|h|ʒ|e|d|u|o|x|
|a|r|c|h|e|r|n|e|h|ʒ|a|d|u|a|v|a|l|a|ꝛ|ʒ|v|d|n|a|n|g|e|m|p|a|l|g|e|t|h|a|r|c|h|a|d|r|a|ꝛ|t|a|l|ʒ|o|
|n|o|c|h|a|n|ʒ|a|d|e|l|g|a|l|g|a|h|a|p|o|r|t|a|ꝛ|a|d|o|n|ʒ|a|c|h|n|a|t|o|s|a|d|n|a|d|a|ꝛ|t|a|a|l|ʒ|

# Fál mexicamps vrom

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|
|c|l|a|z|t|a|r|g|e|n|o|t|h|a|d|n|o|g|a|t|h|a|z|a|d|n|o|c|h|a|t|a|l|d|a|z|a|d|r|o|z|a|l|d|l|a|u|g|e|
|n|o|z|a|d|v|a|r|g|e|d|u|o|c|h|a|d|a|z|a|r|n|a|c|h|o|l|ʒ|a|c|h|a|d|n|o|c|h|a|l|ʒ|a|c|h|i|d|n|o|c|h|
|a|d|a|l|ʒ|a|p|h|i|n|a|z|d|o|l|a|ʒ|i|n|t|a|g|u|a|p|h|a|d|e|o|l|d|r|a|g|a|t|h|a|g|e|d|n|o|g|a|t|h|a|
|d|r|v|z|a|u|g|a|t|h|a|l|ʒ|e|d|n|a|z|a|r|t|o|ʒ|o|n|p|a|c|o|l|ʒ|a|c|h|a|d|o|z|a|d|o|r|n|a|g|o|t|h|a|
|v|i|c|o|l|g|a|t|h|a|n|a|b|n|l|a|n|t|a|z|a|u|g|r|a|p|h|a|n|o|z|a|l|d|l|a|h|g|e|o|d|n|a|z|t|r|a|z|o|
|a|p|p|l|a|c|h|a|p|n|a|c|h|o|u|t|a|n|t|o|z|o|l|d|a|z|t|o|r|n|a|z|t|a|r|o|n|a|l|g|e|d|u|o|c|h|a|r|p|
|p|a|l|g|r|a|m|d|a|n|c|h|e|t|h|n|a|z|t|a|l|g|r|a|d|a|z|t|a|r|g|e|n|t|a|z|t|o|l|a|z|t|a|g|a|t|h|a|n|
|v|l|d|e|z|t|a|n|o|g|a|t|h|u|o|g|a|l|a|d|u|o|z|t|a|g|e|o|d|n|a|p|h|a|r|ʒ|a|n|c|h|o|n|c|h|a|n|o|o|z|
|a|r|c|h|i|n|v|a|h|a|l|d|o|z|a|n|t|a|g|o|r|n|a|c|o|z|i|l|d|l|a|d|o|z|t|a|c|h|a|d|v|a|n|t|a|g|e|d|o|
|g|a|l|ʒ|a|n|v|a|c|h|a|d|o|z|a|t|e|r|o|n|n|e|c|h|a|s|t|o|r|a|ʒ|i|b|l|a|h|n|e|v|o|m|r|o|z|a|d|o|n|ʒ|
|a|c|h|a|d|n|o|c|h|a|s|t|r|o|l|a|p|l|a|d|u|o|c|l|a|u|d|o|n|v|a|g|e|s|a|d|n|a|c|h|o|l|g|l|a|d|a|x|a|
|p|a|c|l|a|z|t|o|t|e|r|o|h|g|e|t|h|n|a|z|a|r|a|r|c|h|i|d|n|o|z|t|a|l|g|a|n|ʒ|a|t|a|z|a|l|g|e|t|h|a|
|z|a|l|g|r|a|d|n|o|z|a|l|d|o|n|t|a|n|t|o|z|a|n|t|o|g|l|a|h|v|o|l|ʒ|e|d|n|a|c|h|a|s|t|o|r|o|z|a|l|p|
|ʒ|i|n|t|a|g|n|a|o|z|a|d|n|o|c|h|a|l|d|o|z|a|p|r|o|d|o|z|t|a|l|a|g|e|t|h|a|n|o|z|a|l|g|r|a|p|h|o|u|
|a|d|n|a|c|h|o|r|d|a|n|ʒ|a|c|h|a|u|ʒ|a|r|c|h|a|d|u|o|z|t|a|r|o|z|a|l|p|h|i|u|a|c|h|o|u|d|a|z|t|a|r|
|o|p|p|a|l|g|e|d|o|z|ʒ|i|u|t|o|g|r|a|n|t|a|g|n|o|c|h|a|x|a|l|ʒ|i|d|n|o|c|h|a|d|a|l|d|e|p|h|a|ʒ|a|r|
|ʒ|e|o|g|r|a|p|h|a|u|a|z|t|o|l|a|z|t|o|t|e|r|o|n|g|a|ʒ|e|m|b|l|o|t|h|a|c|h|a|d|n|a|z|t|o|r|g|e|n|o|
|a|x|a|r|g|e|t|h|a|n|o|z|a|l|g|r|a|d|a|u|c|h|a|d|a|x|t|a|r|g|e|t|h|a|x|l|a|r|g|e|t|h|a|c|l|o|x|a|h|
|n|e|c|h|a|n|s|o|a|l|d|e|m|n|a|g|o|h|a|x|a|l|d|l|a|h|n|e|c|h|a|s|t|a|r|o|ʒ|a|d|n|a|c|h|a|l|a|x|a|d|
|n|o|l|h|a|d|n|o|z|g|e|m|v|r|c|h|a|n|a|l|l|o|z|a|d|r|o|z|a|d|n|e|c|h|a|s|t|o|r|o|z|a|d|a|c|l|a|d|o|
|v|o|n|g|e|u|s|o|d|a|z|a|d|n|a|d|n|a|d|l|a|ʒ|i|n|g|l|o|ʒ|a|u|c|l|a|m|a|f|a|g|e|o|r|g|o|n|o|x|e|l|o|
|a|l|c|h|a|d|u|o|z|a|d|a|n|t|a|g|n|a|c|h|o|l|d|a|l|a|ʒ|i|n|t|a|g|u|o|c|h|a|r|p|a|s|a|t|m|a|q|v|a|t|
|n|e|o|l|t|a|t|h|a|c|h|a|d|u|a|z|a|c|l|i|d|o|n|a|z|a|l|g|e|d|n|o|c|a|s|t|r|a|x|a|l|ʒ|i|n|t|a|r|g|e|
|a|p|r|a|z|t|a|l|ʒ|e|d|a|d|n|o|c|h|a|t|h|a|l|ʒ|e|d|u|o|c|h|a|ʒ|i|u|c|h|o|l|ʒ|a|n|v|a|r|a|r|d|o|u|g|
|a|l|c|l|i|p|o|n|a|x|d|o|n|c|h|a|l|l|a|p|h|a|a|m|i|z|a|v|a|r|d|o|h|a|l|ʒ|a|d|r|a|b|g|e|o|n|g|r|a|h|
|n|a|c|h|e|b|a|l|o|t|h|a|n|d|a|g|n|o|c|a|n|t|a|n|t|o|z|a|l|a|r|g|e|t|h|a|u|g|e|d|n|o|z|a|l|a|c|l|a|
|g|e|o|n|g|l|a|x|a|d|r|a|x|t|a|l|a|x|u|o|r|g|e|d|u|o|c|h|a|s|t|a|r|a|r|c|h|v|d|r|a|x|a|l|g|e|n|t|a|
|l|a|c|h|a|n|ʒ|a|c|h|a|d|n|o|c|l|a|x|v|i|c|a|l|ʒ|a|c|l|a|r|t|a|r|g|e|p|h|a|h|u|o|l|ʒ|a|d|n|o|c|h|a|
|ʒ|i|n|t|o|l|a|ʒ|a|d|n|o|t|a|z|v|a|r|o|n|y|n|t|a|l|g|r|a|p|h|a|z|d|o|n|g|r|a|p|h|a|ʒ|o|d|n|a|c|h|a|
|a|l|ʒ|h|a|n|o|z|a|d|u|o|c|l|a|ʒ|a|c|l|a|ʒ|a|d|n|o|c|l|a|u|t|a|n|t|o|z|a|l|g|e|o|u|d|a|l|g|a|t|h|a|
|n|e|z|o|d|r|a|d|o|z|a|l|d|r|a|h|a|h|o|n|ʒ|a|c|h|i|d|o|n|t|a|z|o|n|ʒ|a|c|h|a|r|n|o|d|l|a|ʒ|a|d|n|o|
|a|p|l|a|x|t|o|n|t|o|z|a|d|r|a|u|l|e|g|a|n|ʒ|a|c|h|n|o|z|s|o|l|d|a|h|a|v|o|r|t|a|g|a|l|l|e|d|a|x|o|
|g|n|a|z|t|a|l|g|e|d|o|t|h|a|ʒ|a|d|u|o|c|h|a|s|t|o|r|ʒ|i|n|t|a|g|u|o|ʒ|a|n|a|d|a|l|ʒ|a|c|h|i|d|o|r|
|v|o|d|o|l|c|o|p|h|a|x|a|d|n|c|c|h|a|p|h|ʒ|a|b|l|a|c|h|a|r|a|r|ʒ|a|d|n|o|c|h|a|m|v|a|x|a|r|d|r|o|x|
|g|e|v|o|r|c|h|a|n|o|ʒ|a|l|d|r|o|u|t|a|x|a|l|g|r|a|n|o|l|y|d|r|o|s|a|s|s|o|l|d|a|z|a|p|r|o|u|g|a|h|
|n|e|c|o|l|m|a|z|a|d|a|u|t|a|z|a|r|o|n|m|a|c|l|a|z|t|a|r|a|z|t|a|t|e|r|o|z|v|n|a|d|r|a|g|e|u|t|a|z|
|o|l|g|l|a|d|a|z|t|a|l|g|l|a|g|o|t|h|n|o|z|t|a|v|o|n|t|a|l|ʒ|a|c|h|n|o|c|h|a|s|t|o|r|a|c|h|a|c|l|a|
|d|o|x|v|a|r|g|e|d|u|o|d|a|n|t|a|g|n|a|z|a|c|r|o|z|t|a|l|ʒ|a|c|h|n|o|l|ʒ|a|d|n|a|c|h|e|p|h|a|l|ʒ|a|
|d|e|o|t|h|n|a|g|o|r|a|ʒ|i|n|t|a|l|a|x|o|n|a|c|r|o|n|t|a|l|g|e|d|n|o|z|a|l|d|a|l|p|a|l|g|e|t|h|n|o|
|c|l|a|x|t|o|n|t|a|x|n|a|c|r|a|p|a|g|n|a|l|o|n|d|r|a|z|v|a|l|a|z|o|n|c|h|a|r|u|a|c|h|a|l|e|z|o|n|d|
|d|r|a|z|t|a|n|t|a|h|v|o|l|c|h|a|s|t|o|r|a|c|h|a|n|ſ|a|n|o|ʒ|a|l|v|a|c|h|m|a|u|c|h|a|l|a|x|a|d|n|o|
|g|e|b|u|a|b|u|l|a|x|v|d|r|a|z|v|a|n|o|n|t|a|n|t|a|p|l|a|ȣ|a|s|c|h|e|r|o|n|o|n|t|a|n|t|o|z|a|n|e|o|
|p|r|o|n|c|h|a|u|ʒ|a|c|h|a|ʒ|a|n|t|a|g|l|a|h|v|o|l|ʒ|a|d|n|o|z|a|c|l|a|z|t|r|a|n|o|z|ʒ|i|n|t|l|a|x|
|a|p|r|o|u|t|a|l|c|h|i|d|a|x|t|r|o|n|a|v|o|l|g|e|t|h|a|n|d|o|c|h|a|r|n|o|p|a|ȣ|v|i|o|d|r|a|p|h|a|u|
|c|h|a|r|t|a|z|a|c|l|a|z|t|a|r|o|u|t|a|n|o|m|e|r|o|n|s|a|g|e|n|s|a|g|e|n|t|a|g|n|o|c|h|a|p|a|r|g|e|
|a|v|a|l|ʒ|e|d|u|o|z|a|n|t|a|z|a|n|t|e|r|o|z|a|l|ʒ|e|d|n|o|c|h|a|s|t|o|r|y|c|h|l|a|x|a|u|o|z|a|r|o|
|p|r|o|n|c|h|a|s|m|a|l|o|h|a|ʒ|v|d|r|a|h|n|o|z|a|l|g|a|l|o|z|a|c|h|a|u|d|a|ʒ|a|c|h|i|d|a|z|a|l|o|h|
|p|h|i|a|u|ʒ|o|c|l|a|d|a|z|t|a|n|o|z|v|i|d|o|z|a|p|r|o|z|n|a|c|h|a|n|s|a|g|n|o|c|l|a|x|ʒ|i|n|t|a|r|
|g|a|n|t|a|l|g|a|t|a|x|o|r|o|m|m|a|r|v|a|m|m|a|t|o|l|g|e|h|v|t|r|a|x|i|n|o|c|r|a|x|y|n|t|a|l|g|e|t|

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# Conar vomſagal

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|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|-|
|g|o|l|s|a|l|m|a|d|o|h|ʒ|a|d|u|a|c|l|a|d|o|z|a|n|d|r|a|g|v|m|a|n|o|z|a|l|d|r|a|z|a|d|n|a|c|h|a|n|s|
|p|i|l|g|e|p|h|a|d|o|n|ʒ|a|c|l|a|z|t|o|n|a|p|o|r|g|e|n|n|a|p|h|a|t|a|r|g|a|p|h|e|a|l|ʒ|a|d|a|c|h|a|
|l|v|s|c|o|t|h|a|d|n|o|n|v|a|n|g|e|l|a|d|n|o|c|l|a|d|o|z|t|a|r|t|o|z|a|d|n|o|l|g|a|t|h|a|ʒ|a|c|h|a|
|c|l|a|d|a|n|t|a|g|e|n|a|ʒ|a|n|c|l|a|x|t|a|r|n|a|g|l|a|d|a|x|v|d|r|a|z|n|o|c|l|a|d|a|n|v|a|n|t|a|z|
|a|p|l|a|z|n|o|c|h|a|r|ʒ|a|n|t|a|g|n|a|g|o|t|h|a|d|u|o|z|t|a|u|t|a|g|l|a|d|a|u|a|z|v|o|l|ʒ|e|t|h|a|
|n|o|ʒ|o|d|c|o|t|h|a|c|l|a|z|t|a|r|n|o|c|h|a|t|h|n|o|l|ʒ|a|d|u|o|c|h|a|ʒ|a|u|t|y|p|p|o|d|a|x|l|o|ʒ|
|a|ʒ|i|n|c|l|a|d|o|z|a|n|t|a|g|a|l|l|a|m|e|r|o|n|ʒ|a|u|t|a|g|v|a|u|c|h|a|p|u|a|z|d|o|r|g|a|l|ʒ|a|c|
|n|e|o|c|l|a|d|o|n|p|a|n|t|a|u|g|e|t|h|a|l|d|a|x|ʒ|v|d|r|a|c|h|o|r|p|h|i|a|u|t|a|x|n|o|g|l|a|h|a|d|
|v|i|c|h|o|r|s|a|n|a|x|a|l|d|r|a|z|a|d|n|o|c|h|a|l|p|a|l|g|e|d|n|o|c|a|t|h|u|a|l|ʒ|i|u|t|a|g|l|o|t|
|a|p|v|r|g|e|d|u|o|c|l|a|z|t|a|n|t|o|t|e|r|o|u|a|n|c|l|a|n|s|a|n|o|h|o|d|u|o|c|h|a|d|u|o|t|a|l|ʒ|a|
|c|h|i|d|o|u|t|a|g|e|l|d|o|u|v|a|g|e|t|h|a|p|l|a|d|o|n|t|a|z|a|r|n|o|g|a|t|h|l|a|x|a|u|d|r|o|z|a|d|
|a|r|v|e|n|i|c|l|a|x|ʒ|a|d|n|a|c|l|a|d|a|x|p|l|i|o|d|u|a|b|a|l|g|a|l|a|x|ʒ|i|u|t|a|g|u|o|c|h|a|r|t|
|p|a|l|i|t|o|g|a|l|a|ʒ|a|d|n|o|c|l|a|u|s|a|u|t|a|z|u|o|c|h|a|r|o|p|r|a|l|d|o|g|r|a|b|a|b|r|a|g|o|l|
|v|r|a|s|t|a|f|f|a|l|o|z|v|d|a|u|t|a|a|t|a|z|a|l|g|a|t|a|z|a|u|g|e|p|a|u|o|c|a|l|ʒ|a|h|a|c|h|o|r|d|
|l|o|r|h|a|d|n|o|x|a|v|o|n|s|a|d|o|l|g|i|u|ʒ|a|d|o|z|a|t|o|r|a|l|p|l|a|c|h|a|u|s|a|u|o|l|ʒ|a|u|t|a|
|v|i|c|l|a|z|t|a|r|g|e|u|t|a|g|l|a|d|v|o|u|g|e|s|s|o|a|z|a|r|d|r|a|c|l|a|d|g|i|b|a|l|g|a|m|a|h|o|d|
|g|a|n|ſ|a|g|n|o|c|a|r|p|a|n|o|z|a|d|v|a|n|d|a|l|g|v|b|r|a|d|o|z|a|c|h|e|l|d|o|u|a|c|h|a|n|s|a|d|a|
|h|o|n|ʒ|a|c|l|a|d|o|z|a|d|o|r|n|e|o|b|a|l|g|r|a|d|a|u|t|o|n|g|a|l|ʒ|a|c|h|a|ʒ|d|d|r|a|h|n|e|o|h|a|
|d|a|n|ſ|a|n|t|a|g|e|x|a|x|a|r|n|o|d|a|u|t|l|a|z|p|l|a|g|e|u|t|a|g|n|a|p|l|a|g|e|u|t|o|l|l|a|l|a|l|
|v|n|c|h|v|n|ʒ|a|l|a|x|t|a|r|g|e|u|o|r|p|a|c|h|a|d|o|u|t|a|u|t|o|z|a|h|l|o|g|e|d|u|o|c|h|a|l|ʒ|i|o|
|a|l|d|r|a|z|a|h|n|o|c|h|a|s|t|o|r|ʒ|i|u|t|a|g|n|a|c|h|o|a|l|ʒ|i|d|n|o|c|h|a|p|a|l|g|a|b|r|a|h|o|d|
|ʒ|i|v|a|s|t|o|r|a|z|a|d|n|o|c|h|a|r|a|r|d|u|a|z|p|l|a|n|f|a|g|u|a|l|g|e|l|e|d|g|a|z|i|g|r|a|s|g|e|
|h|a|n|ʒ|a|c|h|i|t|a|x|a|l|c|l|a|n|v|a|z|ʒ|i|u|o|d|a|p|h|a|n|a|z|a|l|g|e|b|r|a|h|n|o|z|a|d|n|o|l|s|
|p|h|a|t|o|u|s|a|n|o|l|d|a|d|a|g|e|l|h|v|d|r|a|c|h|a|d|v|a|u|t|a|g|n|o|t|a|z|v|o|n|g|e|p|n|o|d|a|z|
|v|a|d|r|o|z|a|c|l|a|n|s|a|p|h|n|o|l|d|a|u|g|a|l|a|z|ʒ|i|u|t|o|l|p|r|a|z|a|c|l|a|z|t|a|r|a|z|t|o|z|
|m|a|c|h|a|r|n|o|n|f|a|g|e|n|s|a|d|a|l|y|b|l|a|x|t|o|g|a|l|ʒ|i|d|a|o|c|l|a|d|a|n|ʒ|i|u|t|o|l|g|e|t|
|a|p|l|a|x|c|o|t|h|v|o|l|c|h|e|f|n|a|c|h|a|b|v|d|r|a|h|a|c|h|a|d|n|o|h|a|l|c|h|e|p|n|a|d|o|z|a|l|h|
|c|o|r|s|a|d|n|a|z|a|l|o|n|d|a|v|a|r|a|z|a|c|r|o|m|e|r|o|n|g|a|l|h|a|l|ʒ|i|c|l|a|z|ʒ|i|n|t|o|l|g|a|
|v|o|r|t|a|l|g|a|f|a|r|n|o|z|a|r|o|u|g|e|m|n|a|d|o|z|a|l|c|l|a|x|t|a|c|o|r|ʒ|i|n|t|o|g|a|t|h|a|n|s|
|g|e|o|n|t|a|l|a|z|t|a|n|a|z|ʒ|a|n|t|a|g|n|a|c|h|o|a|l|d|a|z|t|a|l|a|z|p|h|i|d|a|n|t|a|g|n|o|c|h|r|
|o|l|d|a|u|v|a|g|e|s|a|x|a|r|d|a|l|a|h|g|e|n|r|a|n|g|l|a|d|o|x|v|a|r|g|e|n|e|f|a|x|a|r|d|a|l|a|u|f|
|g|e|n|s|a|d|n|o|c|h|a|n|t|a|z|a|r|d|r|a|g|l|a|d|v|d|r|a|z|p|r|a|z|a|n|g|r|a|p|h|a|n|n|o|z|a|u|d|a|
|c|o|n|s|i|l|n|a|r|v|v|a|u|d|o|n|a|l|t|o|n|t|a|g|a|h|ʒ|i|u|t|a|l|a|x|o|n|a|c|o|r|v|i|g|a|r|g|a|l|a|
|b|r|a|u|f|o|d|a|l|g|e|b|l|o|c|a|l|a|l|d|a|z|t|a|n|t|a|z|t|o|m|e|r|o|u|t|a|l|g|r|a|d|a|z|t|a|r|g|e|
|n|o|z|a|l|p|l|a|d|o|n|t|e|r|o|z|m|a|r|o|n|d|e|u|g|e|r|a|d|a|z|o|z|a|d|n|a|c|h|e|p|h|ʒ|a|l|ʒ|e|c|h|
|a|l|c|h|a|n|d|a|n|t|a|g|n|a|p|h|a|n|g|e|o|u|g|a|l|a|t|a|t|a|z|a|n|g|l|a|t|o|z|ʒ|i|u|c|l|a|n|ʒ|a|c|
|o|r|t|a|l|g|o|r|a|c|l|a|n|ʒ|a|d|n|o|c|o|z|p|l|o|z|a|d|n|e|d|o|z|a|t|e|r|o|u|p|h|i|n|o|g|r|a|p|h|a|
|g|e|d|n|l|ʒ|a|a|c|h|a|d|n|o|c|h|a|d|u|a|c|l|a|z|ʒ|i|n|t|o|l|a|d|r|o|z|u|a|d|a|u|t|o|z|a|l|g|r|a|x|
|n|o|d|a|l|g|a|n|g|a|l|a|p|t|h|ʒ|e|d|n|a|x|c|h|e|d|n|o|m|e|r|o|n|a|l|c|h|e|p|h|a|l|c|l|a|z|t|r|a|h|
|v|o|n|g|e|d|n|o|d|a|z|t|a|l|g|e|t|h|a|c|l|a|z|t|o|t|a|n|t|e|r|o|d|a|n|t|a|z|p|l|a|z|t|o|g|e|u|n|o|
|a|l|c|h|e|d|a|m|v|a|n|g|e|t|h|a|l|c|l|i|d|o|u|t|a|l|b|l|a|z|a|t|e|r|o|z|a|t|e|r|o|d|a|n|t|a|l|m|a|
|g|e|n|o|d|a|z|t|a|l|g|e|t|h|a|d|o|u|ʒ|a|c|h|e|p|h|a|c|l|a|z|t|r|a|h|n|o|z|a|d|r|a|n|s|e|m|b|l|o|t|
|a|g|u|a|g|e|t|h|a|r|t|h|a|m|a|c|o|z|g|r|a|n|t|a|l|h|a|d|n|o|c|a|p|h|a|l|g|e|t|a|u|d|r|a|z|u|a|c|o|
|ʒ|a|d|c|h|i|v|a|l|a|l|c|h|a|n|ʒ|a|c|h|n|o|t|a|s|t|o|l|a|x|a|r|d|a|c|l|a|z|o|t|e|r|o|z|p|a|l|g|e|t|
|v|o|n|ſ|a|g|n|a|c|l|a|z|t|o|u|t|a|u|g|l|a|d|a|h|v|d|r|a|h|a|n|ʒ|a|n|t|a|l|g|e|d|a|z|a|r|c|h|a|t|h|
|n|o|l|a|d|g|r|a|d|a|z|v|o|l|c|h|a|t|h|n|o|d|o|n|a|u|ʒ|v|d|a|l|a|z|t|o|g|r|a|d|o|n|t|a|n|i|o|l|g|a|
|p|r|a|d|o|z|a|l|c|l|a|z|t|o|n|t|a|z|a|r|n|a|c|r|o|n|o|t|a|g|l|a|z|t|o|c|h|a|u|t|a|z|p|l|a|z|t|o|r|
|ʒ|i|n|g|l|a|n|f|a|u|g|e|s|a|d|n|v|b|l|a|d|n|o|c|h|a|n|ʒ|a|m|i|c|o|l|y|d|a|z|t|a|t|e|r|o|u|a|u|g|e|
|a|p|h|a|l|n|a|z|a|c|l|a|n|t|a|z|o|t|e|r|o|z|a|b|l|a|z|t|o|g|l|a|u|t|a|z|t|o|u|a|g|a|n|ſ|a|d|o|a|x|

## Toxarxh nerhoh gel podnon

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| c | o | n | s | a | d | a | n | a | g | o | r | d | o | n | a | ꝛ | a | c | h | a | d | n | o | c | l | a | d | a | ꝛ | l | a | d | a | n | t | a | ꝛ | a | l | g | r | a | d | a | d | n | o | h |
| p | l | i | c | h | a | s | t | o | r | a | n | d | a | ꝛ | u | a | d | o | ꝛ | t | a | l | a | ꝛ | c | h | i | t | a | l | u | a | c | h | e | a | n | t | a | r | g | a | l | ʒ | a | d | n | o |
| m | i | c | h | a | u | ʒ | a | c | l | a | d | o | u | t | a | g | n | o | m | a | t | e | r | o | u | a | p | l | a | ꝛ | t | a | r | n | a | p | h | a | u | g | e | o | u | t | a | l | a | x |
| n | i | o | c | a | d | a | ꝛ | t | a | t | o | n | t | o | g | l | a | ꝛ | a | v | a | u | t | a | g | l | a | ꝛ | t | a | c | l | a | d | o | ꝛ | n | a | d | o | n | c | a | l | a | ꝛ | t | o |
| v | i | n | t | a | l | a | d | r | a | n | t | a | l | g | r | a | d | a | t | h | n | o | ꝛ | a | d | v | a | u | t | a | ꝛ | a | l | g | r | a | d | a | ꝛ | t | o | u | a | c | l | a | d | a |
| h | a | g | e | n | d | a | l | a | ꝛ | v | n | a | d | o | ꝛ | t | a | n | t | o | n | g | a | l | ʒ | a | ʒ | c | h | a | d | n | o | g | r | a | d | a | ꝛ | o | n | c | l | a | d | n | e | c |
| v | o | n | s | e | l | d | a | c | l | a | ꝛ | t | o | n | a | c | h | e | p | h | a | ʒ | v | r | a | c | h | e | v | o | ꝛ | a | r | n | a | d | o | ꝛ | a | l | n | o | t | h | a | c | l | a |
| t | o | ꝛ | a | l | d | l | a | c | o | t | h | n | a | ꝛ | a | d | e | o | n | t | a | c | a | d | a | t | h | a | g | a | l | ʒ | a | d | n | o | d | o | ꝛ | a | n | t | a | g | n | a | ꝛ | o |
| p | h | i | o | n | t | a | c | h | a | n | o | ꝛ | a | l | g | a | d | a | r | b | a | d | c | h | o | n | ʒ | a | d | n | o | p | a | l | a | c | h | a | n | ʒ | o | c | l | u | n | t | a | ꝛ |
| a | r | g | e | t | h | a | n | ʒ | a | n | g | a | l | a | d | o | ꝛ | t | a | p | h | n | o | u | y | u | t | a | ꝛ | a | l | a | c | h | e | r | t | a | n | t | a | m | e | r | o | n | t | s |
| v | i | g | e | l | d | a | r | a | n | c | h | o | n | ʒ | a | c | h | a | p | a | t | h | n | a | c | h | a | p | h | a | l | c | h | i | n | ʒ | a | c | a | t | h | a | l | g | o | t | h | a |
| n | o | ꝛ | a | d | n | o | l | a | d | n | o | t | h | a | p | h | o | n | s | a | c | h | i | n | o | ꝛ | a | c | a | r | d | a | n | v | a | g | e | t | h | a | l | c | o | n | c | h | a | t |
| g | e | h | o | l | d | a | t | h | n | o | ꝛ | a | d | n | a | c | h | a | t | h | ʒ | a | b | v | l | a | ꝛ | t | a | l | t | a | ꝛ | o | u | a | ꝛ | y | c | h | a | r | d | n | o | c | h | a |
| v | i | o | n | ʒ | a | d | n | o | c | h | a | l | a | d | n | a | p | n | l | a | ꝛ | v | r | n | o | n | ʒ | a | n | t | o | l | g | e | t | h | a | ꝛ | v | i | t | r | a | ꝛ | a | n | o | ꝛ |
| g | e | t | h | a | n | ʒ | a | c | h | a | l | a | n | t | a | g | n | o | p | h | r | a | ꝛ | y | l | d | a | g | l | a | ꝛ | a | p | r | a | ꝛ | t | o | l | g | e | t | h | a | c | h | a | d |
| n | o | c | h | a | n | s | a | d | a | t | h | n | o | ꝛ | t | a | t | h | a | c | l | i | d | n | o | c | h | a | n | d | a | n | ʒ | a | b | l | a | x | y | d | n | o | c | h | a | u | ʒ | o |
| a | p | l | a | u | t | a | g | u | o | c | l | a | ꝛ | t | a | t | e | r | o | u | ʒ | a | c | h | a | n | c | h | a | t | h | ʒ | i | d | u | o | c | h | a | p | a | ꝛ | a | l | o | ꝛ | o | h |
| l | e | v | a | r | n | a | ꝛ | a | c | l | a | d | n | a | h | o | l | o | n | s | a | h | t | a | l | g | e | t | h | n | o | c | r | a | u | a | d | o | l | p | a | c | h | a | r | r | o | h |
| v | i | d | a | b | r | a | ꝛ | a | m | e | r | o | ꝛ | a | d | n | o | t | h | a | n | ʒ | a | c | h | a | l | e | o | ꝛ | p | a | d | o | l | t | a | ꝛ | n | a | p | a | r | g | e | t | h | a |
| a | l | c | h | i | d | a | ꝛ | t | a | p | h | a | r | a | c | h | l | a | b | a | s | v | a | t | h | n | o | ʒ | a | b | l | i | c | h | a | n | t | a | u | t | a | ꝛ | t | o | r | o | h | a |
| v | i | c | h | a | s | t | o | r | y | u | t | a | l | a | g | e | d | u | o | c | a | t | h | ʒ | i | b | a | l | b | a | l | a | ꝛ | y | u | t | a | ꝛ | a | n | v | e | r | o | u | a | d | a |
| c | h | e | v | a | ꝛ | a | r | n | e | o | p | l | a | ꝛ | t | a | n | t | o | ꝛ | a | u | t | a | g | e | n | n | o | l | a | d | c | h | i | a | n | t | a | g | a | n | ʒ | i | b | l | a | n |
| g | e | t | h | a | r | g | a | t | h | o | ꝛ | a | l | d | l | a | g | e | o | d | a | t | h | a | g | n | o | c | h | a | p | h | a | l | d | e | d | n | o | g | e | n | v | u | c | h | a | u |
| l | o | ꝛ | o | n | d | o | ꝛ | a | c | l | a | ꝛ | t | a | r | a | c | h | c | h | a | n | t | a | ꝛ | a | n | t | a | ꝛ | n | a | p | r | o | n | t | a | l | ʒ | a | c | h | y | o | d | n | a |
| v | a | l | ʒ | a | b | n | a | c | h | o | n | t | a | ꝛ | a | r | d | r | a | ꝛ | a | l | g | e | t | h | n | a | c | h | a | s | t | o | r | a | l | l | a | u | o | ꝛ | a | r | n | e | y | h |
| c | h | a | p | a | d | l | a | ꝛ | a | c | h | a | n | t | a | ꝛ | a | n | o | ꝛ | y | d | a | b | l | a | ꝛ | v | i | a | l | c | h | a | n | o | c | h | a | s | t | o | r | a | d | n | o | h |
| ʒ | i | d | n | a | v | a | g | a | u | a | l | ʒ | i | b | r | a | d | o | ꝛ | a | d | r | a | n | o | n | ʒ | i | n | t | a | l | a | ꝛ | v | d | r | a | ꝛ | o | d | a | l | ʒ | a | u | t | a |
| p | h | i | a | n | t | a | g | o | l | ʒ | a | d | n | o | c | h | a | l | d | v | i | d | o | ꝛ | a | r | o | u | s | a | d | e | o | u | t | a | g | o | l | a | ꝛ | a | d | n | a | c | h | a |
| g | e | o | t | h | n | a | c | h | a | s | t | o | r | y | d | a | n | ʒ | a | n | e | o | l | p | a | g | e | t | h | n | a | c | h | a | d | n | a | c | h | a | b | a | l | ʒ | o | c | h | o |
| a | l | ʒ | a | d | n | a | c | h | a | t | a | l | ʒ | a | d | c | h | i | d | a | ꝛ | t | o | c | h | a | r | o | n | a | l | d | a | l | a | ꝛ | o | r | n | a | n | v | a | g | e | t | h | a |
| a | r | c | h | i | d | n | a | c | h | a | t | h | a | l | c | h | v | p | a | t | o | ꝛ | a | c | h | a | n | d | a | ꝛ | t | o | l | g | e | t | h | a | l | d | r | a | ꝛ | n | o | c | a | l |
| c | h | i | a | n | v | a | g | a | t | h | a | l | c | h | a | d | a | ꝛ | t | o | n | o | p | h | o | n | t | a | ꝛ | a | r | n | o | c | l | a | n | ʒ | i | d | n | o | l | a | n | s | a | t |
| v | o | r | s | a | g | u | o | ꝛ | a | l | a | d | n | o | p | h | a | l | o | ꝛ | y | d | r | a | ꝛ | a | g | e | u | t | a | l | g | a | n | d | r | a | p | h | a | n | o | ꝛ | a | d | n | o |
| y | d | n | a | b | l | a | d | a | ꝛ | v | i | a | t | h | a | c | h | e | l | d | o | ꝛ | a | n | o | d | n | a | c | h | e | p | h | a | ʒ | i | n | t | a | g | n | o | c | h | a | p | h | a |
| ʒ | i | n | t | a | l | a | p | r | o | n | s | a | d | o | ꝛ | a | u | d | a | g | n | o | l | g | e | t | h | n | a | c | o | l | ʒ | a | d | n | o | c | o | ꝛ | a | r | d | r | o | u | t | a |
| n | e | o | t | e | r | o | n | a | l | g | e | d | o | ꝛ | t | a | l | a | v | o | r | n | a | n | t | a | g | o | t | h | a | ꝛ | a | l | a | d | u | o | d | v | a | g | a | u | s | a | p | o |
| d | a | ꝛ | a | d | b | l | a | ꝛ | a | d | r | o | ꝛ | a | n | d | a | g | a | u | ʒ | a | p | h | a | n | o | t | a | l | b | l | a | ꝛ | y | n | ʒ | a | u | g | a | t | h | n | o | ꝛ | a | l |
| v | i | a | r | b | a | h | g | e | o | t | h | a | r | n | o | d | r | a | ꝛ | a | c | l | a | d | u | o | c | h | a | t | h | ʒ | i | d | u | o | c | h | a | n | t | a | ꝛ | o | l | a | p | a |
| g | e | o | u | g | a | l | a | ꝛ | a | d | n | o | d | a | g | e | n | a | ꝛ | a | r | n | e | t | h | c | h | a | n | ʒ | v | d | a | g | l | a | ꝛ | v | s | t | o | l | a | c | l | a | ꝛ | t |
| a | c | h | e | d | n | o | c | h | a | l | ʒ | i | n | t | o | l | g | e | d | n | o | d | a | ꝛ | a | v | i | l | x | a | t | h | ʒ | a | n | t | i | g | a | n | t | o | ꝛ | a | c | o | t | h |
| ʒ | e | d | n | o | d | a | ꝛ | a | l | g | a | t | h | e | m | p | a | d | a | ꝛ | t | a | r | a | ꝛ | n | o | c | a | l | ʒ | i | d | o | d | a | ꝛ | a | r | u | e | o | t | a | r | n | a | n |
| ʒ | i | c | h | a | l | a | g | l | a | ꝛ | a | d | a | a | p | h | a | u | y | n | t | a | g | l | a | d | o | ꝛ | a | n | o | l | v | i | o | t | a | r | o | n | ʒ | e | n | t | o | ꝛ | a | n |
| u | e | o | c | r | a | d | a | ꝛ | p | i | o | l | ʒ | a | c | h | e | d | ʒ | a | n | t | a | ꝛ | a | l | g | r | a | p | h | a | u | a | d | n | o | c | h | a | d | a | ꝛ | v | a | r | r | o |
| y | d | v | a | l | ʒ | a | c | h | a | t | a | n | t | o | ꝛ | a | c | l | i | n | ʒ | o | a | n | d | o | r | t | a | n | t | a | ꝛ | a | l | d | l | o | t | h | a | ꝛ | a | d | n | o | t | h |
| c | h | e | v | a | ꝛ | a | n | a | l | d | a | ꝛ | m | a | r | o | n | p | h | i | a | d | n | o | d | a | g | a | r | t | a | l | a | u | t | a | ꝛ | a | d | n | o | c | h | a | p | h | a | u |
| y | l | ʒ | a | d | p | h | a | r | e | s | a | d | n | o | p | h | a | l | o | ꝛ | a | c | h | a | n | s | a | d | u | e | o | p | o | l | i | t | a | ꝛ | a | d | u | o | c | h | a | u | s | a |
| l | e | o | d | g | r | a | d | o | ꝛ | a | p | o | l | g | e | t | h | n | e | o | t | a | ꝛ | a | r | n | a | ꝛ | t | a | r | g | e | n | o | t | h | a | l | ʒ | e | d | n | o | c | h | a | t |
| ʒ | i | d | n | o | c | h | a | n | ʒ | a | c | h | a | l | g | e | t | h | o | g | n | e | a | l | g | e | d | u | o | p | h | a | n | d | e | o | d | r | a | ꝛ | u | a | c | h | o | l | ꝺ |
| v | o | ꝛ | o | r | n | o | c | h | a | p | l | a | ꝛ | t | a | r | g | e | n | o | t | h | a | l | d | a | ꝛ | t | o | r | o | ꝛ | t | a | n | t | a | u | v | a | g | e | h | o | l | d | a | h |

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## Zichidpha lvʒiph

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| h | a | p | v | a | n | a | c | h | a | l | ʒ | e | d | g | o | l | d | a | c | h | i | a | ꝛ | n | a | c | h | a | p | h | ʒ | i | n | t | o | g | e | n | a | l | h | a | d | l | a | c | h | a |
| v | a | r | t | a | ꝛ | a | n | d | a | l | ʒ | a | g | e | n | t | o | l | a | ꝛ | m | a | d | a | n | s | a | d | a | g | n | o | c | h | a | p | n | a | r | h | o | d | n | o | c | l | a | ꝛ |
| v | a | s | t | a | l | ʒ | a | c | h | a | c | l | o | d | ʒ | a | c | h | n | e | c | h | a | r | d | a | n | o | n | h | v | d | r | a | t | h | a | ꝛ | o | n | a | l | p | l | i | c | h | a |
| ʒ | a | n | t | a | f | n | a | c | l | a | n | y | n | t | a | l | A | g | e | l | n | o | h | c | h | e | b | n | a | t | a | ꝛ | n | o | c | r | o | n | a | c | l | o | ꝛ | a | d | o | t | h |
| a | l | d | o | ꝛ | a | p | o | n | g | a | l | o | n | c | h | i | n | a | g | r | a | n | t | o | n | t | a | g | n | o | c | h | a | r | p | ʒ | i | n | t | a | ꝛ | o | c | l | a | n | t | a |
| v | i | d | a | b | l | a | ꝛ | n | o | t | a | ꝛ | t | a | l | o | ꝛ | a | r | n | a | c | h | a | t | h | ʒ | i | d | u | o | p | n | l | a | ꝛ | ʒ | i | u | o | p | h | a | n | ʒ | a | c | h |
| a | l | c | h | i | d | a | c | h | a | s | v | o | r | g | e | f | a | f | o | r | d | o | t | h | ʒ | i | d | n | o | c | h | a | d | a | n | t | a | n | t | o | ꝛ | a | ʒ | i | l | n | a | d |
| v | o | l | i | l | v | a | c | h | a | a | n | t | a | g | n | o | c | h | a | r | a | l | d | e | t | h | a | s | c | h | a | n | t | e | o | u | t | a | g | a | t | h | ʒ | a | d | a | c | h |
| a | s | c | h | o | d | n | a | ꝛ | t | a | l | g | e | t | h | a | l | d | a | n | t | a | g | a | g | a | l | ʒ | a | d | o | n | v | a | d | r | a | b | n | a | ꝛ | t | a | i | o | t | h | a |
| n | o | l | g | e | t | h | a | d | n | o | b | a | l | a | ꝛ | t | o | ꝛ | a | l | p | e | g | l | a | ꝛ | t | r | a | n | t | o | n | a | c | h | e | l | d | r | a | b | a | r | c | h | a | l |
| n | a | ʒ | a | l | g | e | n | o | ꝛ | a | n | d | o | ꝛ | a | c | h | a | n | v | a | h | c | h | a | n | ʒ | a | l | b | a | g | e | u | t | a | ꝛ | a | r | n | o | p | h | a | n | c | h | i |
| d | a | l | ʒ | i | d | a | b | r | a | ꝛ | a | c | h | e | n | n | o | c | h | a | d | a | ꝛ | v | o | r | n | a | b | r | a | c | h | c | h | i | n | a | ꝛ | t | a | r | g | e | p | a | n | g |
| a | l | d | o | l | v | a | l | a | s | s | o | l | y | d | n | o | t | a | l | a | ꝛ | p | i | c | h | a | l | ʒ | i | c | h | a | c | o | r | d | a | n | ʒ | a | c | o | l | ʒ | v | r | a | h |
| v | i | a | n | d | r | o | c | o | t | h | l | a | b | a | g | o | n | ʒ | v | n | t | a | ꝛ | a | n | g | r | a | p | h | a | h | v | l | a | ꝛ | o | r | g | e | o | d | n | a | c | h | a | p |
| o | ꝛ | a | r | n | a | c | h | g | e | d | a | ꝛ | a | n | t | a | n | t | a | ꝛ | a | l | a | t | v | o | t | a | b | r | a | n | h | v | n | a | d | a | ꝛ | o | l | c | h | a | l | a | g | e |
| n | i | d | r | a | n | v | a | d | a | ꝛ | v | b | l | a | ꝛ | a | c | h | e | p | h | n | a | c | h | o | r | n | a | b | l | e | ꝛ | a | n | d | r | a | h | ʒ | i | n | t | a | l | g | e | t |
| a | d | o | r | g | a | l | a | ꝛ | v | d | r | a | ꝛ | o | c | o | r | n | o | n | ʒ | i | n | a | l | v | a | g | a | t | h | u | o | t | a | b | l | o | t | h | ʒ | i | n | o | d | a | ꝛ | t |
| v | a | r | g | e | t | h | a | c | h | a | r | n | o | ꝛ | t | a | l | ʒ | a | d | n | o | n | c | h | a | r | v | a | ꝛ | p | l | a | c | h | a | s | t | o | r | a | ʒ | o | n | t | a | c | a |
| n | o | l | g | e | p | h | a | l | a | n | d | a | g | o | t | h | a | c | l | a | u | d | a | n | t | a | ꝛ | a | g | o | l | y | n | t | o | n | f | a | g | a | t | h | a | n | ʒ | o | c | h |
| l | e | o | t | a | ʒ | a | n | c | h | a | d | a | ꝛ | n | a | t | o | r | a | n | c | h | i | a | d | n | a | t | a | h | ʒ | i | n | a | d | a | p | l | a | ꝛ | p | a | r | g | e | n | t | a |
| c | o | n | t | a | g | e | t | h | n | o | g | a | l | a | l | a | ꝛ | a | d | r | a | d | e | g | o | l | ʒ | a | c | h | a | n | c | h | i | n | o | ꝛ | t | a | r | g | a | n | a | p | h | a |
| a | l | ʒ | i | c | h | a | n | t | a | g | e | t | h | a | g | e | t | h | a | n | l | a | p | a | ꝛ | a | n | t | a | l | g | a | t | h | a | ꝛ | n | o | t | a | l | g | e | t | h | a | ꝛ | a |
| v | o | r | c | o | n | b | r | a | h | ʒ | e | d | n | o | ꝛ | a | l | g | r | a | d | a | ꝛ | v | o | l | g | e | t | h | a | c | h | e | p | n | a | ꝛ | a | r | n | o | c | h | a | p | a | l |
| a | d | u | a | ꝛ | t | a | r | n | o | c | a | l | ʒ | i | n | t | a | c | h | e | p | h | a | g | a | l | l | a | x | a | n | d | r | o | ꝛ | a | d | n | a | c | h | a | t | h | n | e | o | t |
| a | l | a | n | ʒ | a | n | o | t | a | r | g | a | n | a | ꝛ | v | a | l | d | e | t | h | a | c | h | a | n | ʒ | a | d | o | e | l | ʒ | i | n | t | a | g | e | u | a | ꝛ | a | l | n | a | h |
| l | e | x | o | d | n | a | c | h | a | s | t | r | a | ꝛ | a | p | r | i | n | a | d | a | b | r | a | ꝛ | y | l | ʒ | a | d | c | h | a | n | o | ꝛ | t | a | l | g | e | d | n | o | d | a | ꝛ |
| v | i | a | n | ʒ | a | c | h | e | p | h | a | d | n | o | ꝛ | a | d | o | r | p | e | t | h | a | c | l | a | ꝛ | a | l | t | o | c | a | t | h | g | e | o | n | g | a | ʒ | a | l | ʒ | i | o |
| c | h | i | d | n | a | n | t | a | g | a | t | h | ʒ | i | d | n | a | ꝛ | a | c | h | a | r | n | o | b | a | l | ʒ | i | n | t | a | g | n | a | p | h | a | t | n | a | c | h | a | n | ʒ | a |
| a | d | n | a | ʒ | a | n | t | o | l | v | d | r | a | ꝛ | a | d | n | a | p | h | a | l | e | ꝛ | a | d | n | o | l | a | d | r | i | u | g | e | t | h | a | x | a | l | n | a | c | h | a | x |
| c | h | i | a | d | n | a | h | g | e | o | n | d | a | ꝛ | a | l | a | ꝛ | t | o | n | t | a | ꝛ | a | n | a | p | h | g | e | o | n | t | a | l | t | a | ꝛ | n | o | d | a | p | h | a | n | s |
| a | c | h | a | n | ʒ | o | d | a | c | h | c | h | i | n | a | b | a | l | o | n | t | a | l | g | e | d | v | a | n | h | a | d | a | ꝛ | n | o | d | a | ꝛ | y | l | d | l | a | c | h | y | o |
| t | a | l | g | e | d | u | o | c | a | n | l | a | p | h | a | r | t | a | u | t | o | l | p | l | i | d | o | r | m | a | c | l | i | n | a | ꝛ | a | l | g | e | t | h | n | o | ꝛ | c | a | s |
| t | r | a | x | a | p | l | a | n | t | a | g | n | o | c | h | a | t | h | n | o | ʒ | a | d | n | a | v | a | n | t | a | ꝛ | a | l | g | e | t | h | n | o | d | a | g | a | l | ʒ | a | c | h |
| a | p | r | a | n | ʒ | a | c | h | a | a | l | ʒ | e | d | n | o | d | a | b | r | a | ꝛ | t | o | t | e | r | o | ꝛ | ʒ | i | c | h | a | s | t | o | r | a | n | ʒ | a | d | n | o | ꝛ | a | h |
| c | h | i | v | a | n | t | a | g | n | o | t | e | r | o | n | ʒ | i | n | a | c | h | e | a | l | ʒ | e | d | n | o | c | h | a | ꝛ | v | a | l | t | a | m | a | l | ʒ | i | d | a | o | p | h |
| a | n | ʒ | i | u | t | o | g | l | a | ꝛ | a | n | d | a | ꝛ | a | d | a | r | g | e | n | d | o | l | a | ꝛ | t | a | r | g | e | t | h | n | a | ꝛ | a | d | r | o | ꝛ | a | g | e | n | t | a |
| p | i | c | h | a | l | ʒ | i | n | t | a | x | n | o | c | h | a | t | o | r | o | n | t | a | ꝛ | a | l | g | e | t | h | o | r | g | e | t | h | a | l | d | e | ꝛ | t | o | g | a | r | t | a |
| a | p | a | r | g | e | t | h | o | n | a | ꝛ | t | a | l | a | n | c | h | i | n | a | t | o | n | a | ꝛ | t | o | l | a | ꝛ | a | d | a | n | t | a | ꝛ | n | a | g | e | t | h | a | l | ʒ | a |
| c | l | o | n | t | a | a | ꝛ | a | r | d | r | a | ꝛ | t | a | l | g | e | t | h | a | c | h | a | p | n | a | c | o | t | h | c | l | a | ꝛ | a | r | d | r | o | n | c | h | e | d | n | a | c |
| a | s | c | o | n | a | ꝛ | t | a | r | g | e | n | n | a | d | o | ꝛ | a | l | p | h | a | d | n | o | c | h | a | n | ʒ | a | c | h | h | i | b | a | t | h | a | c | h | e | l | a | d | ʒ | a |
| c | h | i | o | n | ʒ | a | c | h | a | d | r | o | ꝛ | a | d | n | a | c | h | e | p | h | a | l | c | y | d | n | o | d | a | n | v | a | l | g | e | t | h | a | ꝛ | i | n | o | p | h | a | r |
| c | h | y | r | s | a | d | g | o | r | s | a | d | a | ꝛ | l | a | t | h | a | g | n | o | c | h | a | t | e | r | o | n | c | h | i | v | a | n | ſ | a | c | h | l | o | ꝛ | a | n | d | a | c |
| l | e | v | a | n | d | a | r | c | h | a | n | s | a | n | t | a | g | e | l | a | x | a | r | d | a | c | a | ꝛ | v | i | c | h | o | n | t | a | ꝛ | a | d | n | a | c | h | g | o | r | t | a |
| n | e | ꝛ | o | l | g | r | a | d | a | ꝛ | t | a | ꝛ | t | o | r | p | o | r | o | n | ʒ | i | n | t | a | l | a | ʒ | v | r | t | o | g | a | l | ʒ | i | d | n | o | c | a | t | h | a | l | o |
| y | p | n | a | c | h | a | d | o | ꝛ | t | a | l | g | e | t | h | r | o | ꝛ | a | c | l | i | u | ʒ | a | c | h | a | p | h | n | a | ʒ | a | d | n | o | g | a | l | a | ꝛ | a | r | d | o | t |
| c | h | a | n | t | a | n | ʒ | i | n | a | b | a | l | a | t | c | h | a | r | s | a | g | n | o | c | h | a | r | t | a | l | ʒ | a | n | t | a | g | n | o | l | ʒ | i | b | a | r | o | t | h |
| a | l | h | a | n | ʒ | a | c | h | c | h | a | d | n | o | p | a | l | a | ꝛ | c | h | i | d | o | n | t | a | a | t | a | l | a | ꝛ | a | ʒ | i | u | t | o | ꝛ | n | a | p | h | a | n | ʒ | a |
| c | h | i | o | n | t | a | l | m | a | c | h | a | n | t | a | ꝛ | a | u | d | r | a | ꝛ | n | o | l | ʒ | i | d | n | a | c | h | e | p | h | a | l | c | h | a | r | n | o | c | a | s | a | h |
| g | e | o | n | t | a | l | c | h | a | ꝛ | t | a | r | n | a | r | h | a | p | v | a | l | g | e | d | n | o | d | a | ꝛ | a | d | p | h | a | n | g | e | t | h | a | n | t | o | ꝛ | a | r | d |

# Nervag pranclan

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| p | h | i | o | n | t | a | ꝛ | a | g | r | a | d | r | a | ꝛ | a | c | o | n | t | a | n | t | a | g | n | o | c | l | a | d | a | n | z | v | c | h | a | ȣ | t | o | r | y | n | d | a | ꝛ | o |
| n | o | z | a | l | n | a | c | l | o | ꝛ | z | i | n | t | o | g | a | l | a | z | o | d | n | o | c | h | a | p | a | l | c | h | a | n | o | ꝛ | t | o | a | l | c | h | a | d | n | o | n | o |
| v | i | d | r | a | ꝛ | n | o | c | h | a | s | t | o | r | a | n | t | a | n | t | o | ꝛ | a | l | d | a | i | h | a | n | a | d | o | ꝛ | a | p | l | a | z | o | d | a | l | t | a | g | n | o |
| z | i | a | n | t | a | g | l | a | ꝛ | z | i | u | b | a | n | o | t | a | l | g | e | d | n | o | c | h | a | p | a | p | a | r | t | o | ꝛ | o | n | a | p | v | i | a | t | r | a | z | o | h |
| n | e | c | h | a | s | t | o | r | o | h | a | c | l | a | d | n | o | g | e | n | t | a | a | l | g | l | a | t | a | g | n | o | c | l | o | n | o | ꝛ | a | l | t | a | p | e | r | o | ꝛ | a |
| n | a | c | l | a | d | a | ꝛ | t | r | a | ꝛ | o | n | z | o | n | t | a | l | z | i | c | h | a | u | z | a | c | h | a | d | o | l | n | a | c | h | a | z | o | c | l | a | x | v | a | r | a |
| c | h | e | p | h | n | o | l | d | a | z | a | d | r | o | n | t | a | l | a | g | l | a | d | n | o | c | h | a | p | h | a | c | r | a | n | t | a | ꝛ | a | l | d | e | g | r | a | ꝛ | o | h |
| v | o | r | c | h | a | n | z | a | d | n | o | c | h | a | s | t | o | r | i | d | n | o | c | h | a | d | a | u | z | a | c | l | a | x | y | n | t | l | a | g | r | a | d | o | ꝛ | a | r | a |
| p | a | r | c | h | a | d | n | o | c | l | a | d | a | ꝛ | v | a | r | n | o | g | r | a | h | a | d | n | o | c | h | a | r | y | l | z | i | n | t | a | g | n | a | c | l | o | ꝛ | a | r | a |
| g | e | a | l | t | h | a | r | z | e | c | h | a | d | r | a | n | z | a | c | h | a | c | l | a | ꝛ | t | a | p | h | e | r | o | n | s | a | n | t | a | g | n | o | ꝛ | a | l | g | a | h | o |
| v | i | a | ꝛ | n | a | d | r | a | p | h | e | a | ꝛ | a | l | g | e | t | h | n | o | l | z | i | d | n | o | c | h | a | r | y | n | t | o | c | l | a | ꝛ | a | r | o | n | z | a | c | l | a |
| a | ꝛ | a | r | n | a | p | h | a | n | e | p | h | a | l | o | u | z | a | n | t | a | ꝛ | o | r | c | h | a | d | n | a | ꝛ | a | r | n | o | b | a | g | e | n | d | e | o | d | r | a | ꝛ | t |
| z | i | l | t | a | g | e | t | h | a | g | r | a | n | n | o | z | a | n | t | a | l | o | ꝛ | a | r | d | e | o | h | n | e | c | h | a | r | c | h | a | l | a | ꝛ | t | e | o | t | r | a | c |
| n | e | o | p | e | l | o | ꝛ | t | a | r | c | h | a | n | o | u | a | n | c | l | a | n | c | h | a | n | o | z | a | n | a | c | l | o | ꝛ | a | d | n | o | g | r | a | p | h | a | ꝛ | o | l |
| a | d | r | a | g | r | a | ꝛ | t | a | f | r | a | g | n | o | l | z | i | d | n | o | n | a | l | g | e | h | o | d | a | n | z | a | g | l | a | ꝛ | y | b | l | a | ꝛ | t | a | c | h | o | n |
| c | h | i | d | a | ꝛ | t | r | o | h | c | h | i | f | r | a | g | n | o | l | a | ꝛ | i | d | a | x | a | r | o | r | o | ꝛ | a | h | n | o | c | h | a | s | t | o | r | a | c | l | a | d | o |
| z | i | b | b | a | l | g | a | b | a | t | h | z | i | b | d | l | a | n | t | a | n | t | a | ꝛ | l | a | r | g | e | d | n | o | c | h | a | n | c | h | i | a | n | z | o | c | h | a | n | t |
| v | i | a | d | a | c | l | a | ꝛ | t | e | ꝛ | a | r | n | a | c | h | a | d | n | o | c | h | a | n | a | l | d | a | ꝛ | t | r | o | c | l | a | ꝛ | a | r | n | o | c | a | n | a | s | c | h |
| l | o | c | h | a | s | t | r | o | h | z | a | n | t | y | n | g | a | l | a | p | o | r | g | e | n | o | ꝛ | y | d | n | a | c | l | o | ꝛ | a | r | v | a | c | o | h | p | a | r | c | h | a |
| n | o | ꝛ | a | n | d | r | a | ꝛ | a | d | o | l | g | r | a | n | s | a | d | o | ꝛ | t | a | l | a | ꝛ | n | e | o | p | v | a | n | t | a | ꝛ | a | c | h | a | l | a | d | a | b | r | a | ꝛ |
| n | a | l | g | e | t | h | a | c | h | a | n | d | a | ꝛ | n | e | o | b | v | a | d | o | r | g | e | n | c | h | i | d | a | ꝛ | a | r | o | n | t | a | r | t | a | r | a | ꝛ | t | r | o | n |
| z | a | n | l | a | c | h | a | t | a | r | g | e | l | o | ꝛ | y | d | i | b | l | a | ꝛ | a | r | c | e | l | l | a | y | n | o | t | a | ꝛ | a | l | a | n | z | e | d | n | o | ꝛ | a | r | b |
| c | a | t | a | ꝛ | a | d | n | o | c | h | e | p | h | v | o | l | t | a | c | l | a | n | t | o | ꝛ | a | r | n | o | c | h | e | p | h | a | s | n | o | d | a | l | t | a | ꝛ | o | r | o | h |
| v | o | l | c | h | e | f | a | t | o | t | h | n | a | t | o | b | l | a | d | a | ꝛ | v | a | ꝛ | e | r | n | a | g | r | a | ꝛ | c | h | a | n | s | a | d | n | a | p | h | i | a | l | c | a |
| n | a | d | v | b | a | l | a | c | l | i | o | n | z | i | n | t | o | l | c | h | a | d | a | x | o | r | o | r | z | i | g | u | o | g | r | a | t | a | ꝛ | m | a | t | a | c | h | o | l | p |
| v | a | c | a | r | p | a | ꝛ | n | o | n | s | o | l | d | a | ꝛ | a | r | v | d | n | a | c | h | o | v | i | ꝛ | a | t | n | a | t | e | o | l | g | a | t | h | n | e | o | c | h | a | d | o |
| a | d | r | a | c | a | ꝛ | n | o | l | t | a | t | h | z | i | d | n | o | ꝛ | t | a | h | a | c | l | a | ꝛ | t | o | r | y | u | a | b | v | l | a | ꝛ | o | r | n | a | g | o | h | a | l | z |
| g | e | t | h | a | g | u | o | c | l | a | ꝛ | a | s | c | l | o | n | t | o | n | o | ꝛ | a | p | p | r | a | ꝛ | d | o | l | z | a | d | l | a | ꝛ | y | d | o | r | t | a | g | e | n | z | a |
| c | l | i | t | a | ꝛ | a | r | o | h | v | o | l | g | e | t | h | o | n | a | b | a | l | d | a | ꝛ | y | n | d | o | n | g | a | l | a | ꝛ | f | i | a | ꝛ | d | a | r | o | h | z | i | n | t |
| n | o | m | e | r | o | n | a | l | c | h | e | n | n | a | p | a | h | l | o | c | h | a | n | t | a | n | a | ꝛ | y | n | s | a | h | c | l | a | ꝛ | a | r | d | r | o | ꝛ | y | b | l | a | r |
| a | r | u | o | p | a | l | e | t | a | t | h | a | n | a | c | l | a | ꝛ | u | a | c | o | r | z | i | d | n | o | g | e | l | t | a | l | a | n | t | o | p | h | a | ȣ | a | r | c | h | a | l |
| z | i | d | n | o | c | h | a | s | t | a | r | o | h | v | a | l | t | a | b | l | a | ꝛ | p | h | i | a | n | z | a | c | h | i | a | b | r | a | h | g | e | l | z | e | m | b | l | a | c | a |
| a | l | d | o | u | a | ꝛ | a | r | n | a | p | h | a | a | n | d | o | n | z | a | n | t | a | g | a | t | h | n | o | t | a | g | a | r | n | a | c | h | a | b | a | l | p | v | l | a | c | h |
| z | e | d | n | o | p | r | a | t | o | ꝛ | z | i | n | t | o | l | g | e | d | a | t | h | a | r | d | r | o | ꝛ | a | d | n | a | c | h | o | r | d | o | n | t | a | g | n | o | ꝛ | a | l | o |
| p | a | c | e | d | u | o | c | h | a | p | h | a | l | c | h | a | d | a | ꝛ | n | p | z | a | b | n | l | a | b | v | a | l | g | e | t | h | a | c | o | r | d | a | c | a | t | h | z | i | c |
| o | l | z | a | c | h | a | c | l | a | ꝛ | t | o | r | o | n | t | a | n | t | a | ꝛ | a | r | a | ꝛ | g | e | o | g | r | a | ꝛ | t | a | l | a | n | n | e | o | g | a | r | a | ꝛ | p | a | c |
| l | o | d | n | o | g | e | t | h | a | ꝛ | a | m | e | r | o | n | t | a | l | p | a | t | h | y | c | h | a | s | t | o | r | g | n | i | a | b | l | a | d | o | ꝛ | y | n | d | a | t | h | o |
| z | i | u | o | p | a | t | h | z | i | c | h | a | n | z | o | a | l | d | e | n | v | a | h | z | i | c | h | a | s | t | o | r | y | n | t | a | g | n | o | c | l | a | ꝛ | a | v | a | y | t |
| t | o | l | z | a | c | l | a | x | y | n | t | o | g | r | a | n | a | d | o | ꝛ | v | a | l | g | e | t | h | a | n | o | p | h | a | n | z | i | g | n | a | b | a | d | r | o | ꝛ | a | c | h |
| z | i | c | h | o | l | z | a | l | a | m | v | i | g | a | n | a | h | o | ꝛ | a | l | t | a | p | l | a | ꝛ | l | o | ꝛ | a | d | n | a | t | o | r | ꝛ | a | l | a | ꝛ | y | n | z | a | c | h |
| a | l | e | ꝛ | t | a | r | o | a | d | u | a | z | a | l | o | n | d | a | z | y | n | s | a | p | v | l | a | n | t | a | n | t | o | ꝛ | n | a | d | l | a | ꝛ | v | i | d | o | n | s | a | c |
| n | o | c | h | o | n | v | a | c | h | a | l | p | l | a | g | n | o | c | h | a | s | t | o | r | o | ꝛ | y | b | l | a | ꝛ | t | o | r | t | o | f | m | a | l | o | d | o | n | g | e | o | t |
| n | a | l | g | a | d | a | x | v | z | a | c | h | o | n | c | l | a | n | v | a | ꝛ | a | n | a | t | o | n | z | a | c | h | o | a | l | d | v | b | r | a | n | a | d | o | t | h | a | n | z |
| y | c | h | a | d | a | ꝛ | a | l | c | h | o | n | o | d | a | b | r | a | c | h | a | l | z | e | d | u | o | p | a | r | z | e | m | n | e | h | a | z | v | d | a | ꝛ | o | d | o | l | z | a |
| c | h | a | s | a | n | c | h | a | n | o | l | t | a | ꝛ | o | n | a | p | a | v | o | l | g | a | v | a | ꝛ | n | o | t | a | ꝛ | a | r | o | h | a | d | n | a | g | e | p | h | a | n | a | ꝛ |
| v | i | c | h | á | l | b | a | a | r | d | r | a | n | z | á | b | a | c | h | i | o | n | z | a | m | a | c | h | l | o | d | a | ꝛ | v | a | g | e | n | z | a | b | b | v | l | a | ꝛ | a | r |
| n | o | c | h | a | n | z | a | l | o | ꝛ | y | n | t | o | l | a | p | r | o | n | a | c | h | o | n | z | i | d | n | o | ꝛ | t | a | l | a | d | r | o | n | z | a | b | v | l | a | ꝛ | o | r |
| c | h | i | n | o | t | r | a | g | a | n | c | h | a | p | r | a | g | n | a | d | a | d | a | g | e | n | a | l | c | h | e | d | n | o | c | h | a | d | n | a | ꝛ | a | l | o | ꝛ | t | a | h |
| v | o | r | g | e | t | h | a | ꝛ | a | c | l | a | n | t | a | ꝛ | n | o | p | h | a | r | a | r | d | o | n | t | a | g | e | n | m | a | l | z | i | b | a | t | h | n | a | d | o | ꝛ | t | a |

A medio aqvaru*m*, et flumine,
miseriaru*m* nostraru*m*, exaudi nos
deus omnipotens, propter
laudem nominis tui, multa
sunt enim peccata nostra.

# Demphoz prang oho

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| a | d | n | o | c | h | a | s | t | o | r | a | ꝛ | a | n | t | a | g | n | o | ꝛ | a | d | n | a | p | h | a | a | d | n | o | c | h | a | n | z | a | c | h | a | d | n | o | c | h | a | e | t |
| o | r | o | ꝛ | i | d | o | l | n | a | c | h | o | a | r | d | r | o | ꝛ | n | e | c | h | a | s | t | o | r | a | z | i | d | n | o | ꝛ | a | p | l | a | n | z | a | c | h | e | n | g | e | t |
| n | o | l | z | a | c | h | e | t | h | n | a | ꝛ | a | d | o | ꝛ | a | v | i | o | n | a | c | e | s | t | r | a | ꝛ | a | c | h | e | l | d | o | ꝛ | a | n | t | o | g | n | a | c | h | o | u |
| v | i | o | l | z | a | c | h | e | f | n | a | ꝛ | a | d | o | n | z | a | c | h | n | o | z | a | l | d | l | o | ꝛ | a | m | v | a | g | e | n | d | a | g | a | t | h | a | x | e | l | z | o |
| n | o | z | i | c | h | a | d | n | a | c | h | a | z | a | c | h | a | l | p | a | d | a | a | ꝛ | l | a | n | t | a | g | n | o | d | a | g | e | n | t | a | ꝛ | a | l | l | o | ꝛ | a | t | h |
| a | v | i | o | u | t | a | g | l | a | ꝛ | i | s | m | a | c | h | a | d | a | n | z | i | n | a | ꝛ | a | d | r | a | c | h | a | n | t | a | n | t | o | n | a | c | l | a | ꝛ | a | t | e | r |
| o | ꝛ | a | d | n | o | t | a | n | t | a | ꝛ | a | n | o | l | a | d | a | n | t | a | ꝛ | y | l | z | a | d | n | o | c | h | a | z | i | c | h | a | d | n | a | d | o | ꝛ | v | i | o | t | a |
| n | a | l | o | a | g | n | a | t | h | i | c | h | a | s | t | o | r | a | z | i | c | h | a | d | n | o | p | a | l | z | a | c | h | a | n | z | a | c | h | a | d | y | d | n | o | p | h | a |
| z | i | d | o | ꝛ | a | d | n | o | t | a | l | g | e | t | h | z | i | c | o | n | t | a | ꝛ | n | o | z | i | o | n | a | l | a | d | n | o | ꝛ | t | a | n | t | o | l | g | e | t | h | a | n |
| i | n | d | n | a | ꝛ | t | a | ꝛ | l | a | c | h | o | d | n | o | d | a | c | h | a | t | h | y | l | z | a | d | n | o | ꝛ | y | c | h | a | n | z | a | c | h | a | z | i | l | d | a | ꝛ | a |
| l | i | o | n | z | a | c | h | i | c | h | a | n | o | d | o | ꝛ | c | h | i | a | p | l | a | g | n | o | t | a | r | o | ꝛ | a | c | h | a | n | z | a | c | l | a | ꝛ | i | d | n | o | c | h |
| a | c | h | o | d | z | a | c | h | a | d | o | n | z | a | c | h | i | n | z | i | c | h | a | d | a | p | l | a | t | a | ꝛ | a | c | h | e | r | o | ꝛ | p | h | i | n | o | d | a | ꝛ | a | h |
| g | e | o | g | r | a | p | h | a | ꝛ | n | o | z | i | l | d | a | c | h | o | n | a | z | e | n | t | o | l | g | e | n | a | ꝛ | y | p | a | r | o | n | z | i | d | o | b | l | a | ꝛ | a | h |
| i | n | t | o | g | l | a | ꝛ | a | c | h | e | r | o | ꝛ | n | o | c | h | a | n | z | a | c | h | n | a | c | l | a | n | p | a | t | h | l | a | b | a | i | a | l | a | u | t | a | ꝛ | o | h |
| v | i | l | c | h | a | n | t | a | ꝛ | n | o | c | h | a | l | z | i | d | n | o | c | h | a | l | z | i | d | n | a | d | a | ꝛ | a | c | l | a | ꝛ | a | r | n | o | t | h | a | u | z | a | h |
| a | l | d | v | d | a | c | h | a | p | h | z | i | n | a | d | a | b | r | a | h | z | i | o | c | h | a | s | t | o | r | a | l | z | e | d | n | o | b | r | a | h | z | i | b | a | l | o | ꝛ |
| a | l | d | e | c | h | a | c | l | o | n | z | a | c | h | i | n | t | a | ꝛ | a | c | h | a | r | l | a | d | o | ꝛ | a | n | z | i | c | l | a | d | n | a | p | h | a | c | h | e | d | n | o |
| d | e | d | o | u | g | r | a | p | h | a | a | n | z | e | d | n | o | ꝛ | a | l | z | e | d | c | a | t | h | y | b | l | a | ꝛ | t | a | c | h | a | t | e | r | o | ꝛ | a | n | t | o | ꝛ | a |
| d | e | n | o | p | a | n | a | l | a | d | e | n | o | ꝛ | a | d | n | o | p | h | a | ꝛ | i | l | z | a | c | h | a | d | n | o | ꝛ | a | d | n | a | t | h | e | m | a | ꝛ | v | i | o | h | a |
| a | l | g | v | i | t | h | a | c | l | a | ꝛ | c | r | a | h | n | e | b | a | s | t | a | r | a | v | e | n | o | d | a | ꝛ | l | e | d | n | o | d | a | ꝛ | t | a | r | t | o | l | o | n | z |
| c | h | i | o | n | t | a | g | u | o | h | a | z | i | n | t | a | ꝛ | a | n | t | o | g | a | l | z | a | n | v | a | r | o | n | z | i | d | a | b | l | a | ꝛ | y | d | n | o | c | h | a | ꝛ |
| c | h | i | n | d | r | a | d | a | ꝛ | a | p | l | a | n | z | a | y | l | z | e | d | n | o | h | a | c | h | a | r | d | o | ꝛ | t | a | r | l | e | o | c | h | a | n | z | a | c | h | a | ꝛ |
| p | a | l | a | t | i | n | o | h | a | p | r | a | n | z | a | n | y | d | n | o | c | h | a | p | a | n | a | n | l | o | l | g | e | t | h | a | z | a | n | d | o | ꝛ | v | a | r | n | a | t |
| v | i | o | l | t | a | c | h | a | p | a | d | u | o | h | a | d | s | y | d | n | o | l | z | i | n | t | a | ꝛ | n | a | ꝛ | a | c | l | a | n | t | o | ꝛ | a | d | a | v | i | n | z | a | c |
| a | r | z | e | n | t | o | l | g | e | t | h | a | c | l | o | ꝛ | a | d | n | o | c | h | a | p | h | a | l | c | h | a | r | d | e | o | d | r | a | g | r | a | p | h | a | p | l | a | ꝛ | a |
| n | e | o | p | a | l | g | a | n | o | h | z | i | d | n | o | c | h | a | ꝛ | a | l | z | e | c | h | a | c | h | e | t | h | a | l | z | e | d | n | o | c | l | o | n | z | o | c | h | a | l |
| g | a | h | a | n | z | a | g | a | n | t | a | ꝛ | o | l | z | a | c | h | z | i | c | h | a | s | t | o | r | a | l | d | e | t | h | a | n | z | a | c | h | n | o | l | z | i | c | h | o | ꝛ |
| a | l | c | l | a | ꝛ | a | c | h | o | r | n | i | d | o | l | t | a | ꝛ | a | r | n | a | h | y | n | t | o | g | r | a | n | z | a | d | b | r | a | ꝛ | a | x | a | r | g | e | t | h | a | ꝛ |
| o | a | l | a | c | o | h | c | a | d | p | a | h | c | n | a | d | c | h | i | n | z | a | c | h | a | t | h | a | l | z | i | d | n | o | ꝛ | a | l | z | e | d | n | o | d | a | g | r | a | ꝛ |
| v | i | t | o | l | g | a | t | h | a | ꝛ | a | r | n | a | p | a | ꝛ | y | d | n | o | g | a | l | z | i | u | t | a | ꝛ | a | l | g | e | t | h | a | ꝛ | n | a | c | h | a | p | a | l | z | e |
| a | v | o | r | n | a | ꝛ | a | c | l | a | n | z | a | c | h | a | l | o | ꝛ | a | r | n | a | p | h | a | ꝛ | n | e | o | t | e | r | o | n | y | a | t | a | g | a | l | z | a | c | h | a | n |
| z | i | v | a | s | t | o | r | a | ꝛ | n | i | o | d | a | ꝛ | t | a | r | t | o | n | t | o | n | g | e | t | h | a | b | r | o | n | t | o | ꝛ | a | l | g | r | a | d | a | ꝛ | v | o | c | a |
| l | o | c | h | a | s | t | n | a | c | h | a | c | l | a | n | z | a | c | h | a | c | h | n | a | ꝛ | o | c | h | v | o | r | c | h | a | s | t | o | ꝛ | a | d | o | l | g | a | t | h | a | ꝛ |
| o | l | z | e | n | v | a | c | a | t | h | a | c | l | a | ꝛ | o | n | e | c | l | a | n | t | a | n | t | o | ꝛ | a | d | o | ꝛ | n | e | c | h | a | l | a | d | r | o | ꝛ | a | d | n | o | h |
| v | o | l | g | a | p | h | a | z | i | u | t | o | ꝛ | a | l | z | e | d | n | o | c | h | a | p | h | z | a | b | v | l | a | ꝛ | a | d | n | o | c | h | a | c | h | o | n | s | a | c | h | a |
| u | a | t | o | l | g | e | t | h | z | a | d | c | h | a | n | z | a | c | h | o | t | h | i | n | t | a | ꝛ | a | d | n | a | c | l | a | n | t | a | u | t | o | ꝛ | a | d | r | o | ꝛ | a | l |
| c | h | i | n | d | a | ꝛ | a | l | c | h | a | n | t | a | ꝛ | a | c | l | a | ꝛ | t | o | p | l | a | ꝛ | a | t | e | r | o | u | v | i | o | n | z | a | c | h | n | e | c | h | o | l | z | a |
| g | i | d | a | l | z | e | d | u | o | p | a | c | h | a | d | n | a | c | h | o | n | a | d | n | o | t | h | a | n | z | a | c | h | a | l | o | ꝛ | a | d | n | o | t | a | ꝛ | t | o | t | e |
| r | o | l | a | c | h | a | l | z | e | d | n | o | ꝛ | t | a | t | e | r | o | l | a | p | r | a | ꝛ | o | c | l | a | n | z | a | c | h | o | n | z | i | n | t | a | ꝛ | a | d | n | o | ꝛ | a |
| a | v | o | l | c | h | i | n | o | d | a | v | a | n | t | a | l | t | e | n | t | a | ꝛ | a | r | o | ꝛ | a | p | l | a | ꝛ | t | a | p | h | a | ꝛ | t | o | n | a | ꝛ | a | r | g | e | t | h |
| o | ꝛ | e | l | g | e | t | h | n | a | z | a | c | h | a | b | a | l | o | ꝛ | a | d | n | o | d | a | n | z | a | c | h | n | o | t | a | l | g | a | t | h | a | c | h | o | ꝛ | a | d | n | o |
| a | n | p | o | h | a | a | o | r | t | n | a | z | i | d | n | o | d | a | ꝛ | a | d | n | a | c | h | a | r | a | l | z | e | d | n | o | c | h | a | p | a | ꝛ | t | a | l | g | e | t | h | a |
| n | o | t | a | ꝛ | a | t | e | r | o | ꝛ | v | o | l | t | o | ꝛ | a | z | e | n | b | l | o | ꝛ | a | d | o | l | z | e | d | u | o | t | a | ꝛ | t | o | t | e | r | o | l | a | v | a | n | s |
| n | o | p | r | a | ꝛ | a | t | o | ꝛ | a | t | o | ꝛ | n | e | o | t | e | r | o | n | a | n | g | e | t | h | a | v | o | l | z | e | d | n | o | d | a | ꝛ | t | o | l | g | e | t | h | a | ꝛ |
| n | i | o | u | t | a | ꝛ | a | t | h | n | e | o | l | z | a | d | n | o | ꝛ | a | d | n | a | c | h | a | z | i | n | t | o | ꝛ | a | p | e | r | o | ꝛ | c | h | i | n | a | d | a | f | a | ꝛ |
| z | i | n | t | o | l | z | e | d | n | o | b | a | h | a | l | z | e | d | a | d | o | ꝛ | a | c | h | a | u | s | a | c | h | a | c | h | a | r | n | o | ꝛ | t | a | ꝛ | t | o | l | z | a | |
| c | h | i | d | n | o | d | a | n | z | a | c | h | a | l | z | e | d | n | o | c | l | a | d | a | u | t | a | n | t | o | l | g | e | t | h | a | n | z | a | p | h | a | n | a | t | o | l | s |
| v | i | c | h | a | s | t | o | r | a | d | l | o | ꝛ | a | d | n | o | ꝛ | a | p | o | l | z | a | c | h | a | c | l | o | ꝛ | a | n | g | e | t | h | a | l | z | e | d | n | o | l | z | a | c |
| a | p | h | a | l | c | h | a | d | n | o | ꝛ | a | d | n | a | ꝛ | t | o | t | p | n | o | r | a | z | e | u | t | a | ꝛ | a | n | t | a | ꝛ | a | d | n | a | c | h | a | n | z | o | c | h | a |

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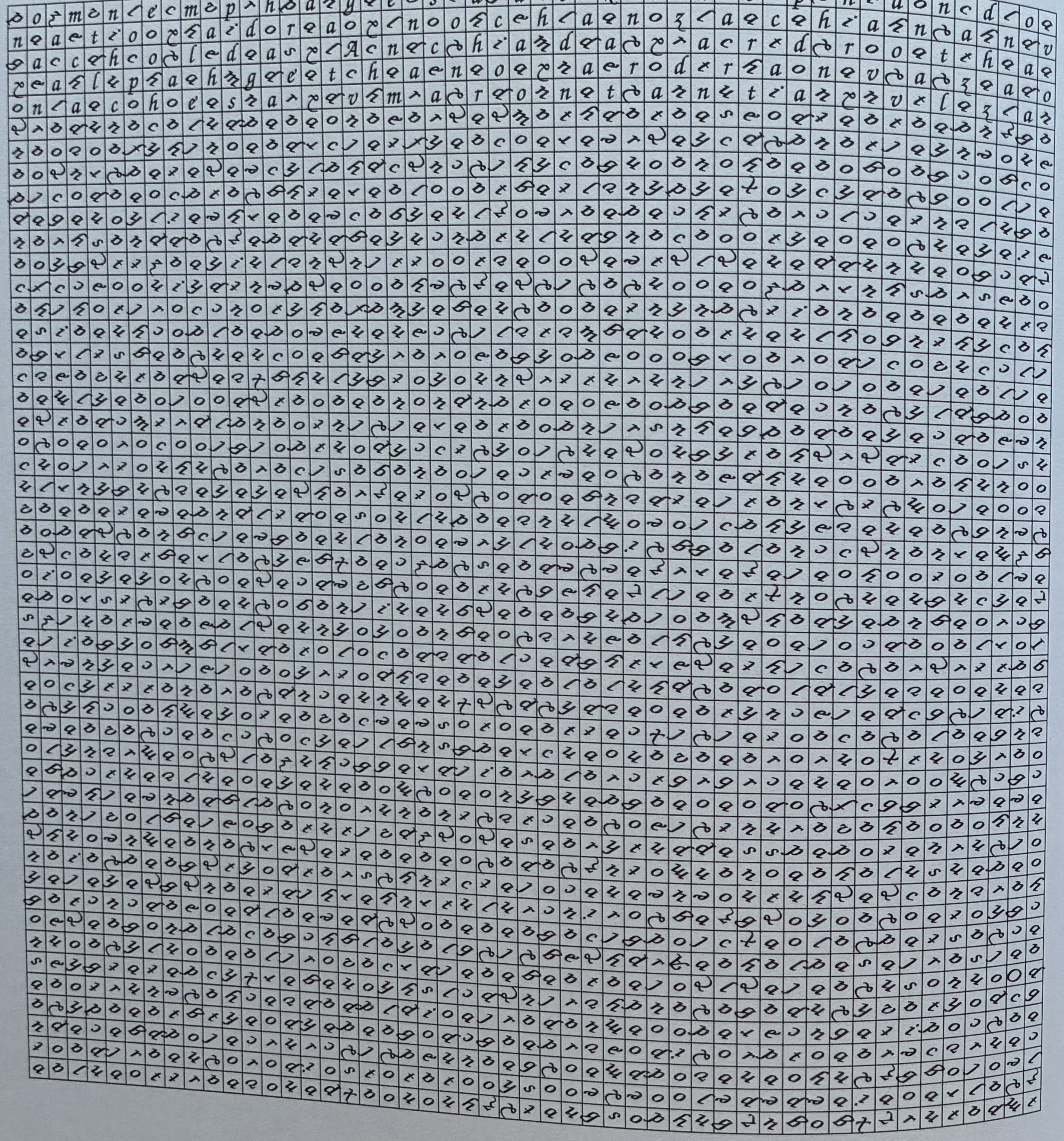

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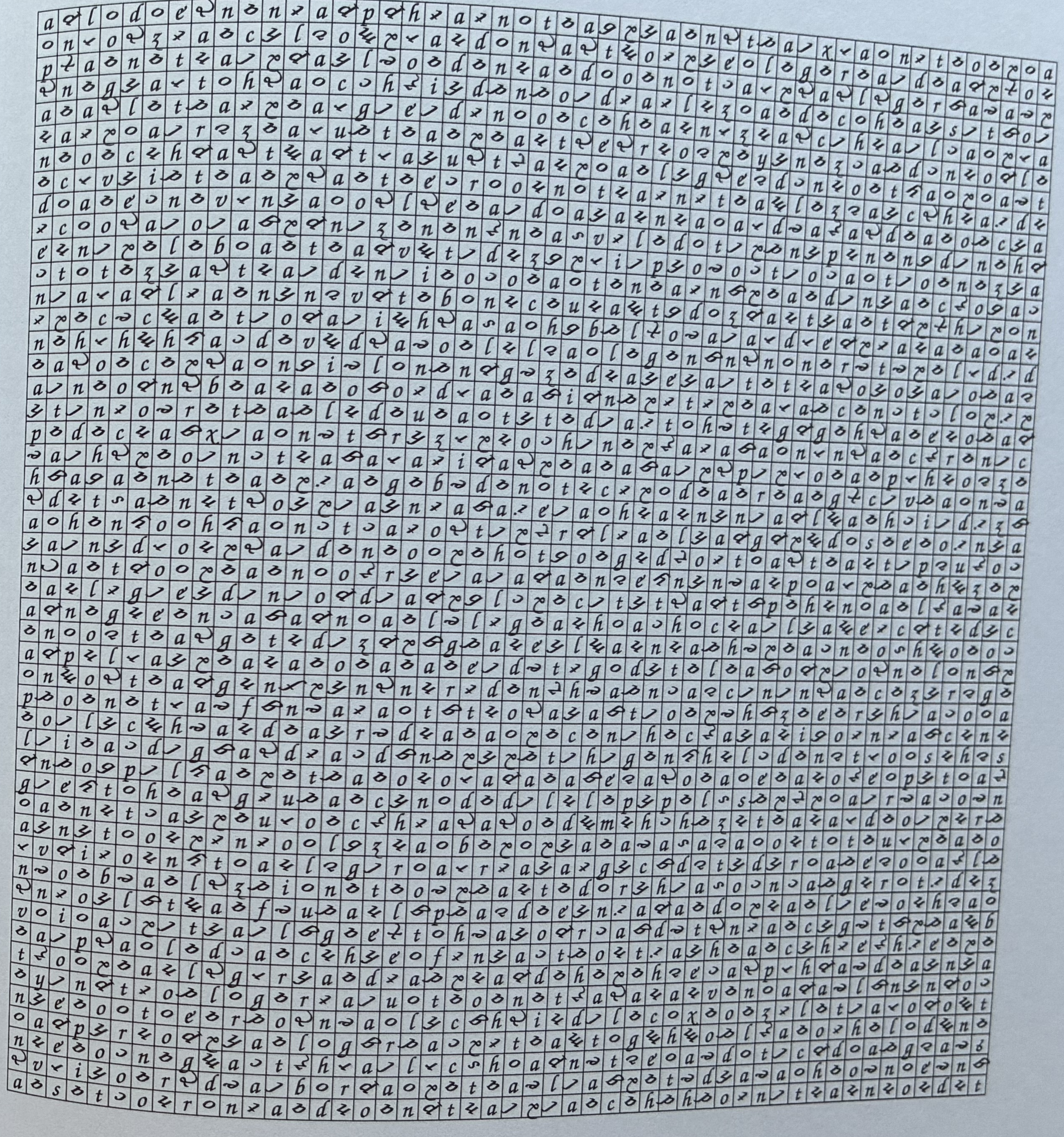

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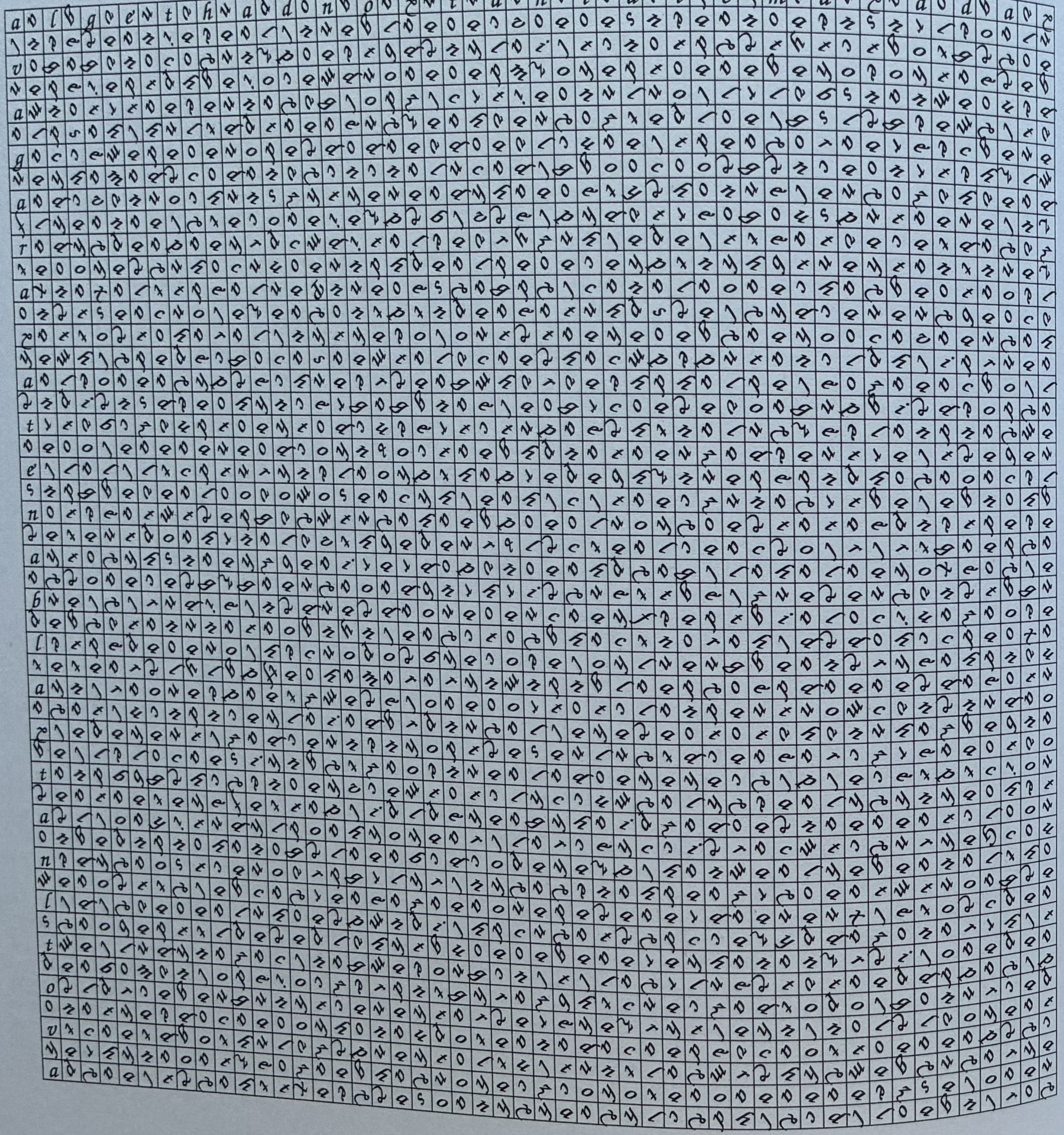

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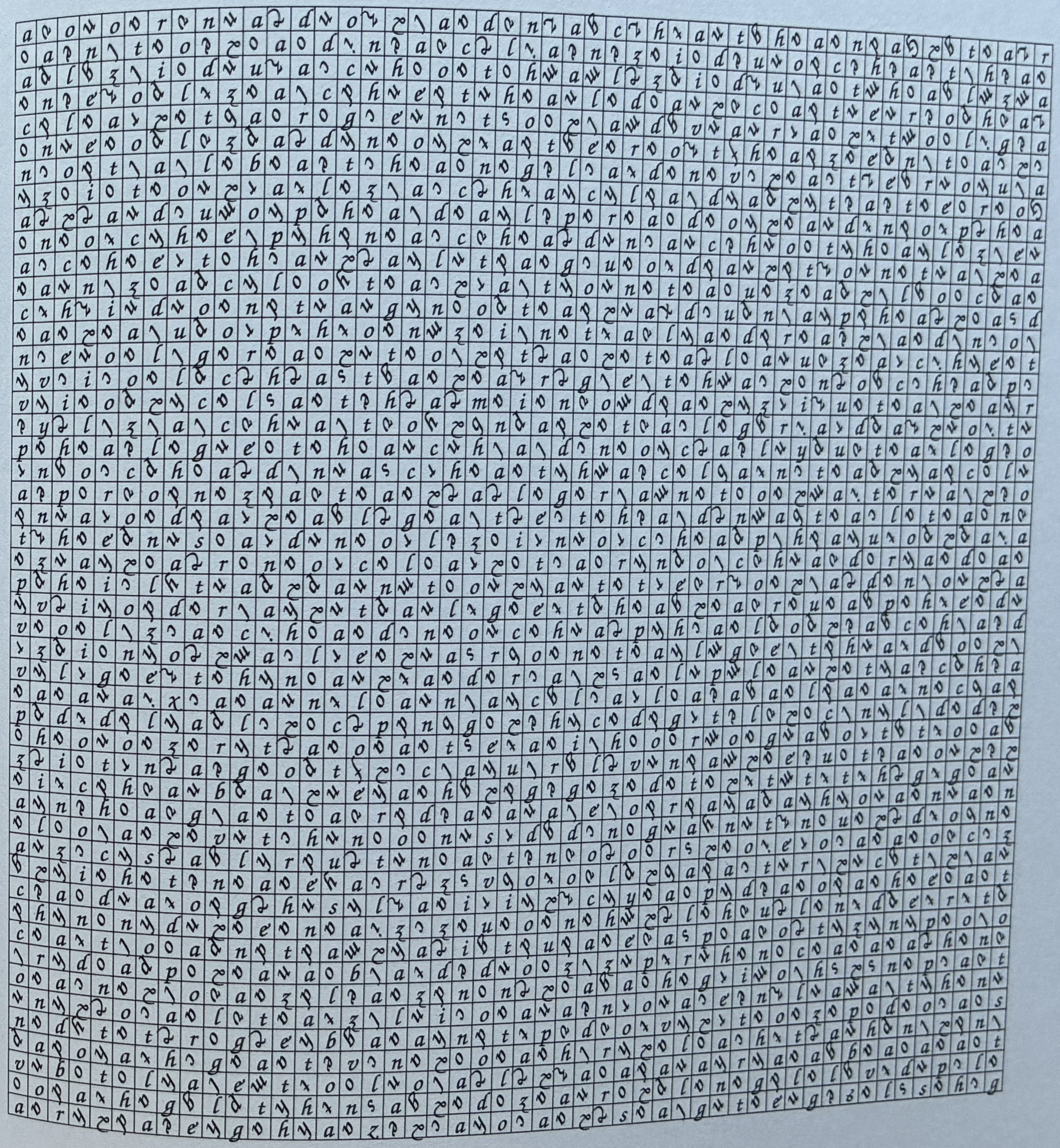

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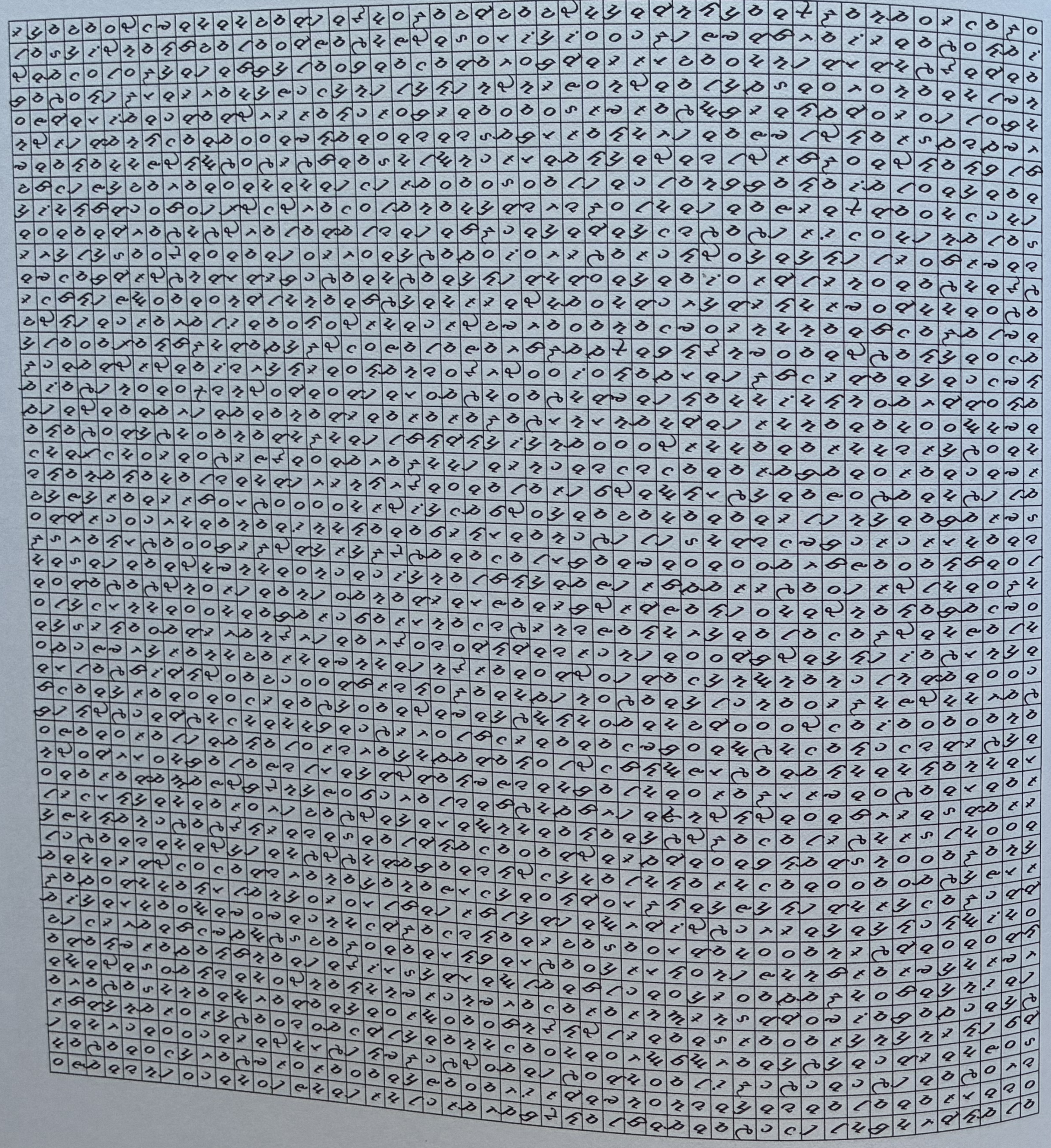

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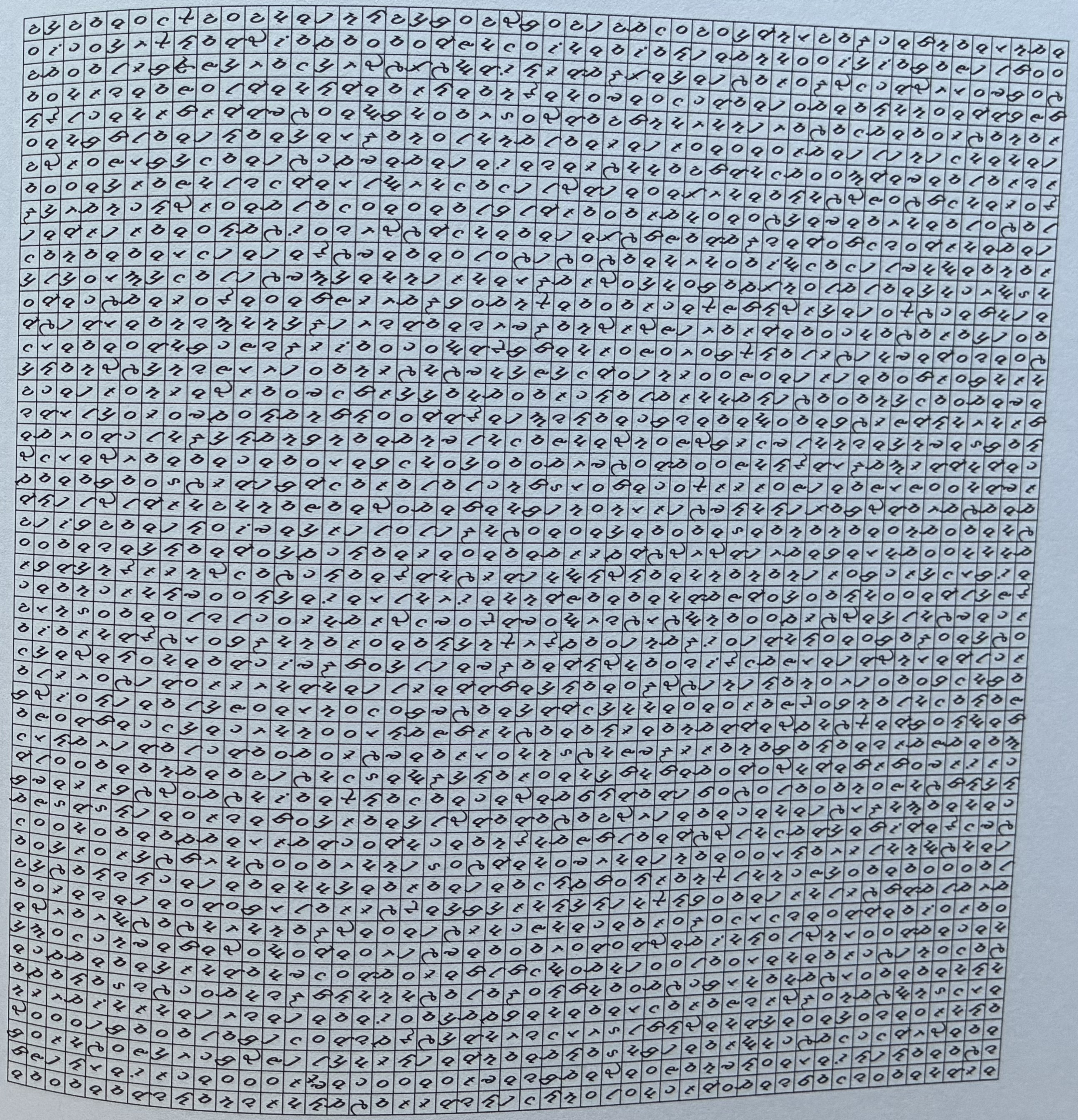

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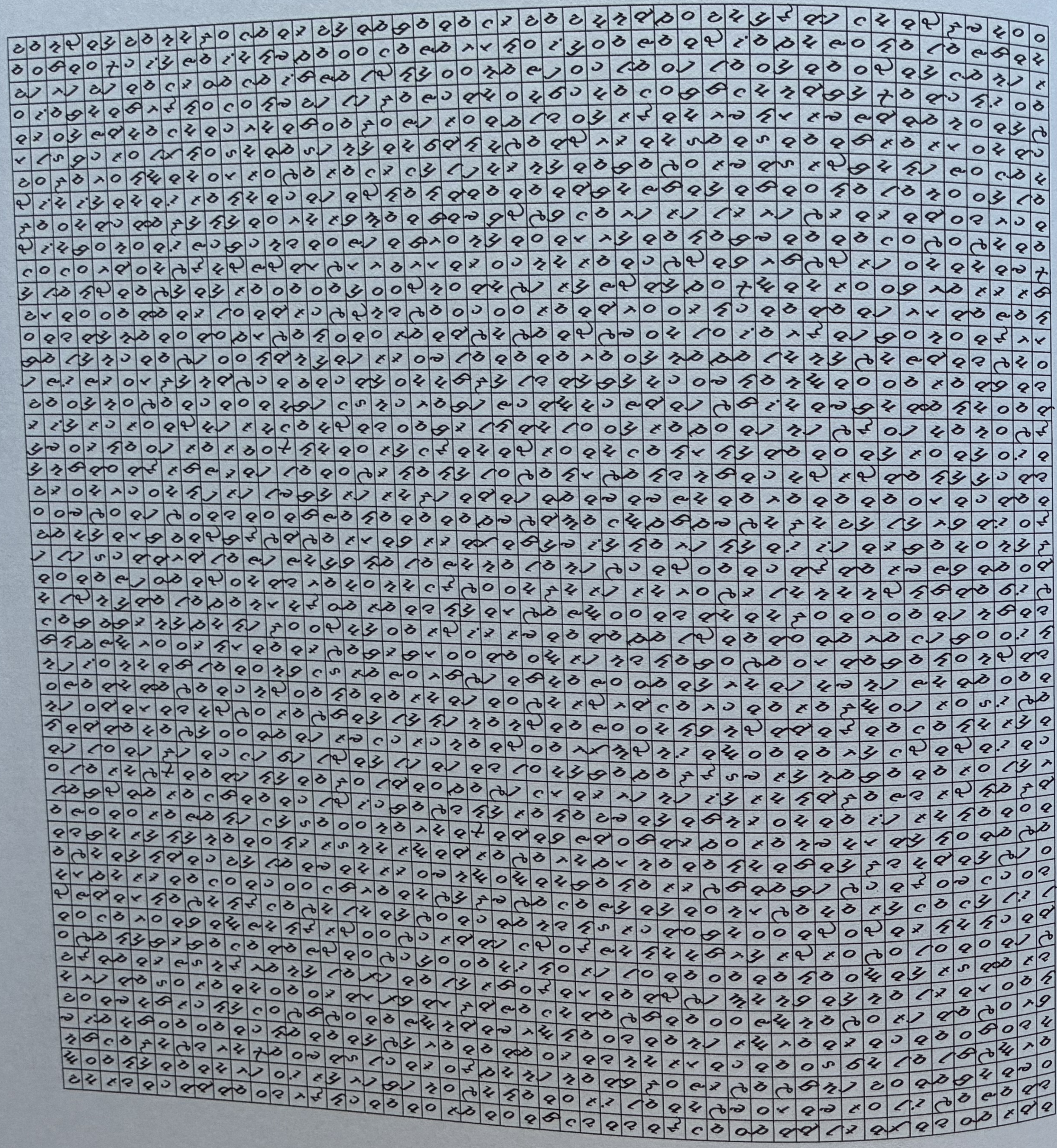

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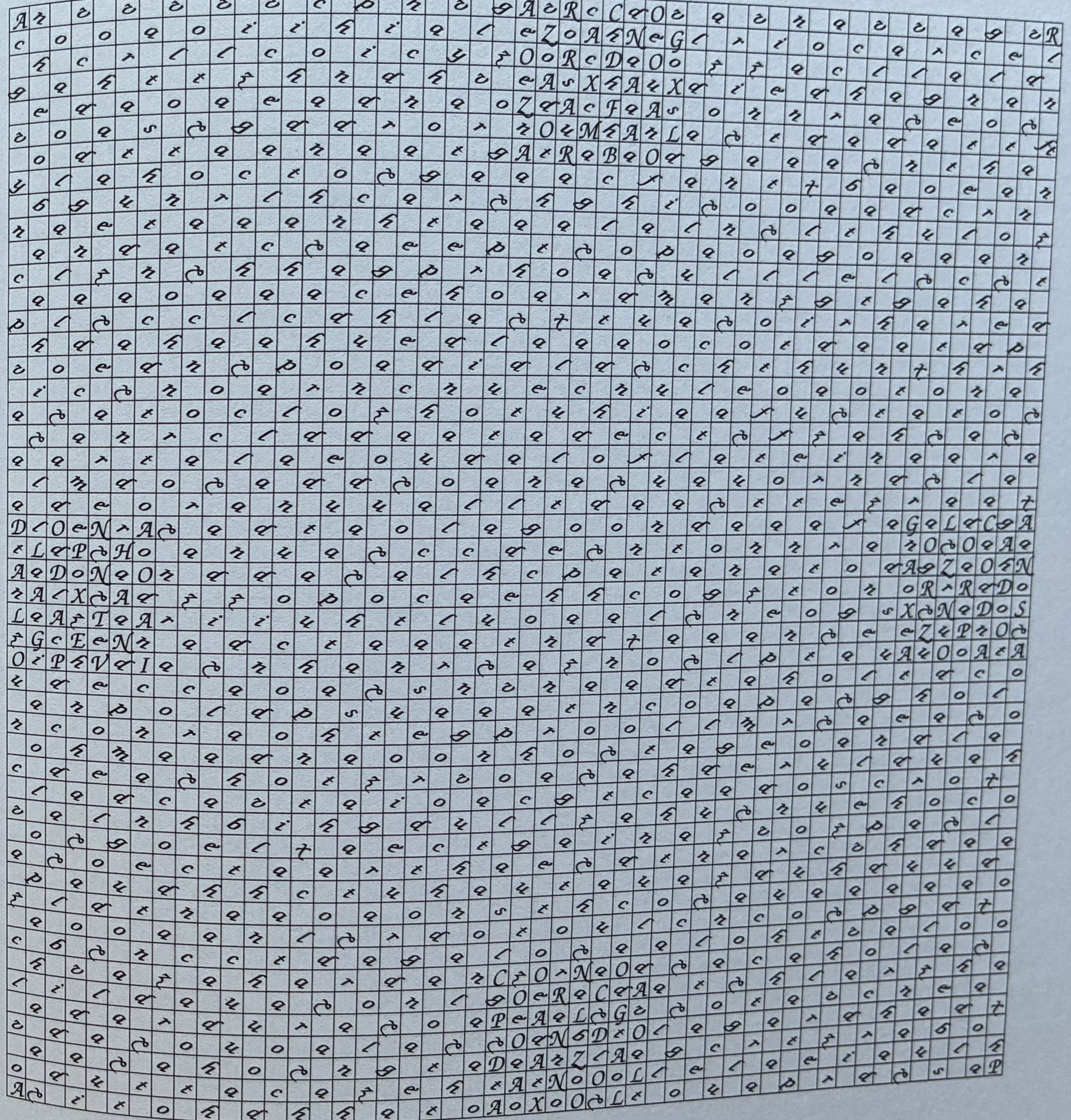

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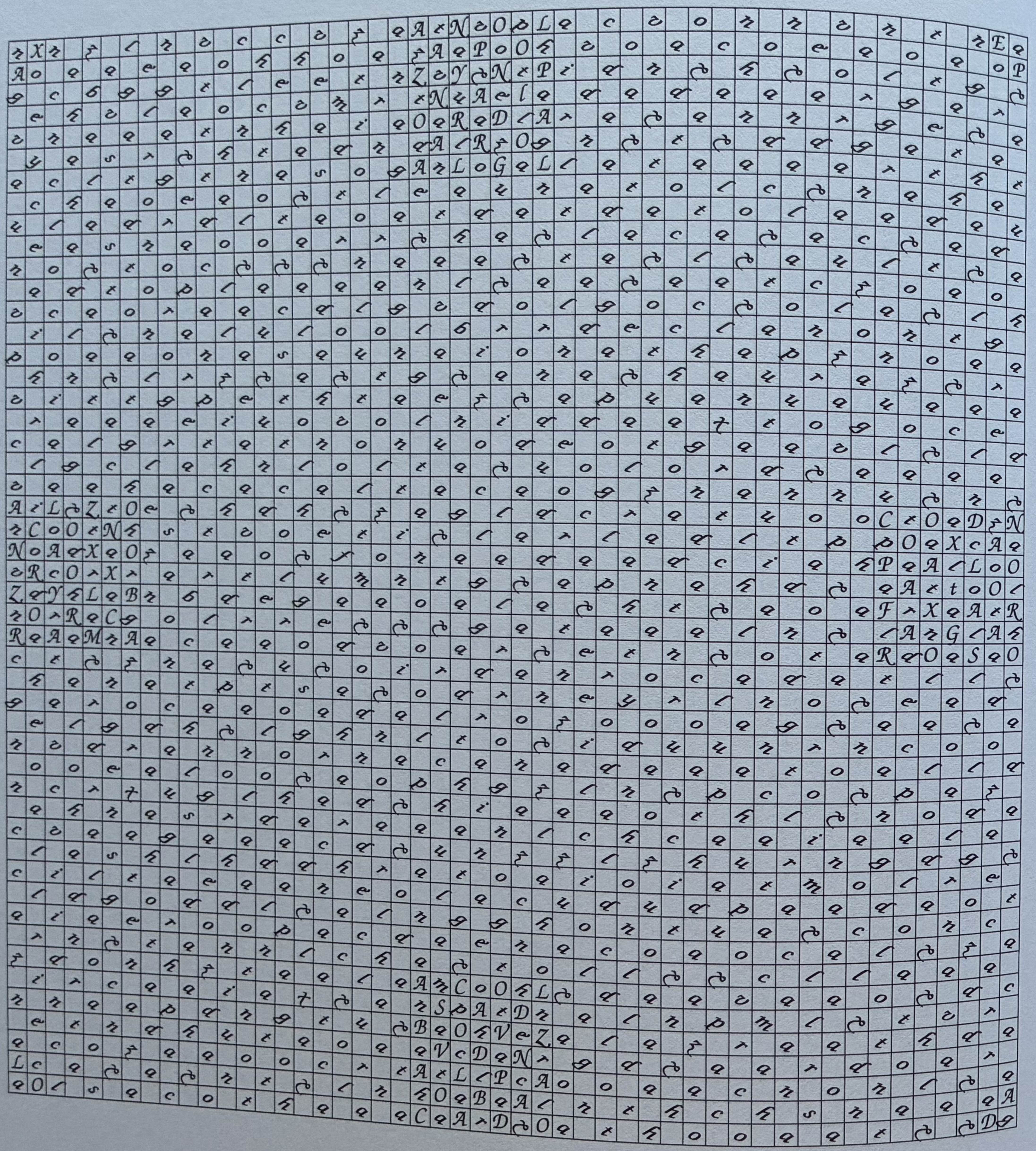

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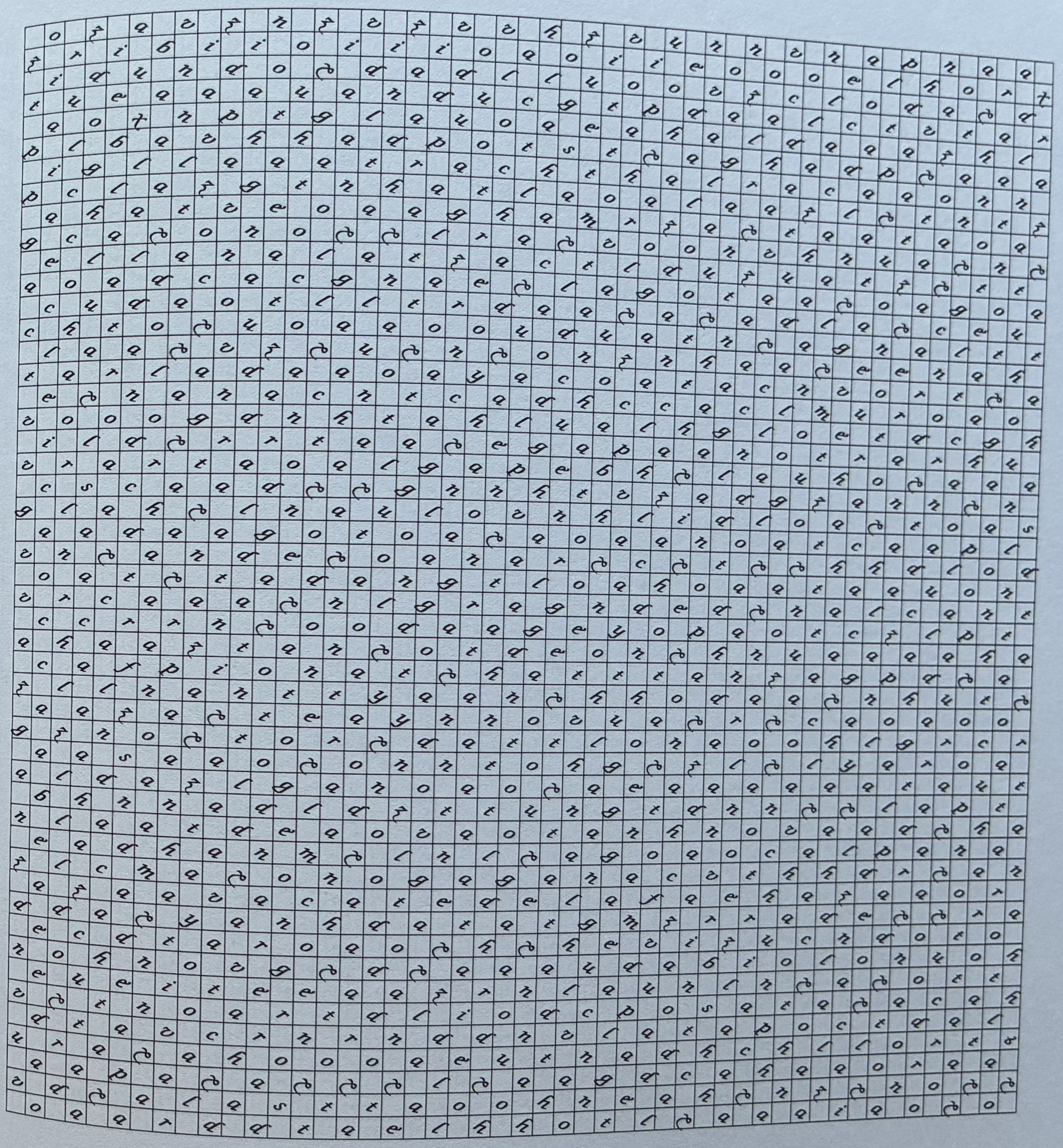

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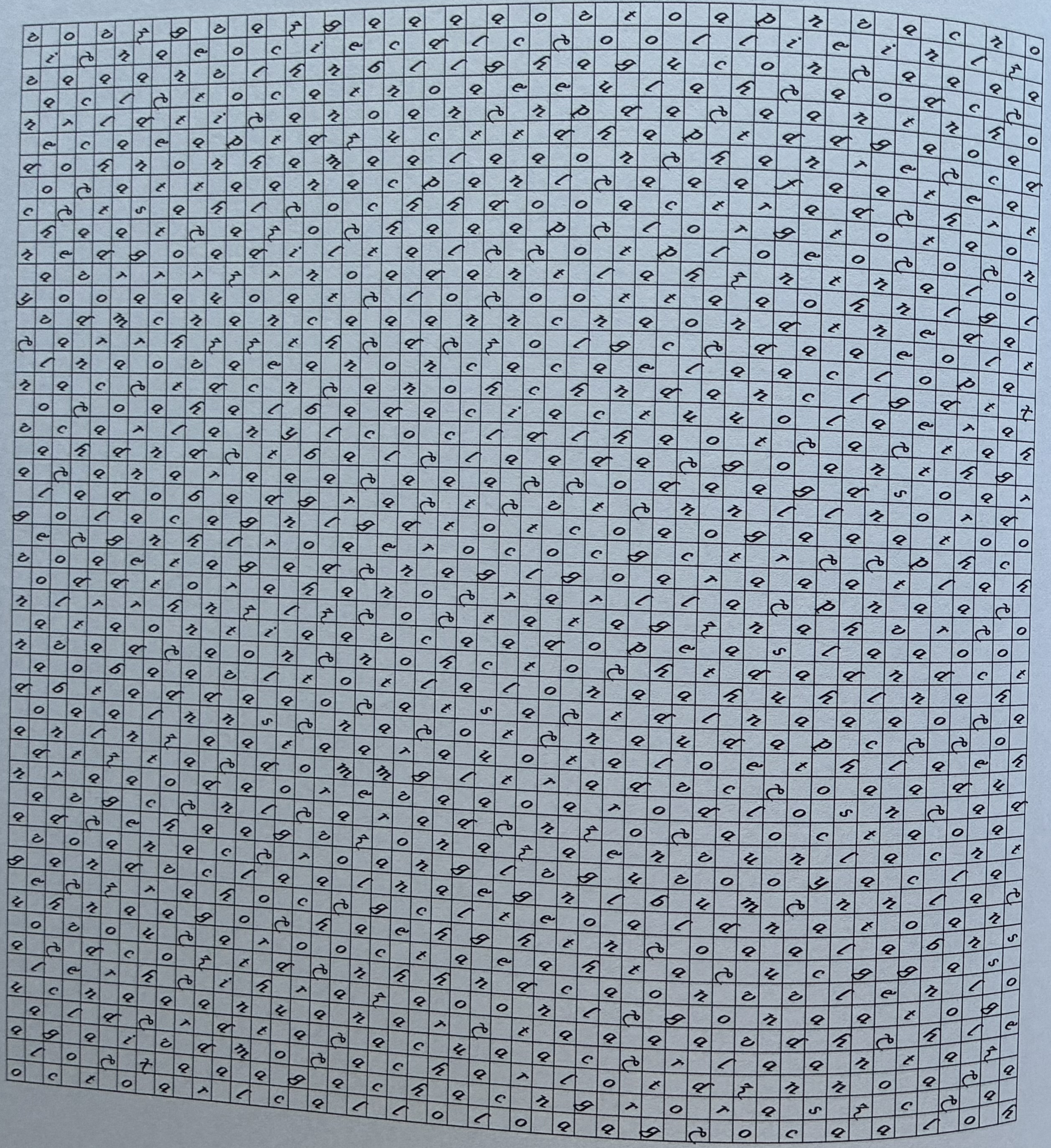

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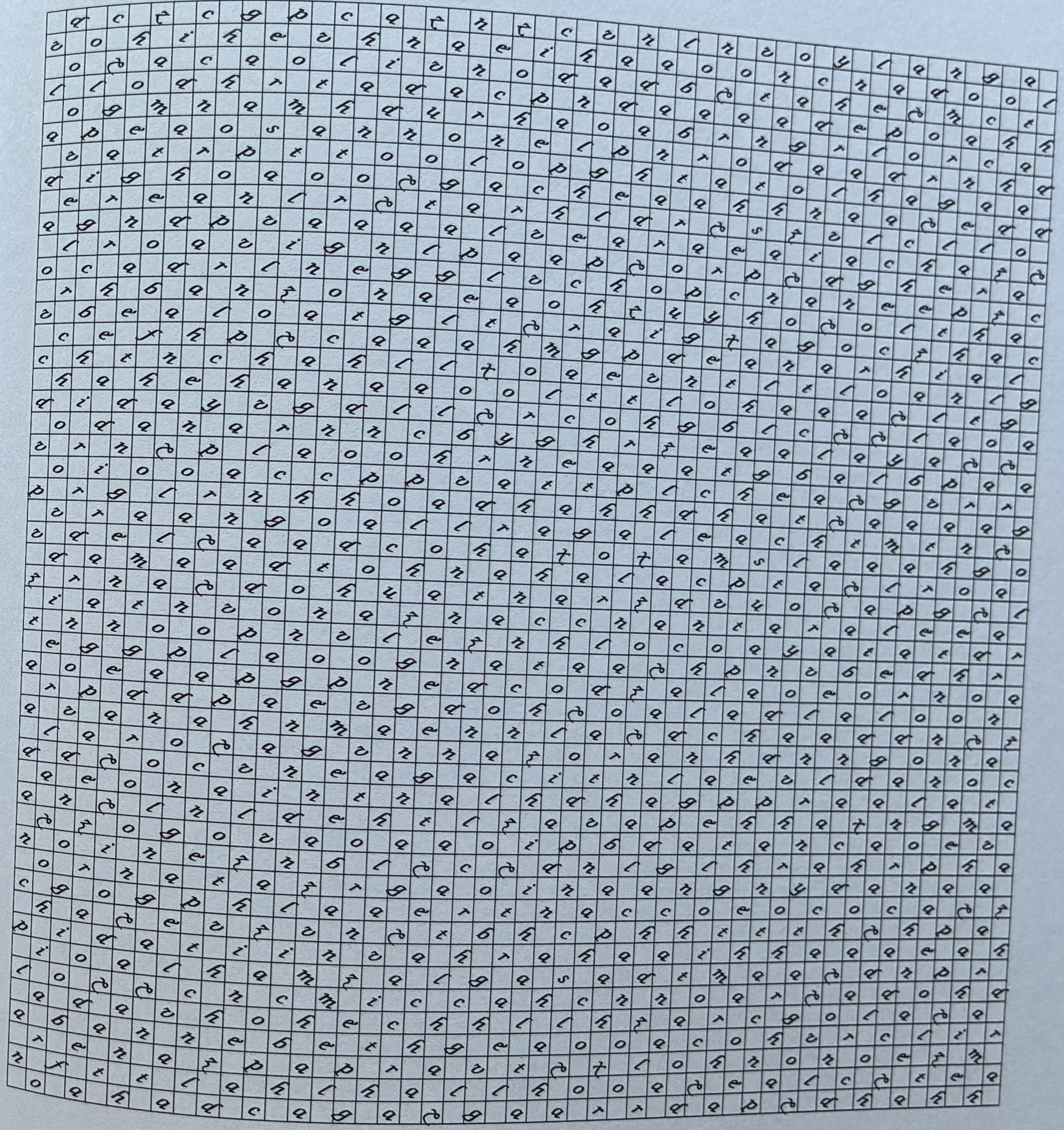

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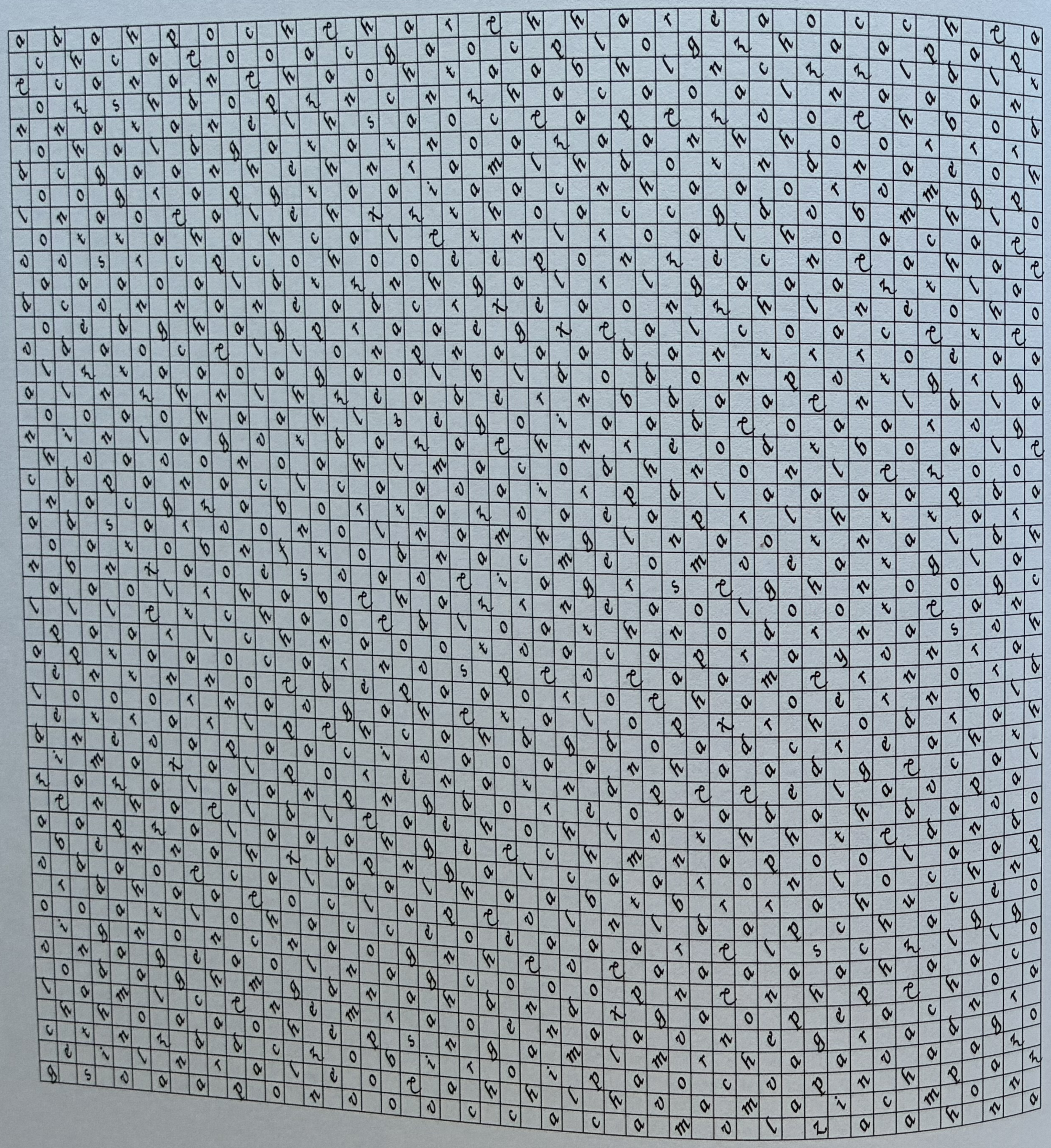

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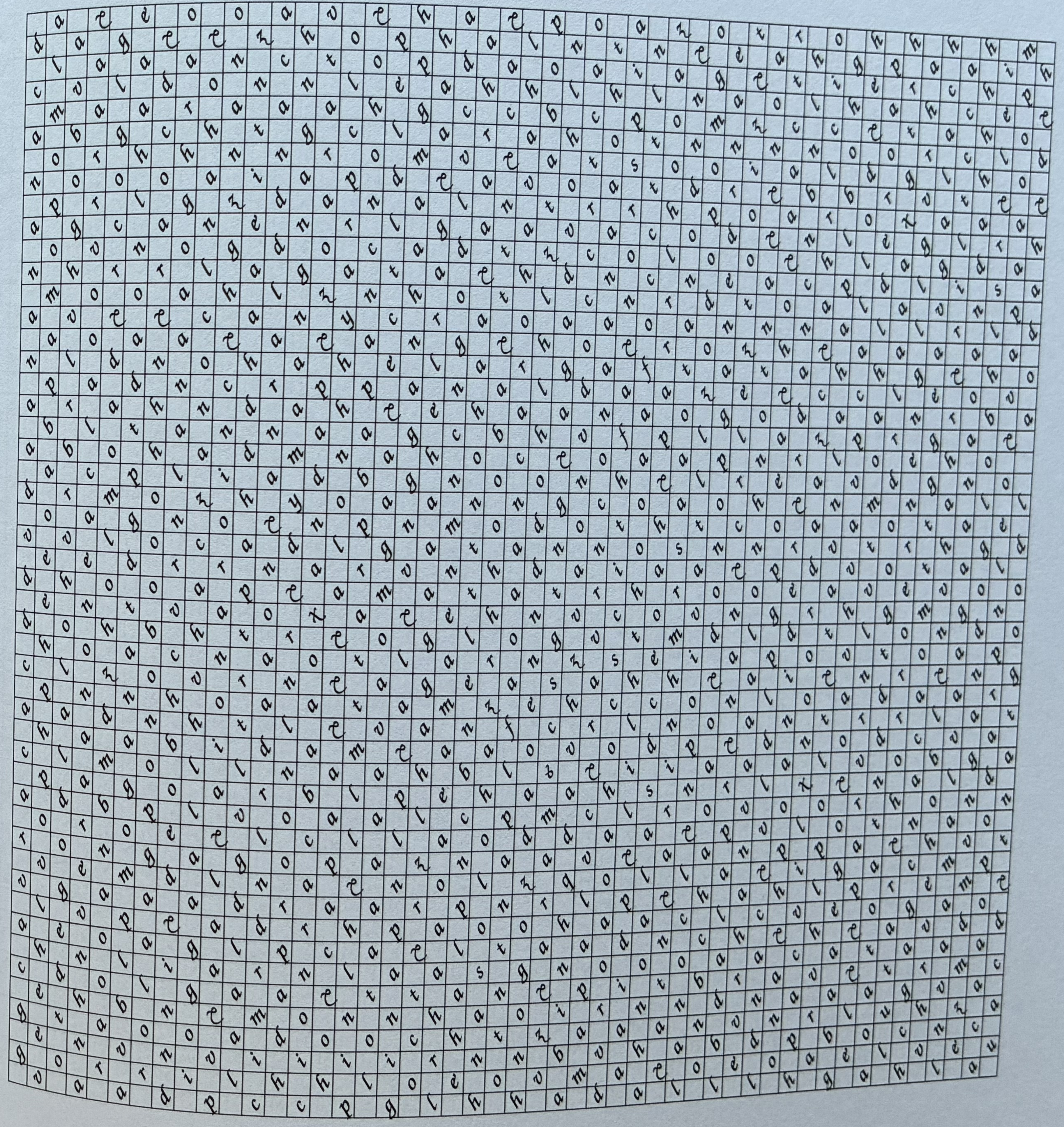

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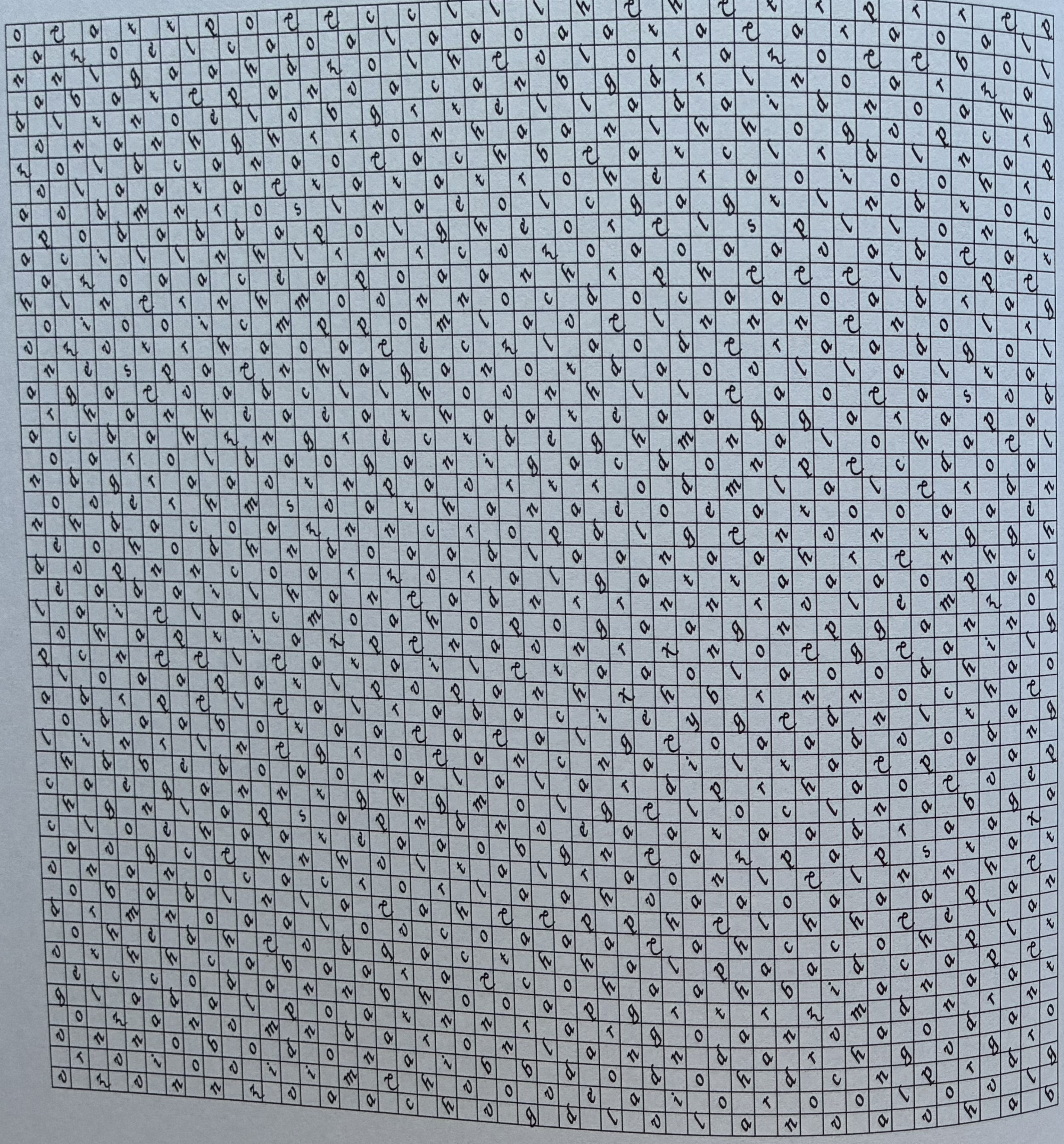

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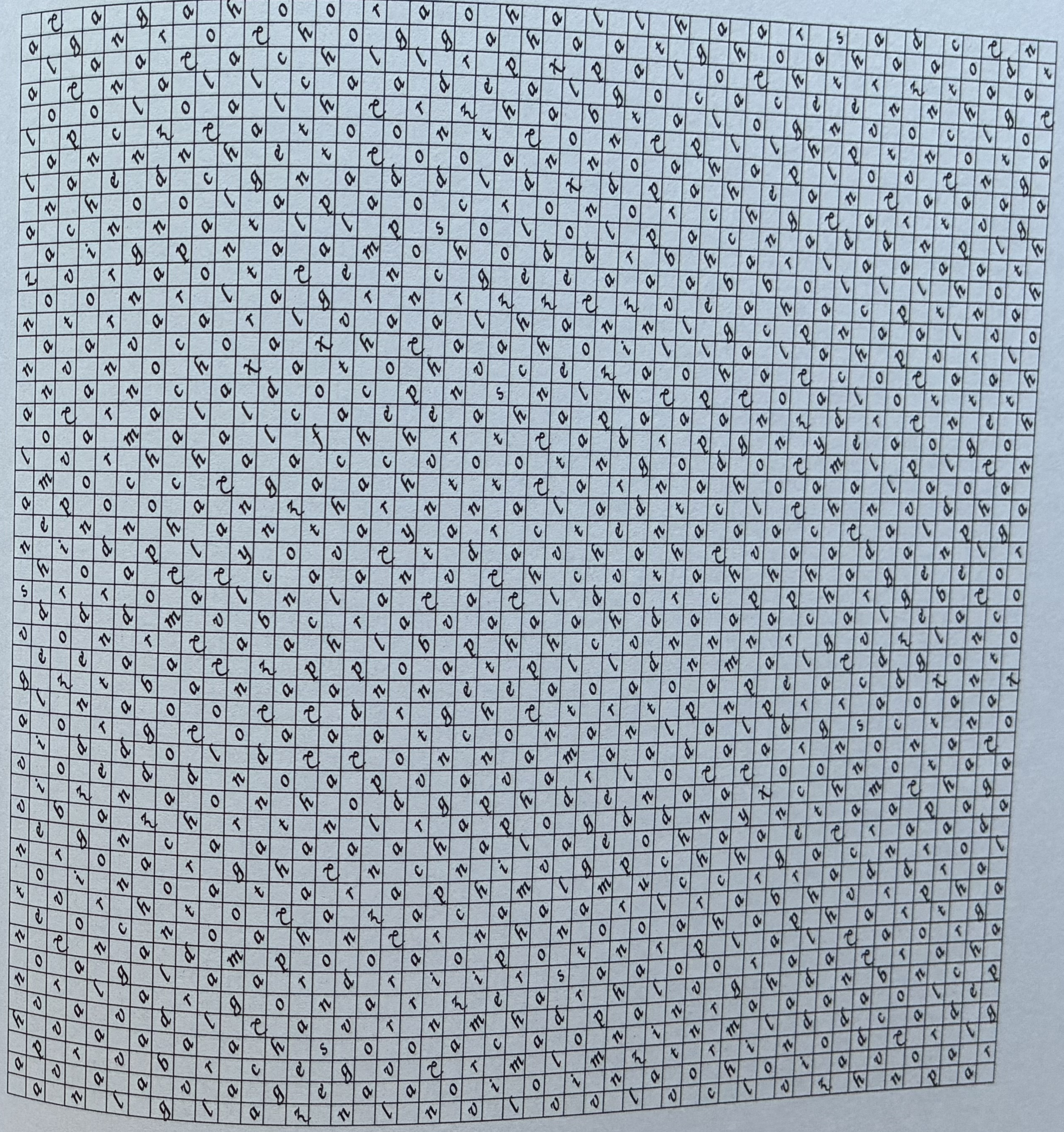

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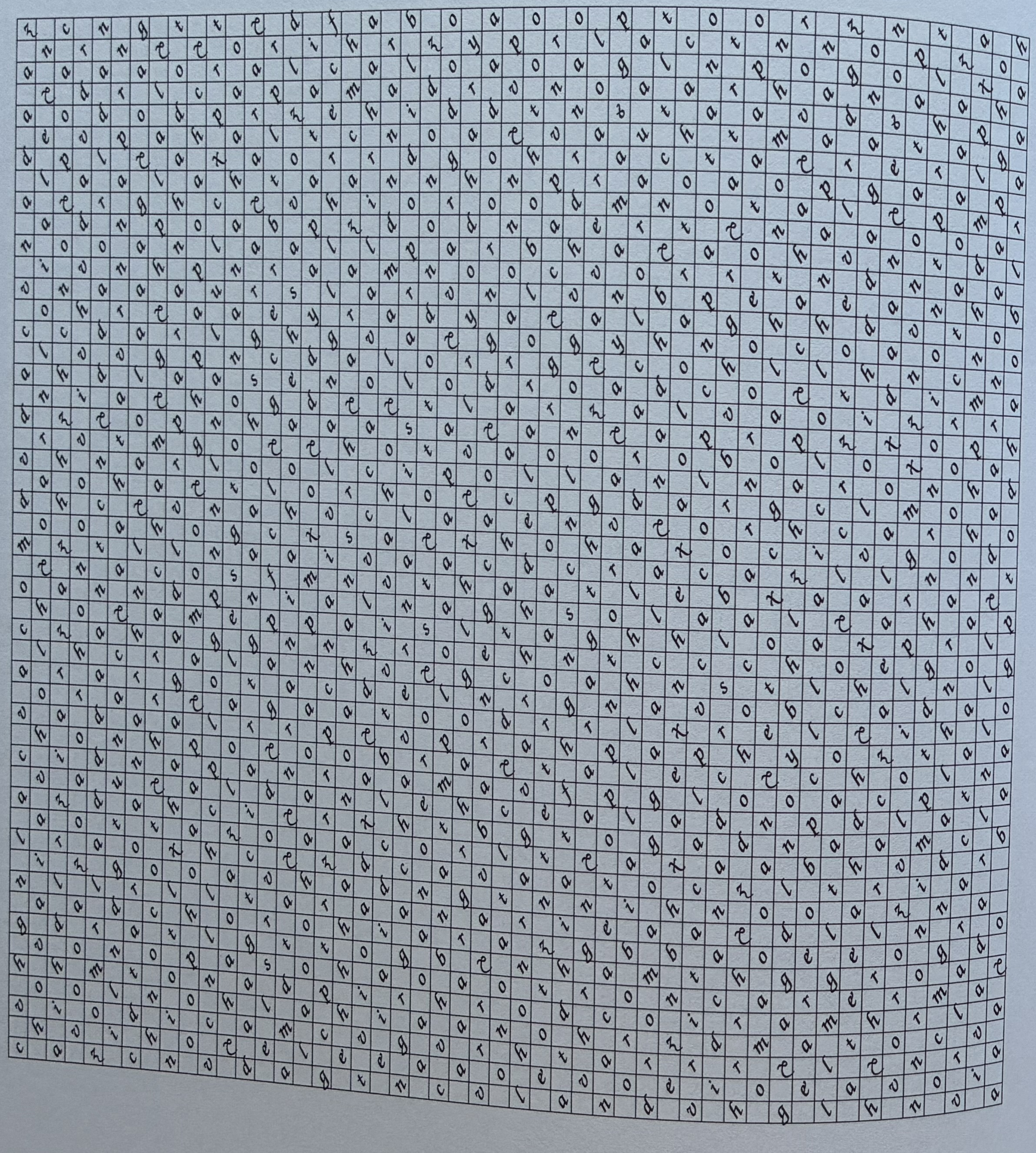

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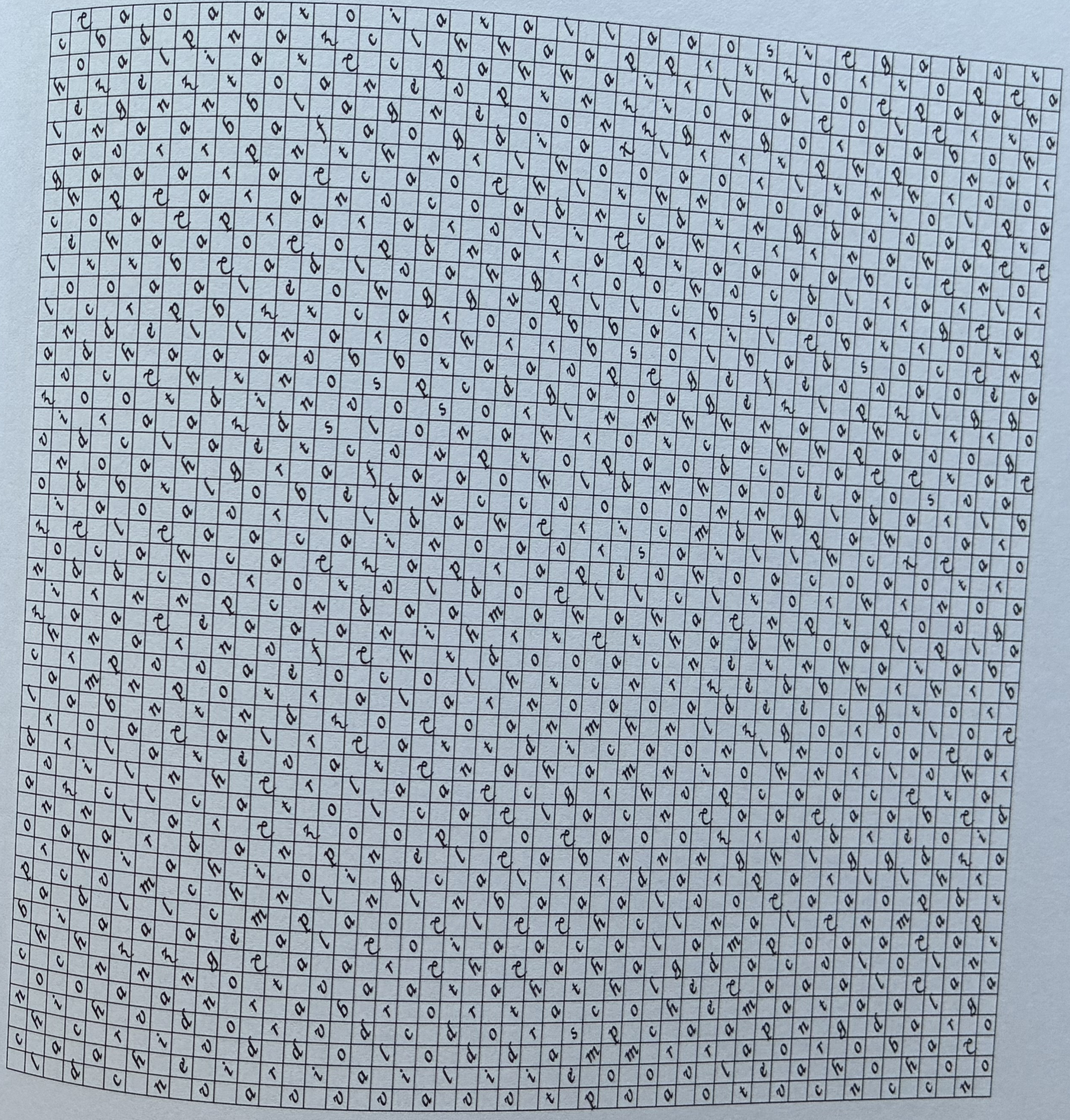

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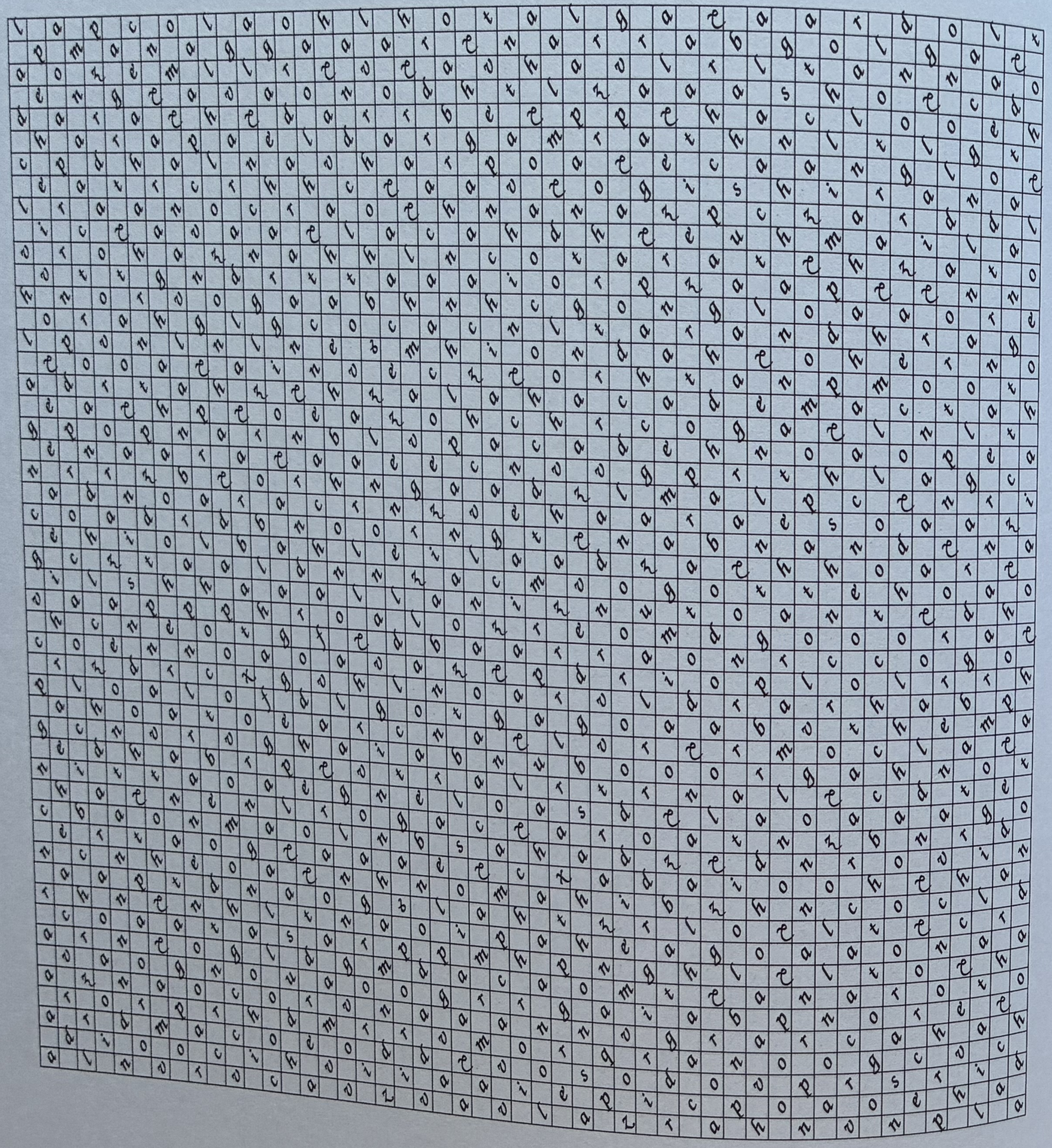

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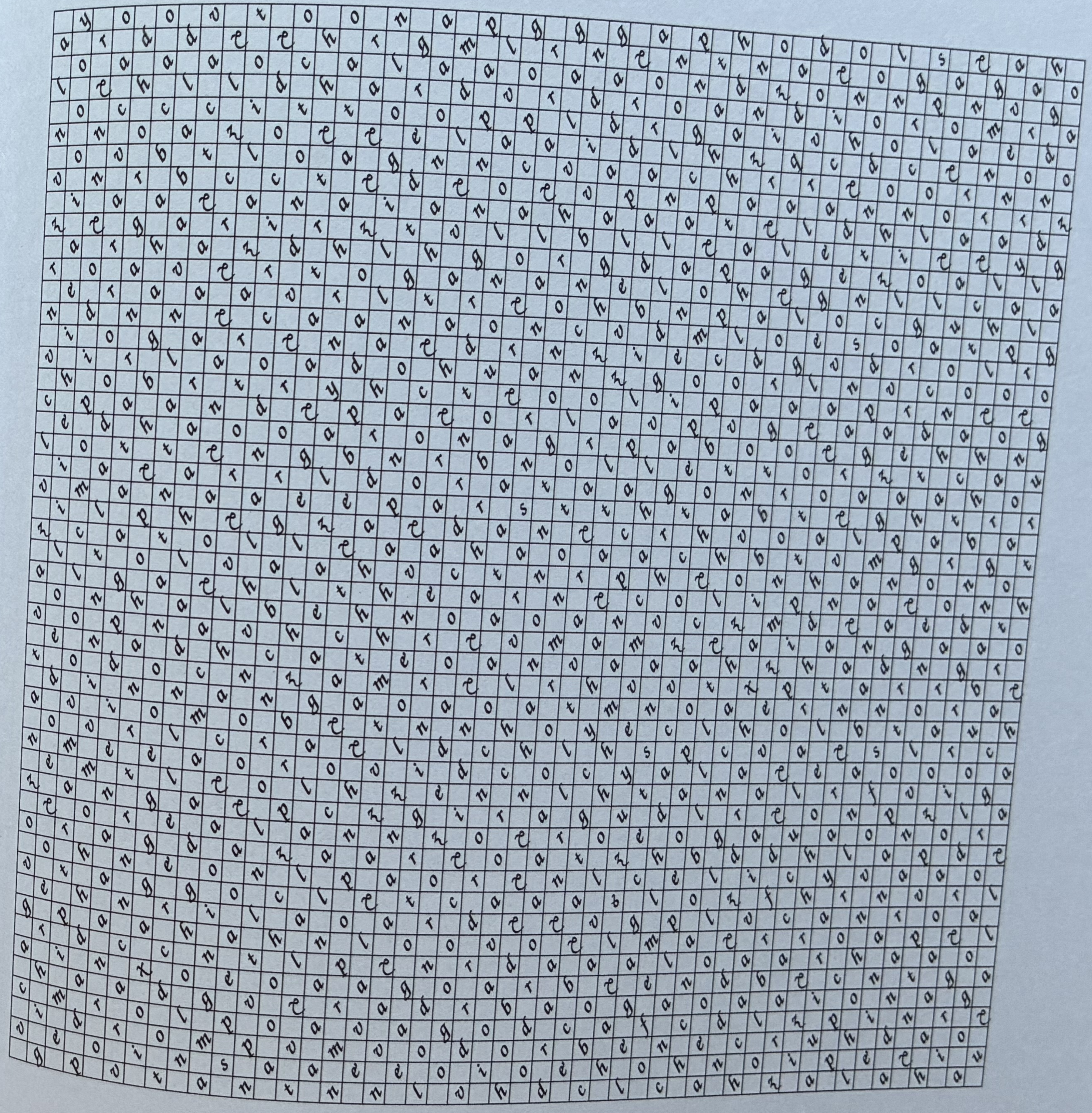

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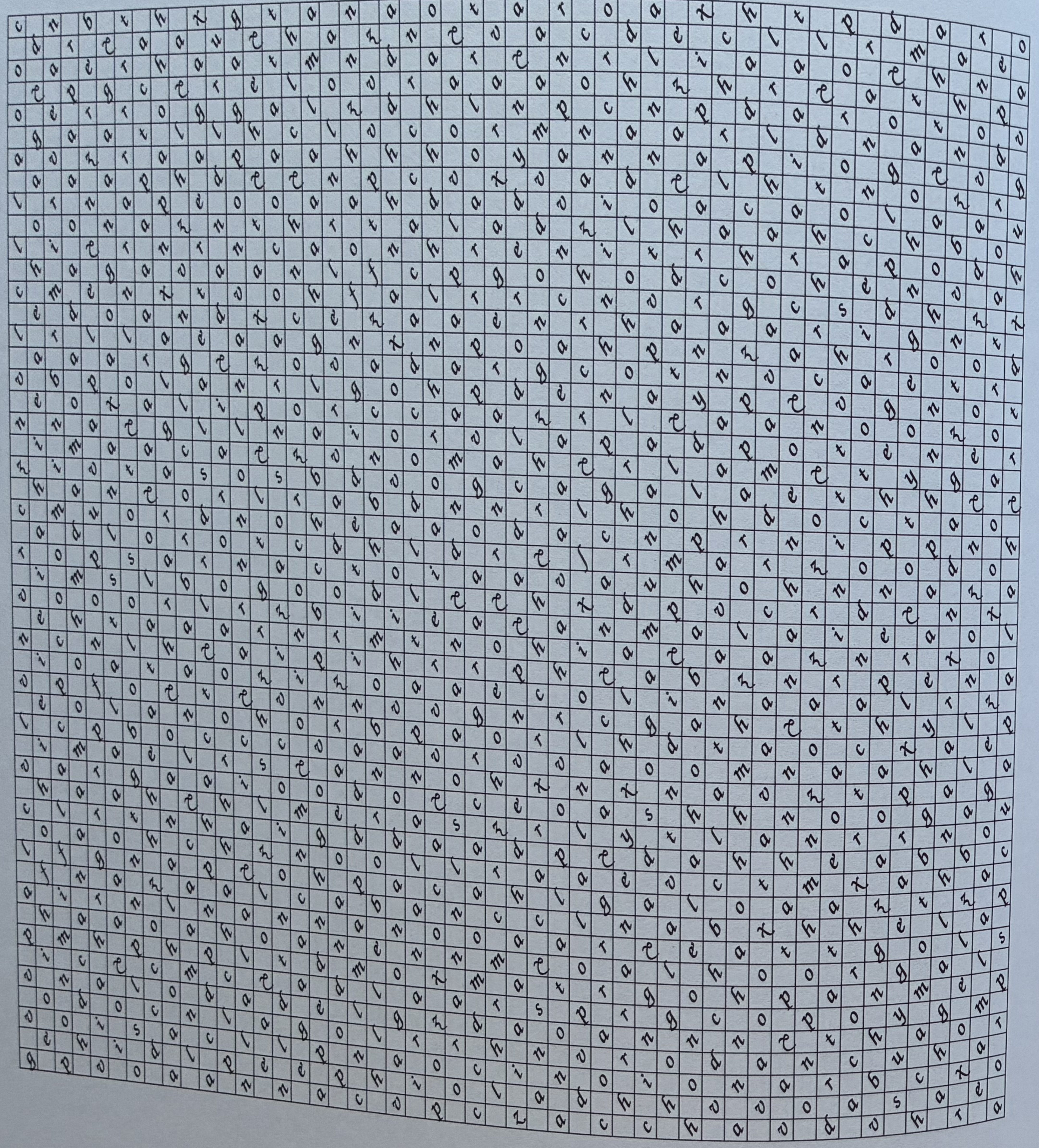

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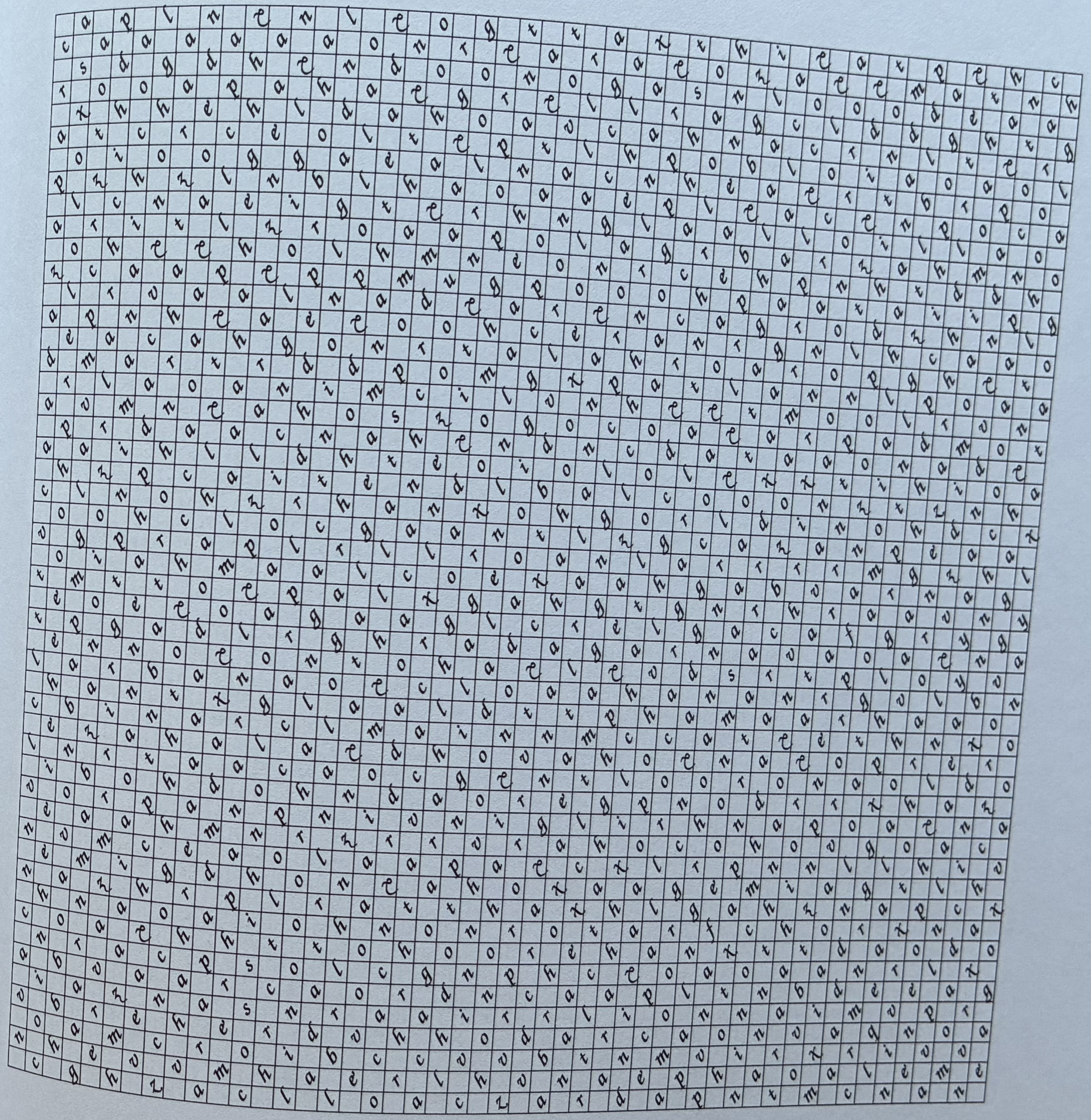

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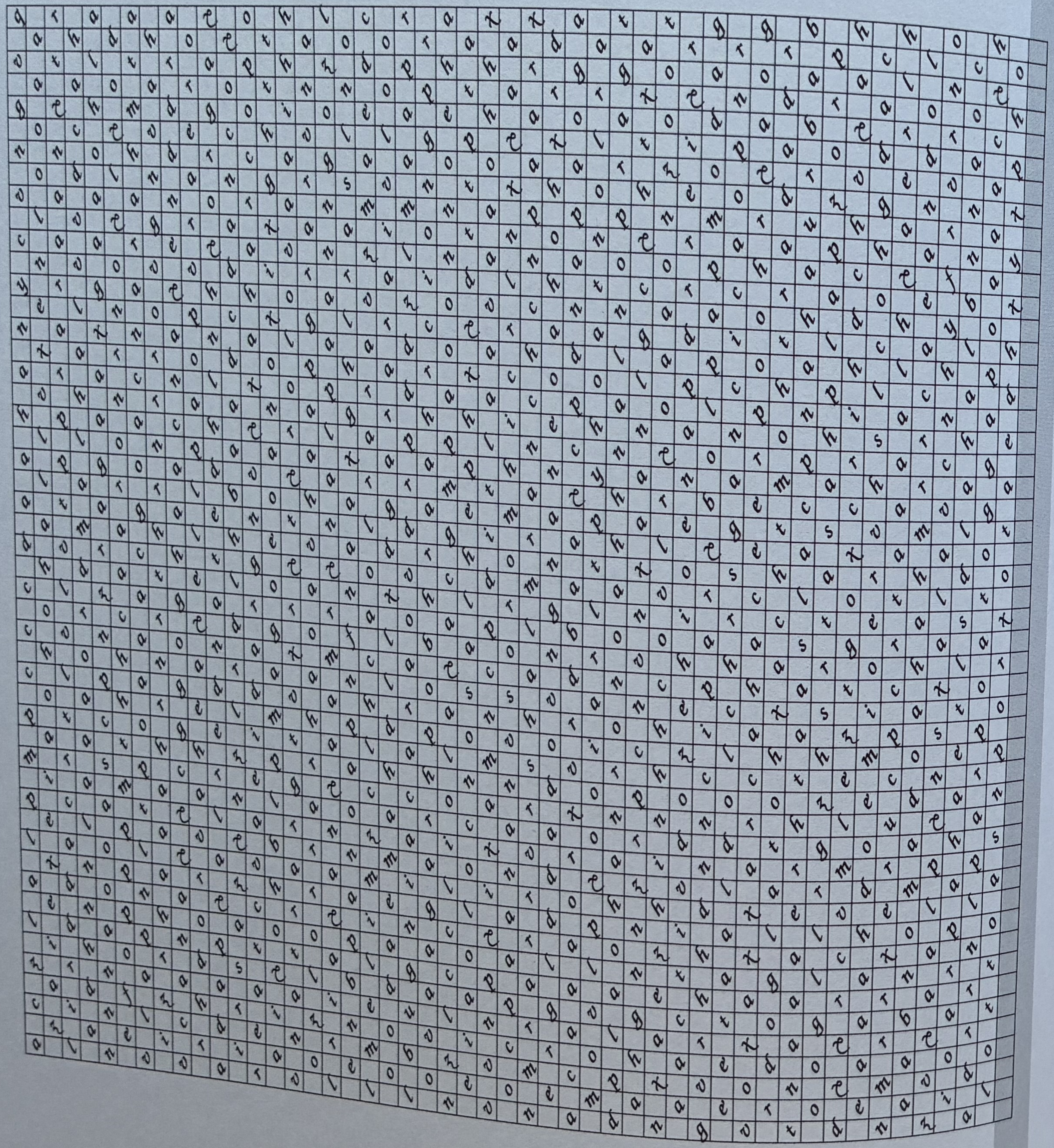

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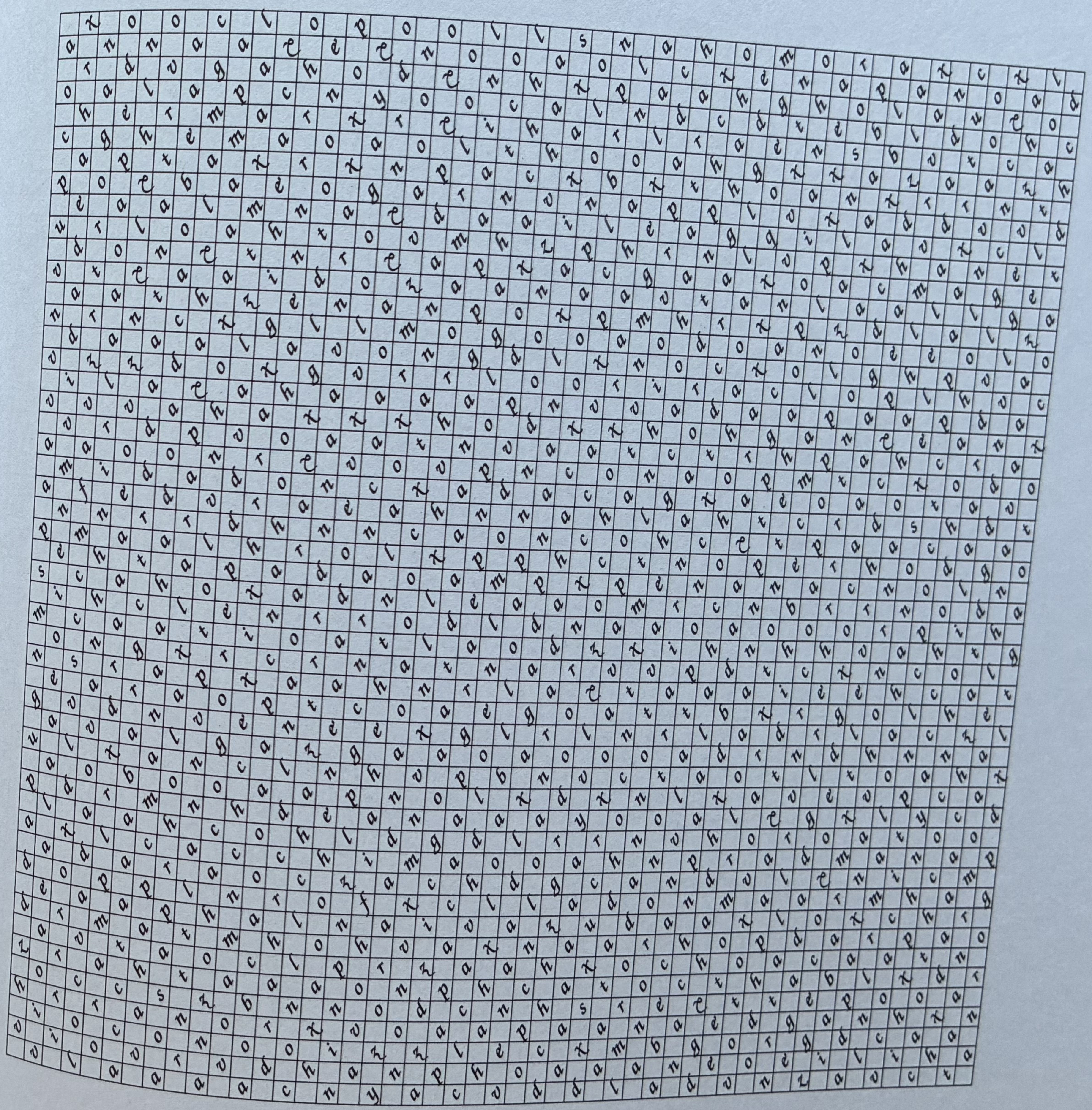

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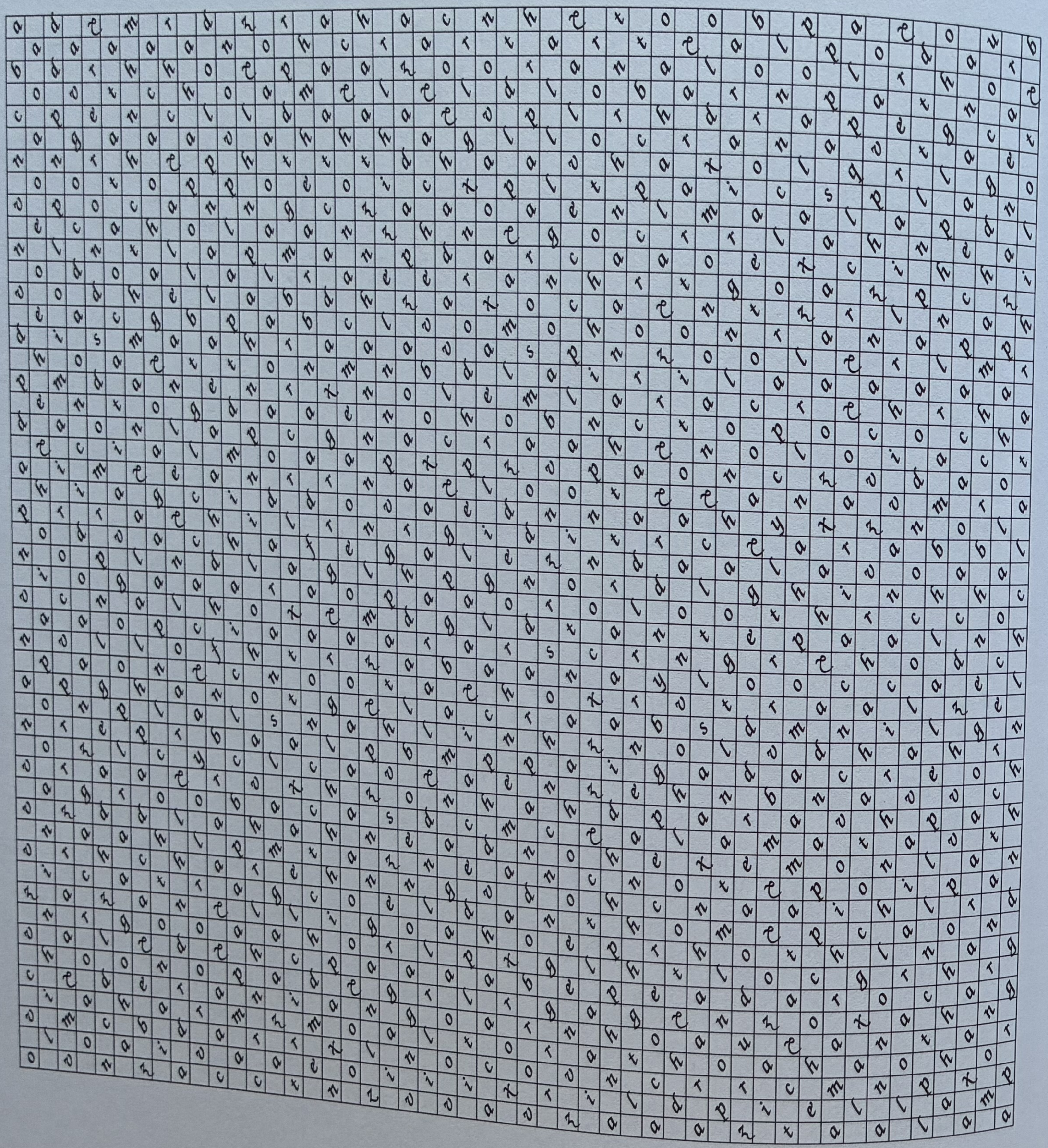

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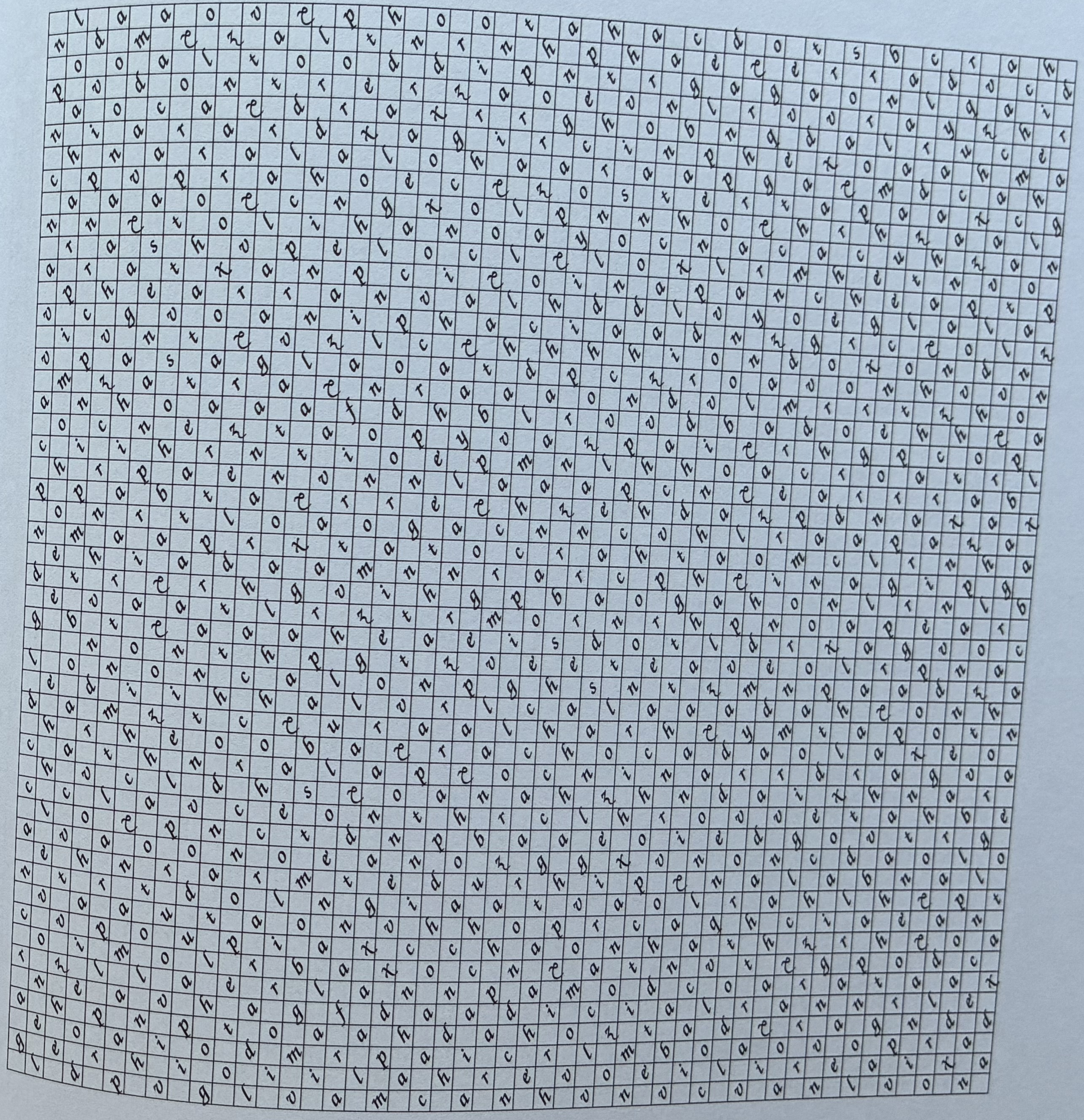

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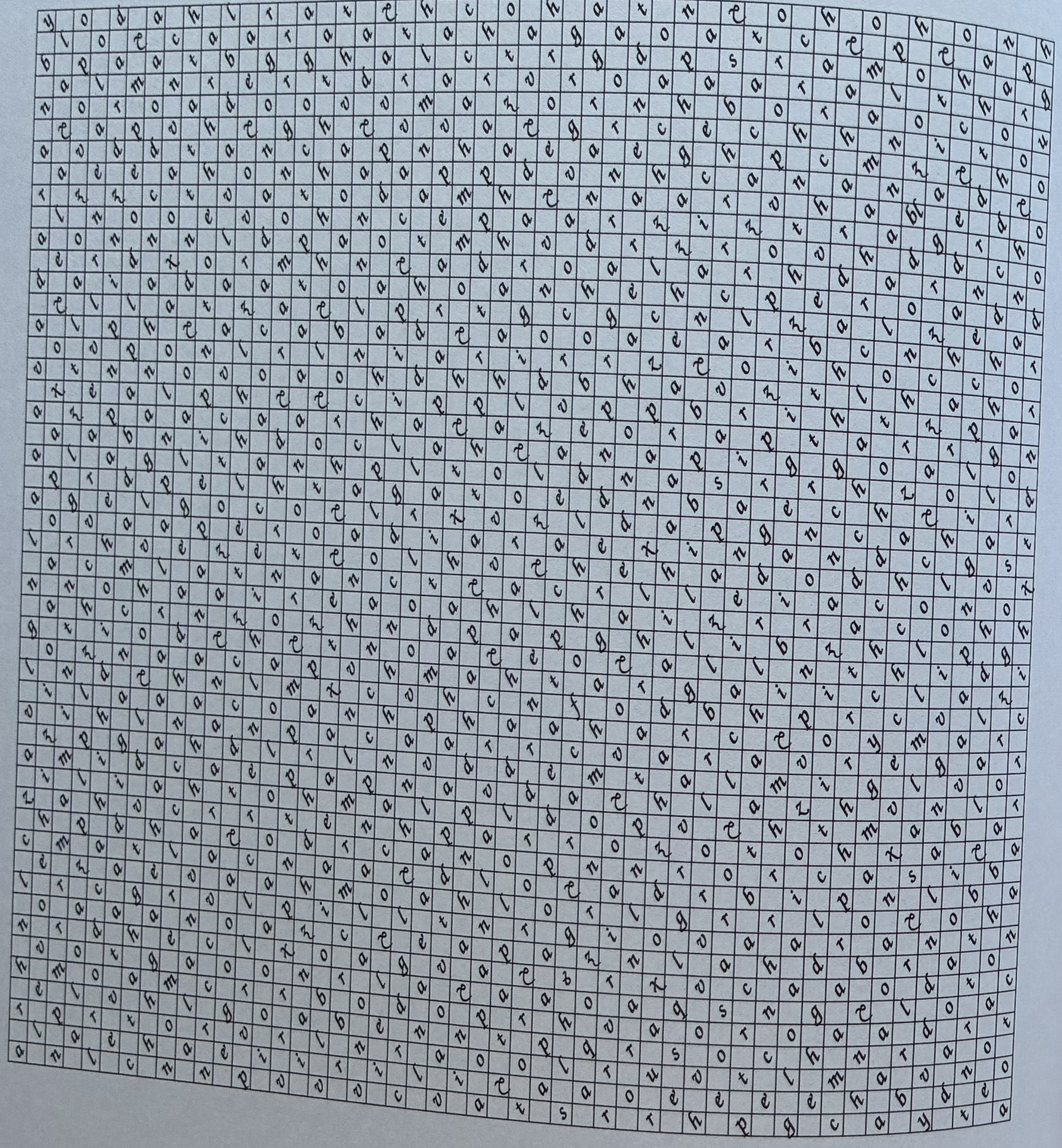

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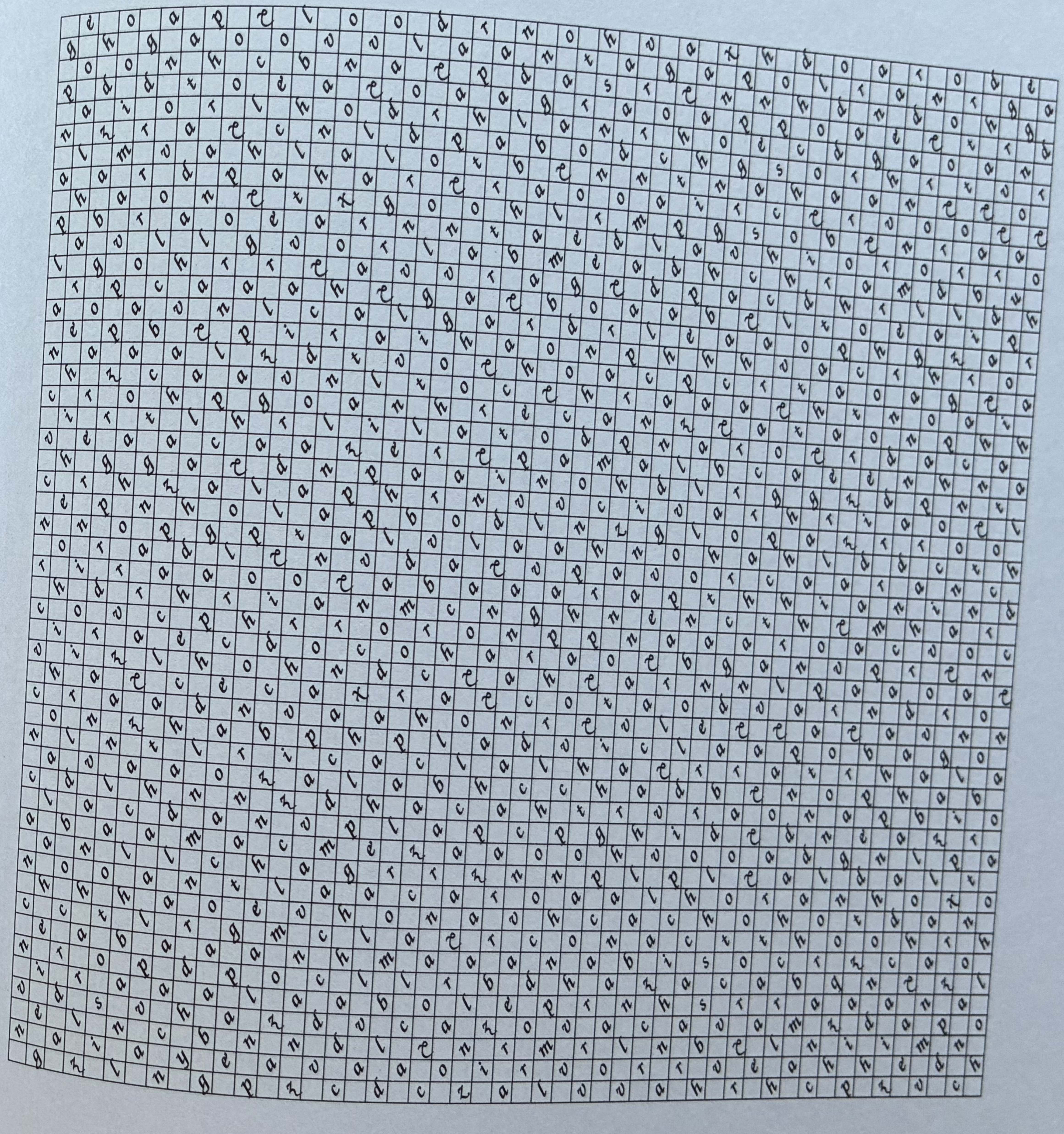
# Pvlgaao ner gisch



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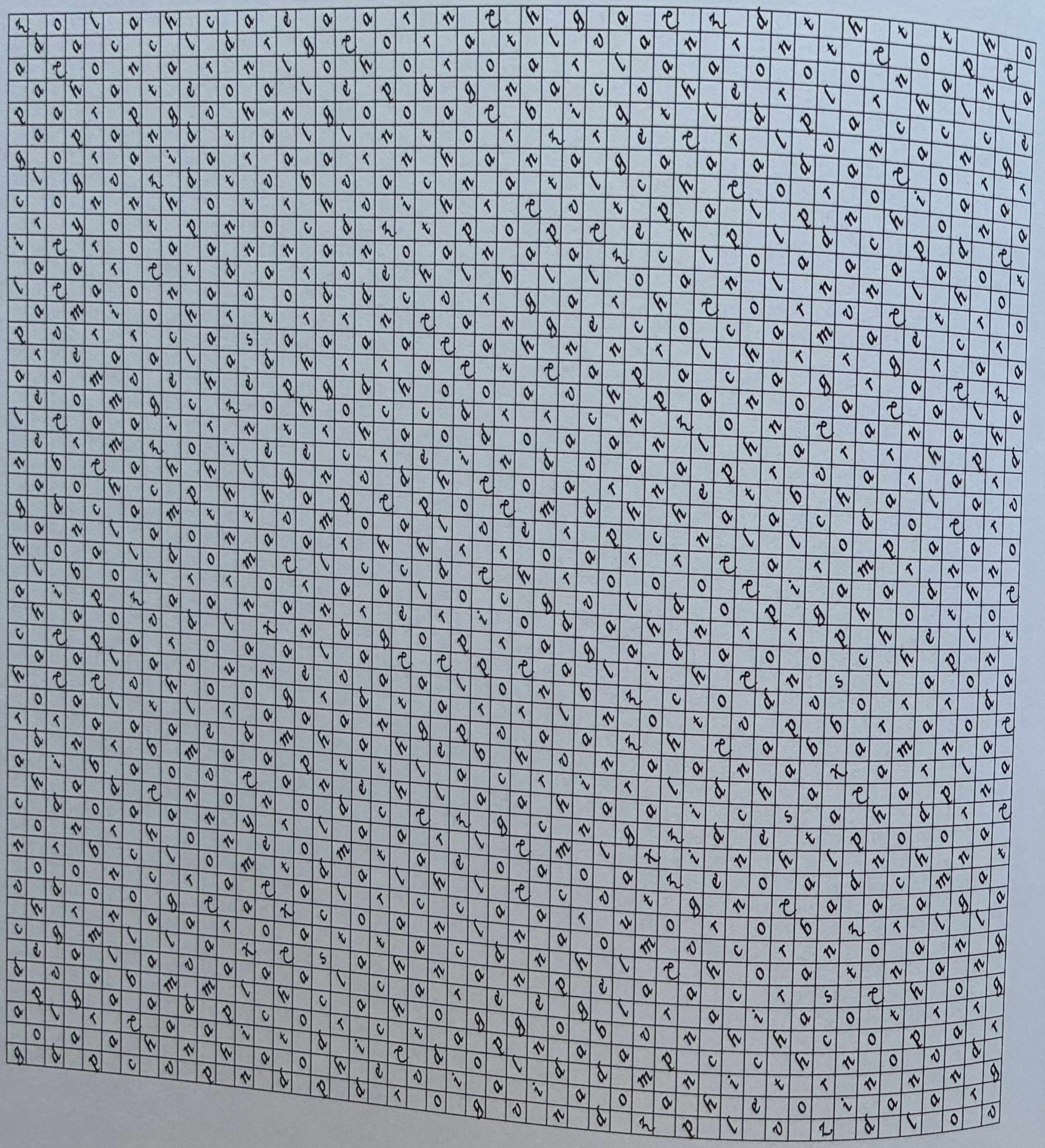

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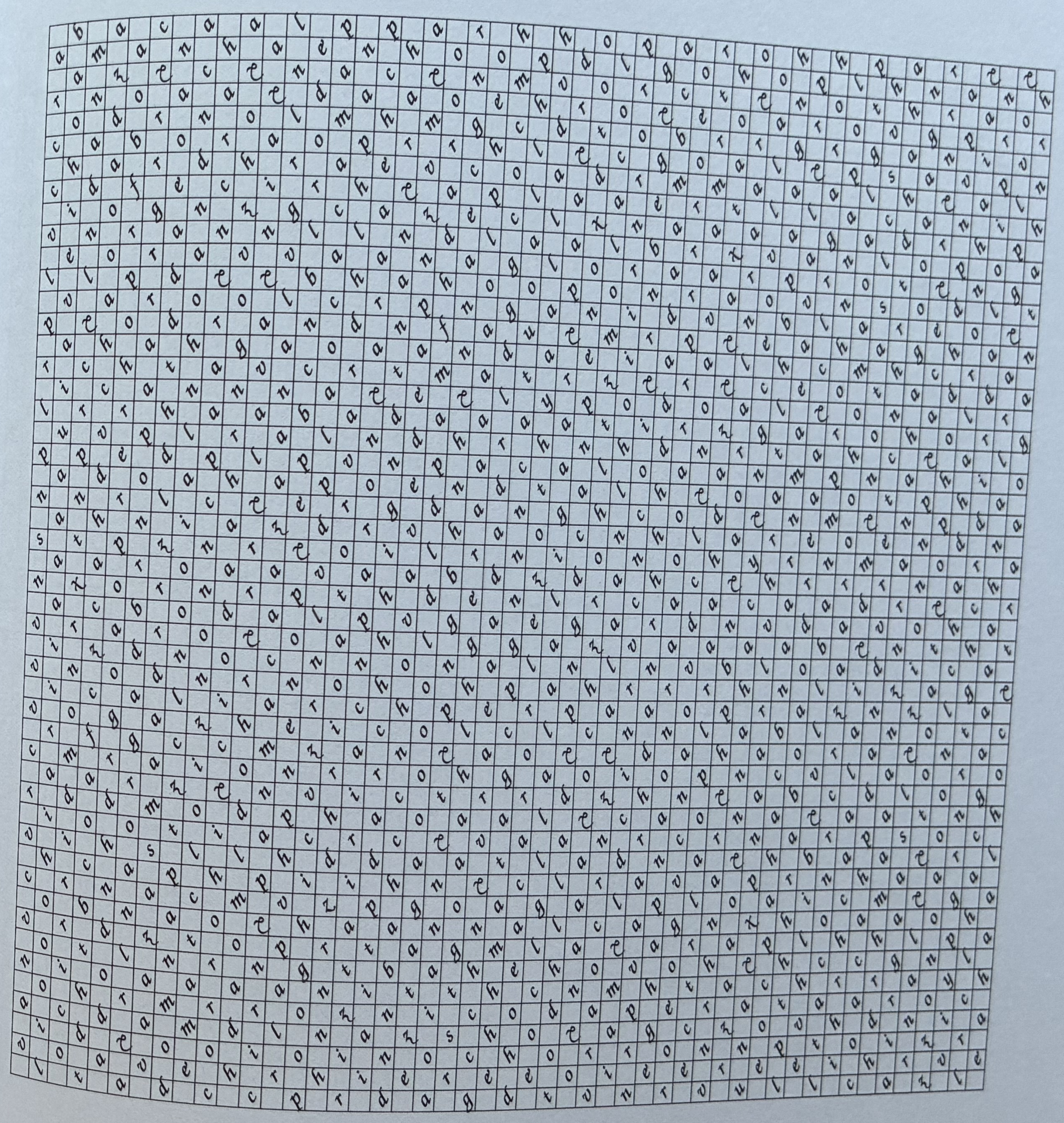
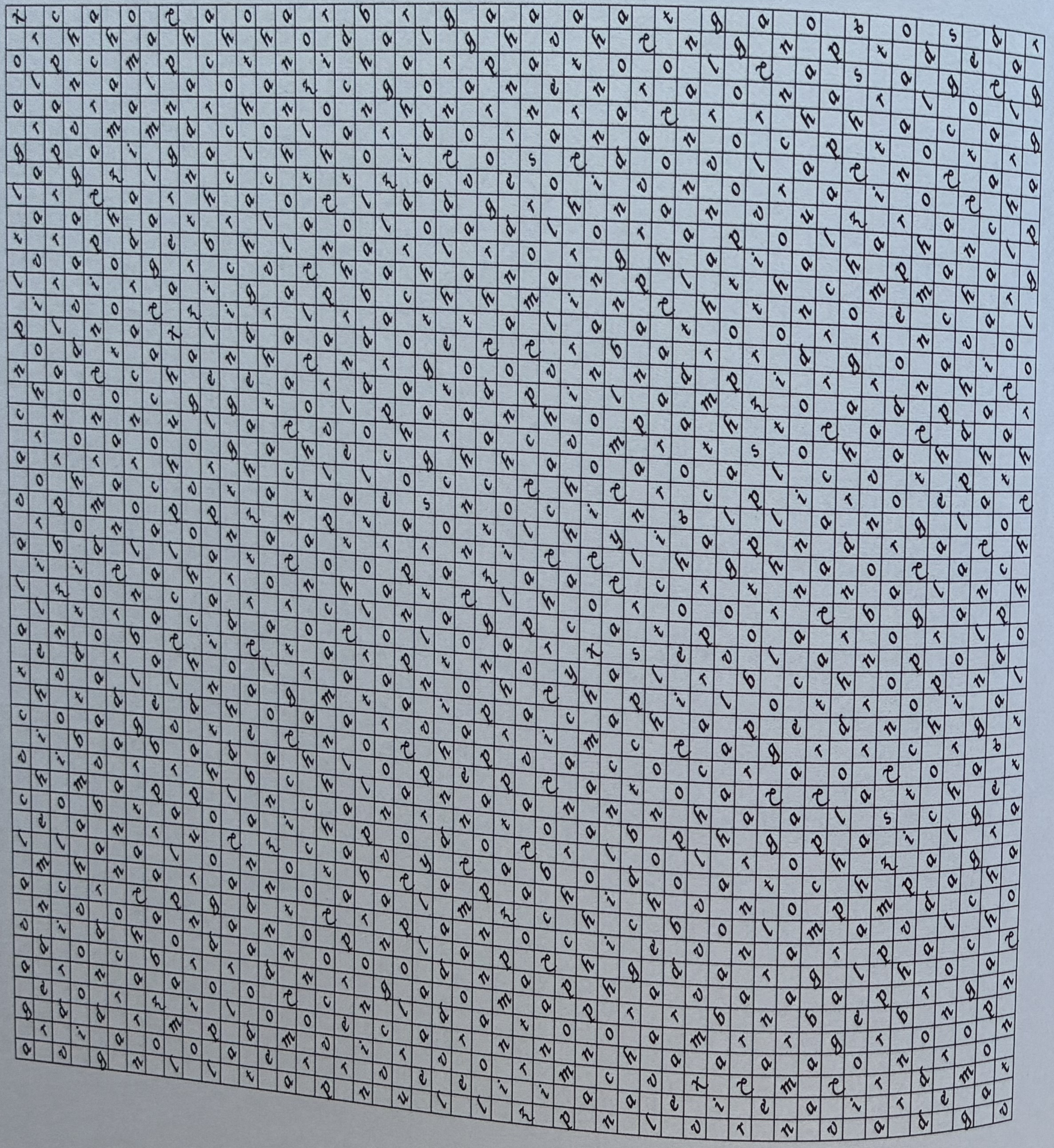
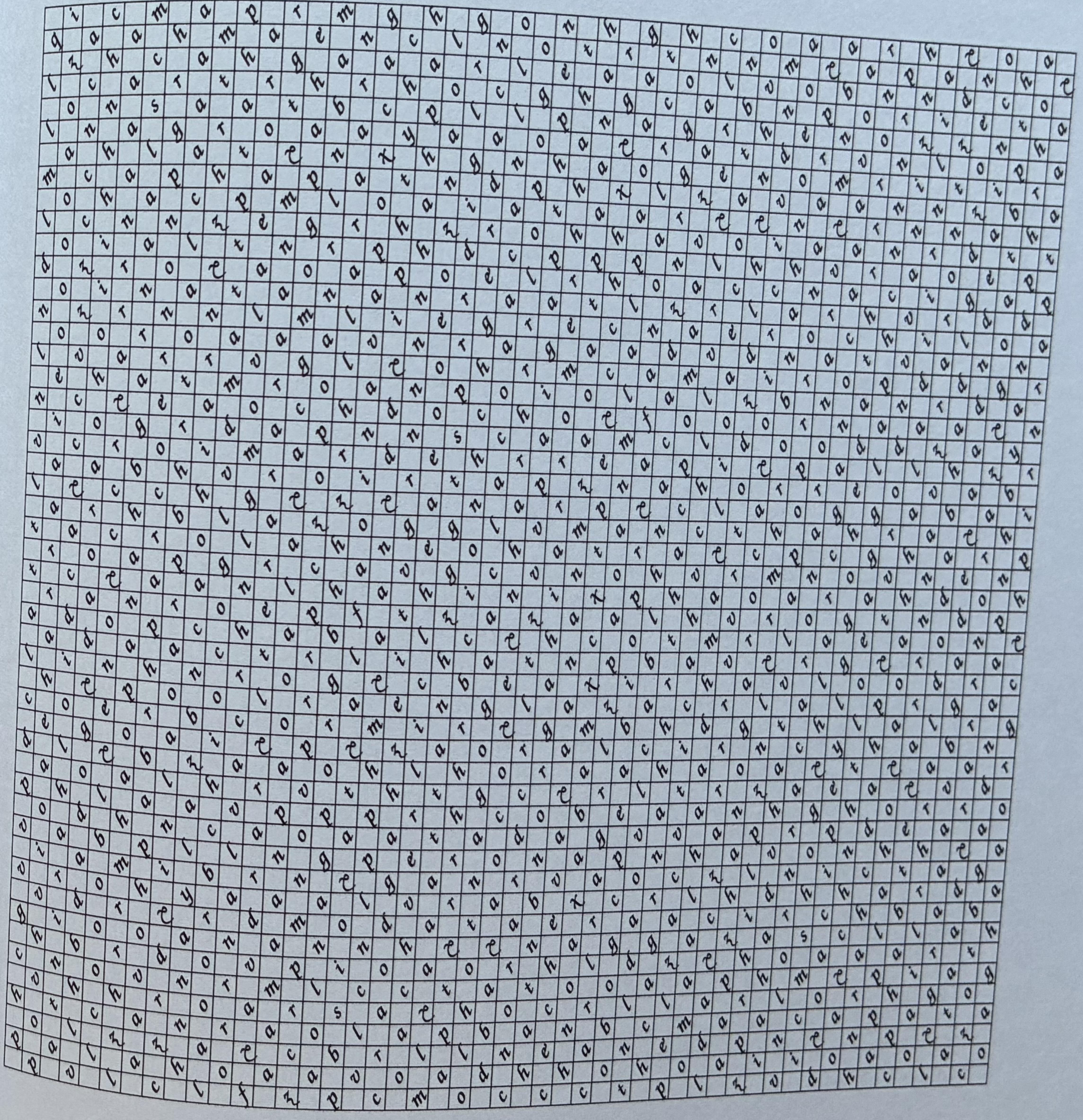


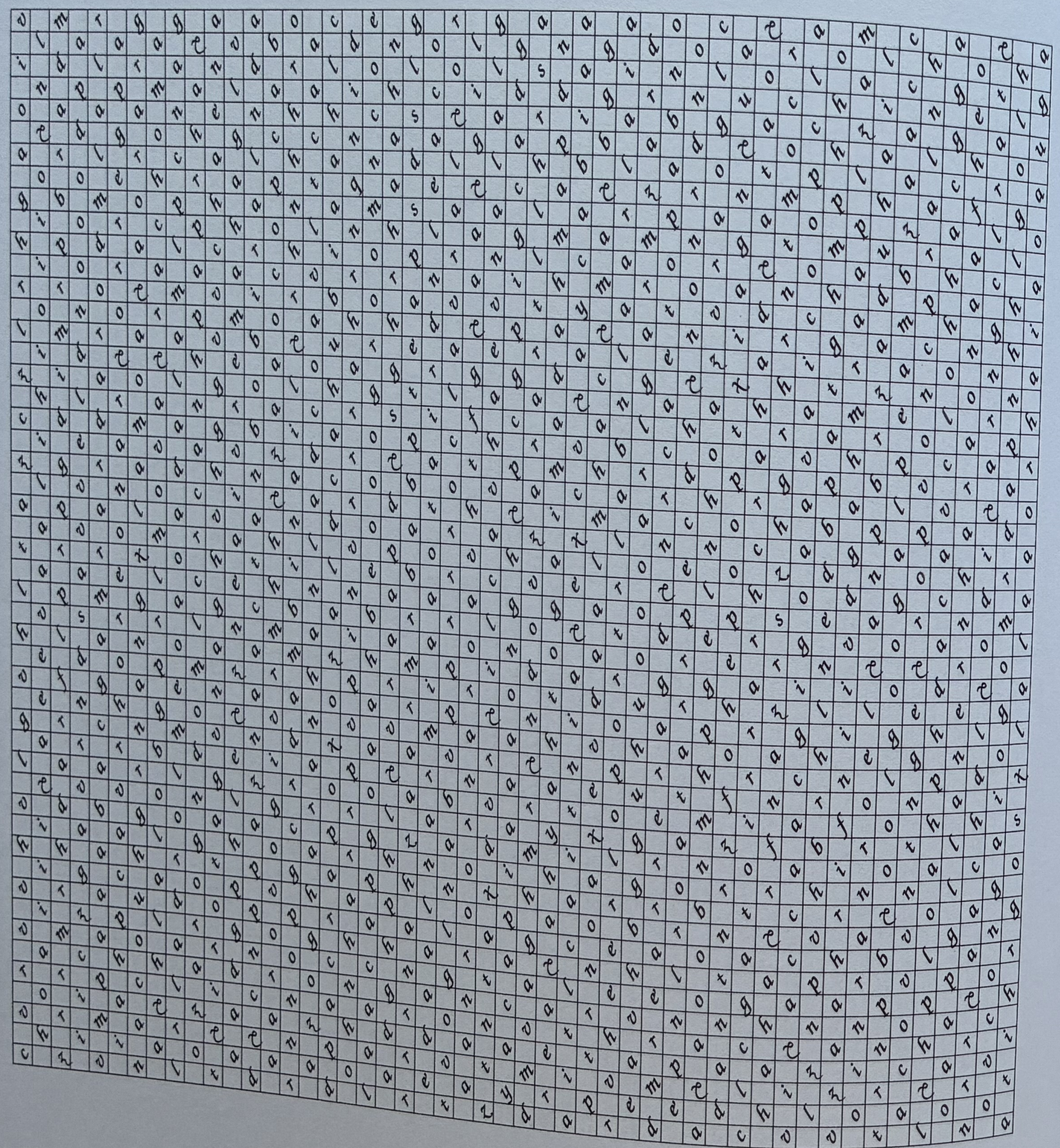
# Dexph geld onchen



# Ellaxor Natoglan



# *Fam filgisch larvonch*



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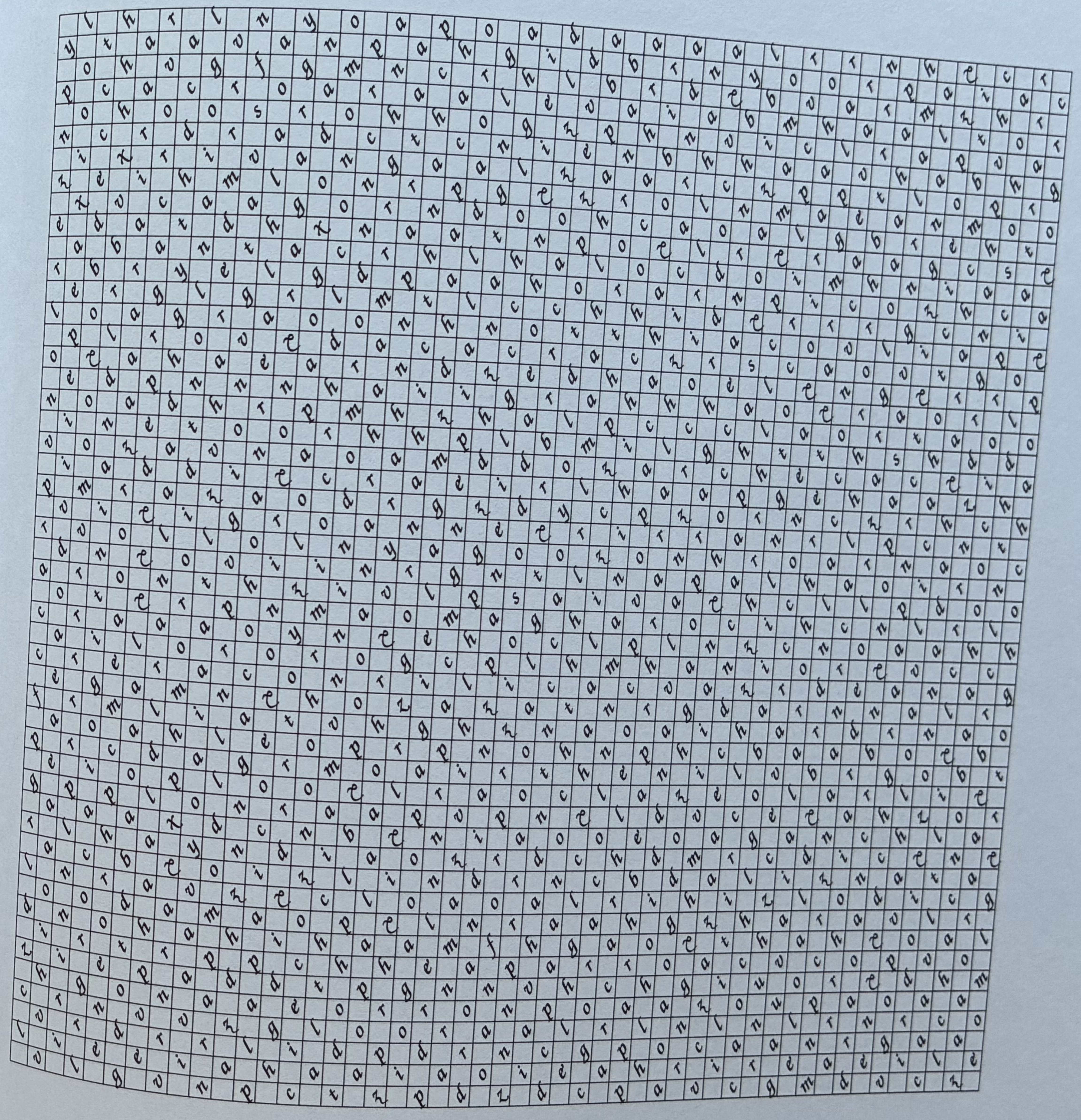
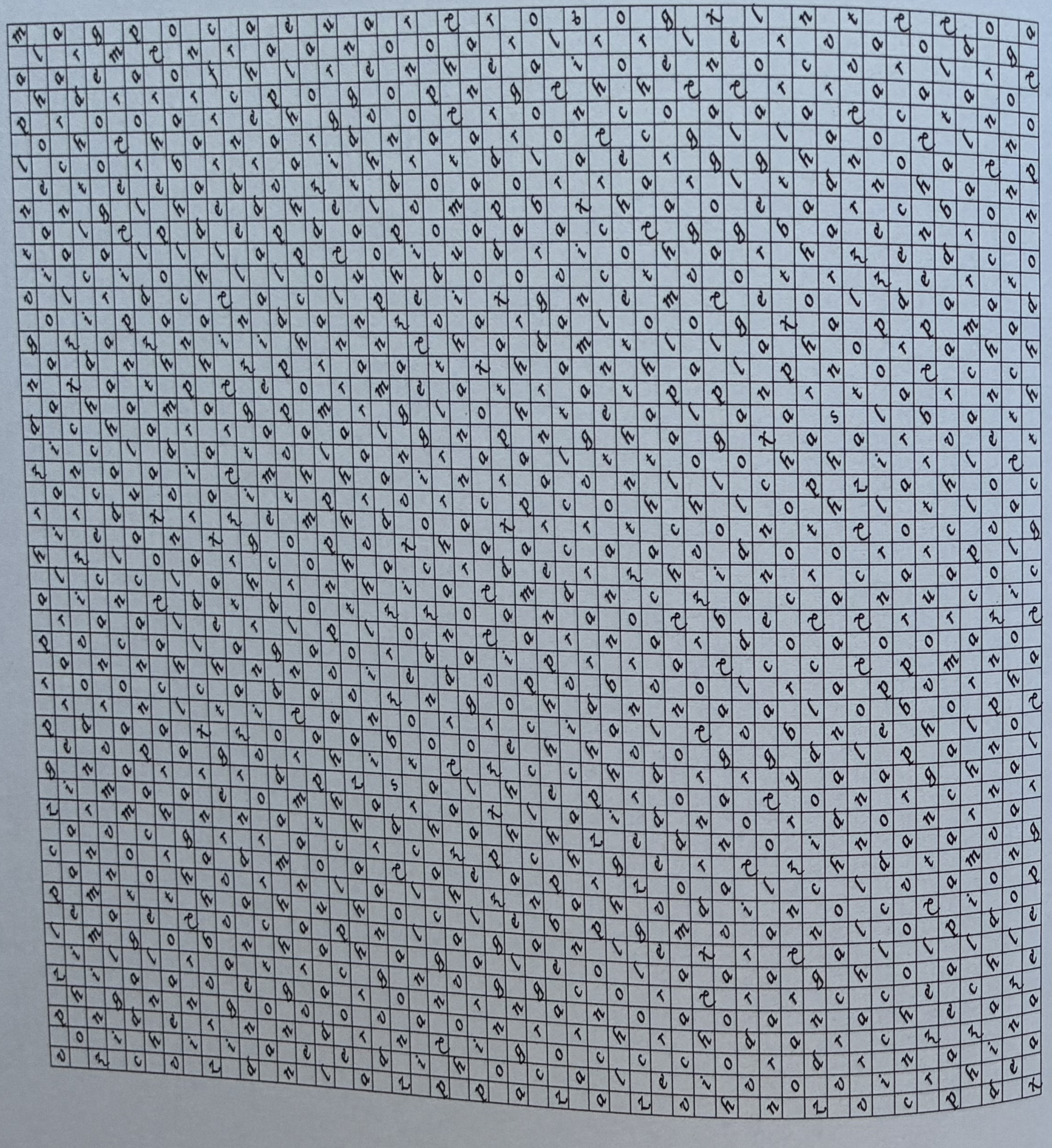
# *Gémgéalg ralphos*



## *Zódagrap zilpob*



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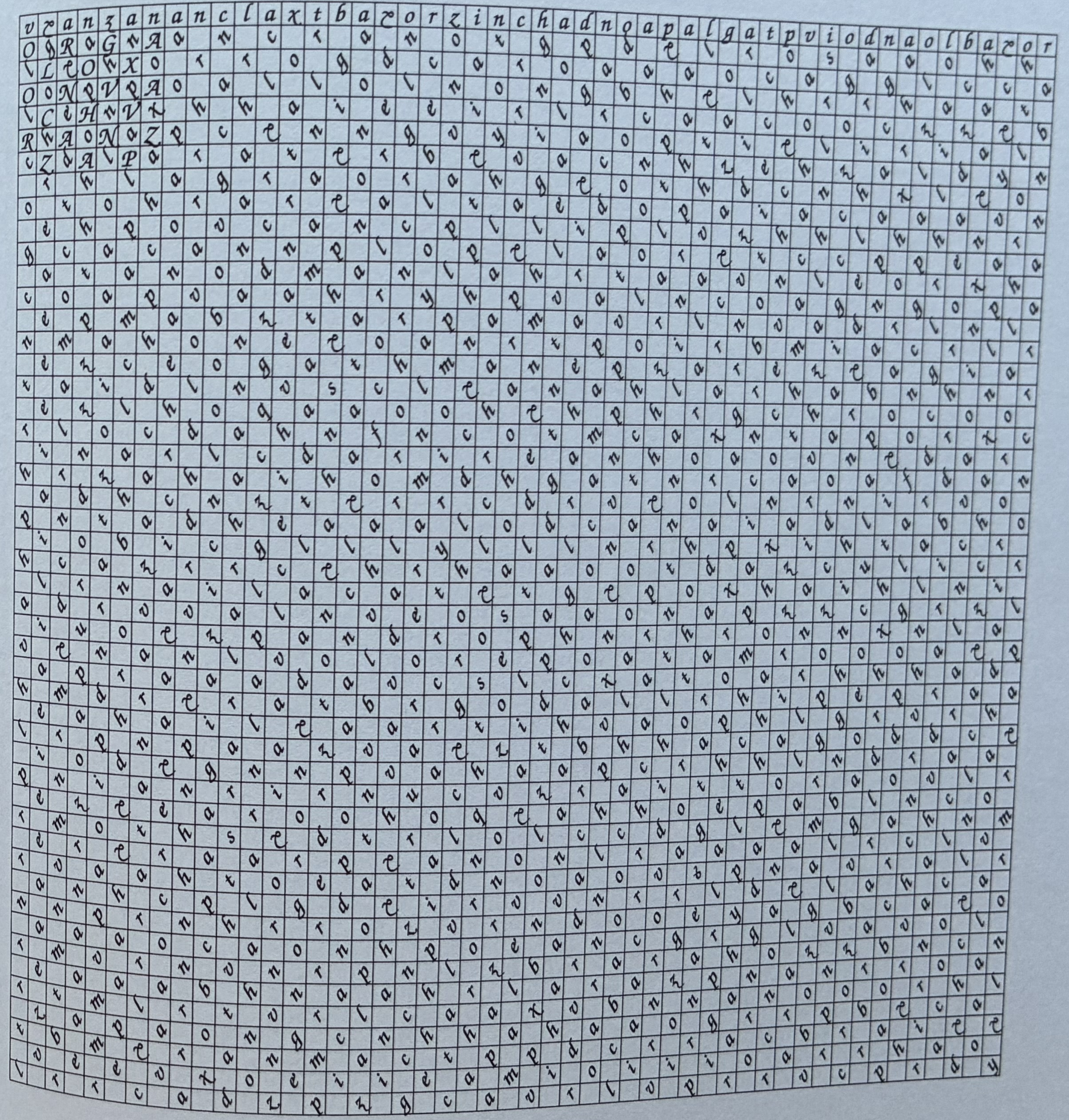
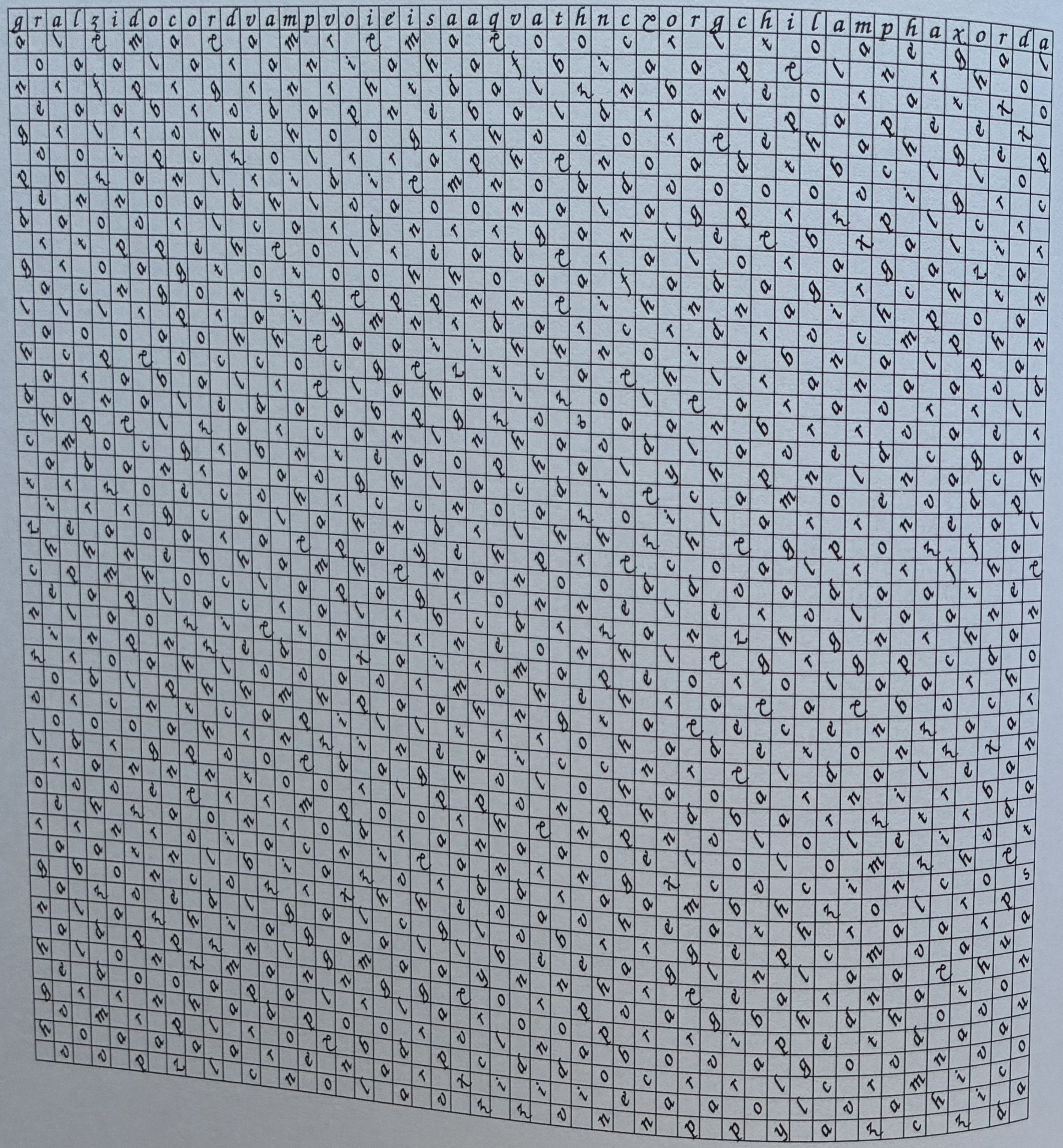
These letters are to be made throwougt these
six Tables as they are here on both
sides of this leafe but where as they are
but once heare yt is but a note of them
for every empty square is to be filled as these are.

## *Necprilga lvpvarn*



# Depſah onge phialox



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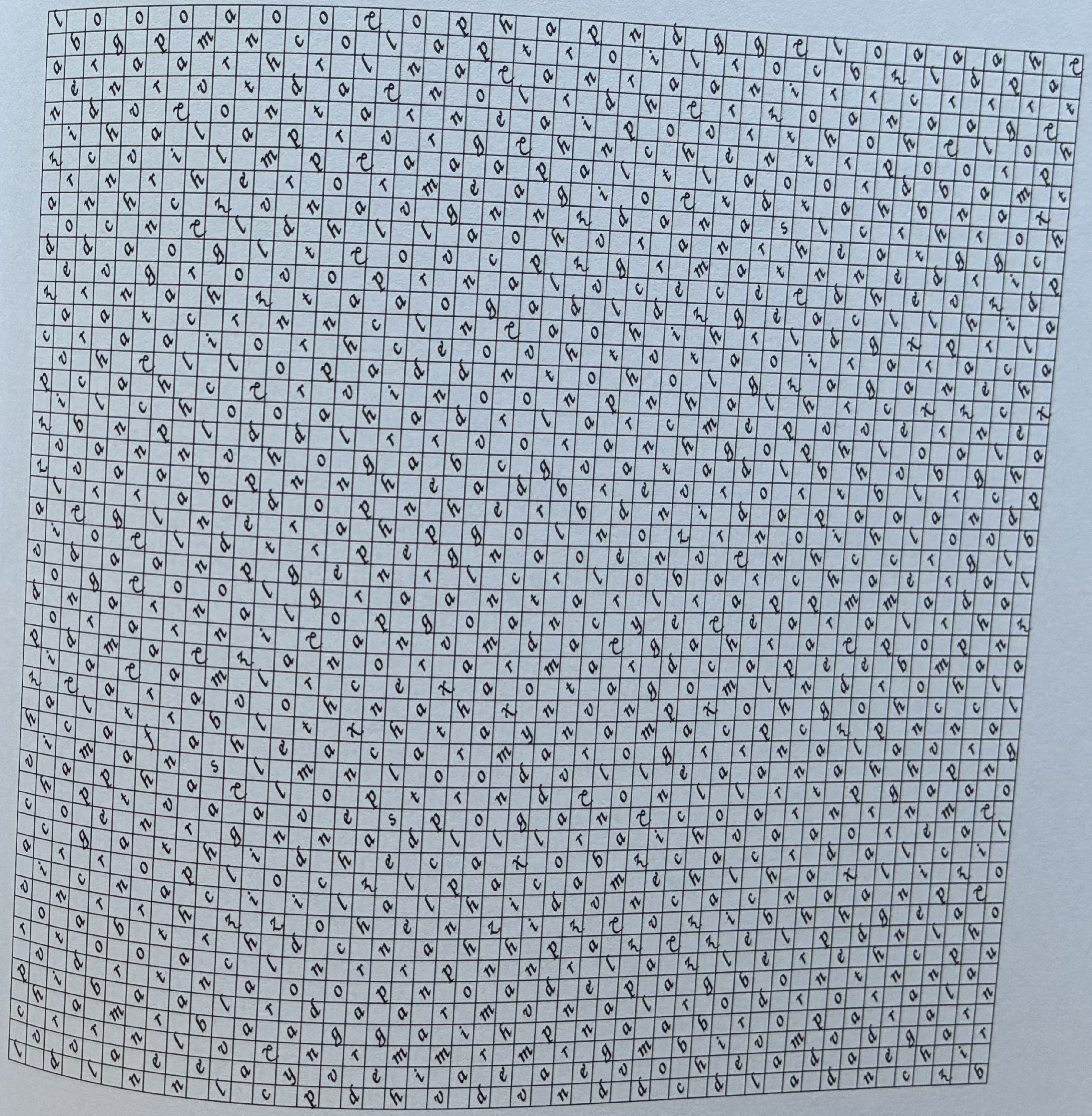

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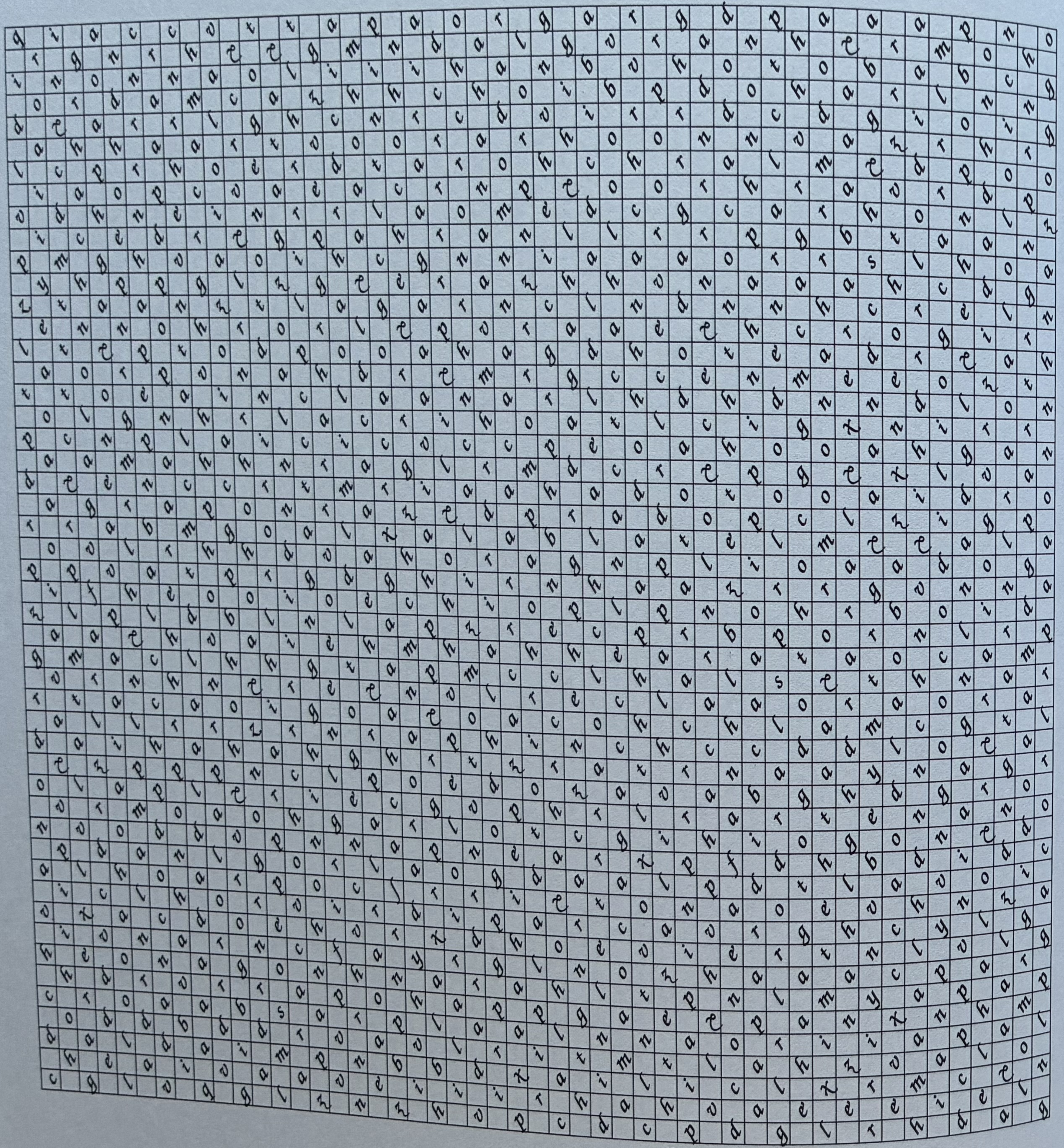

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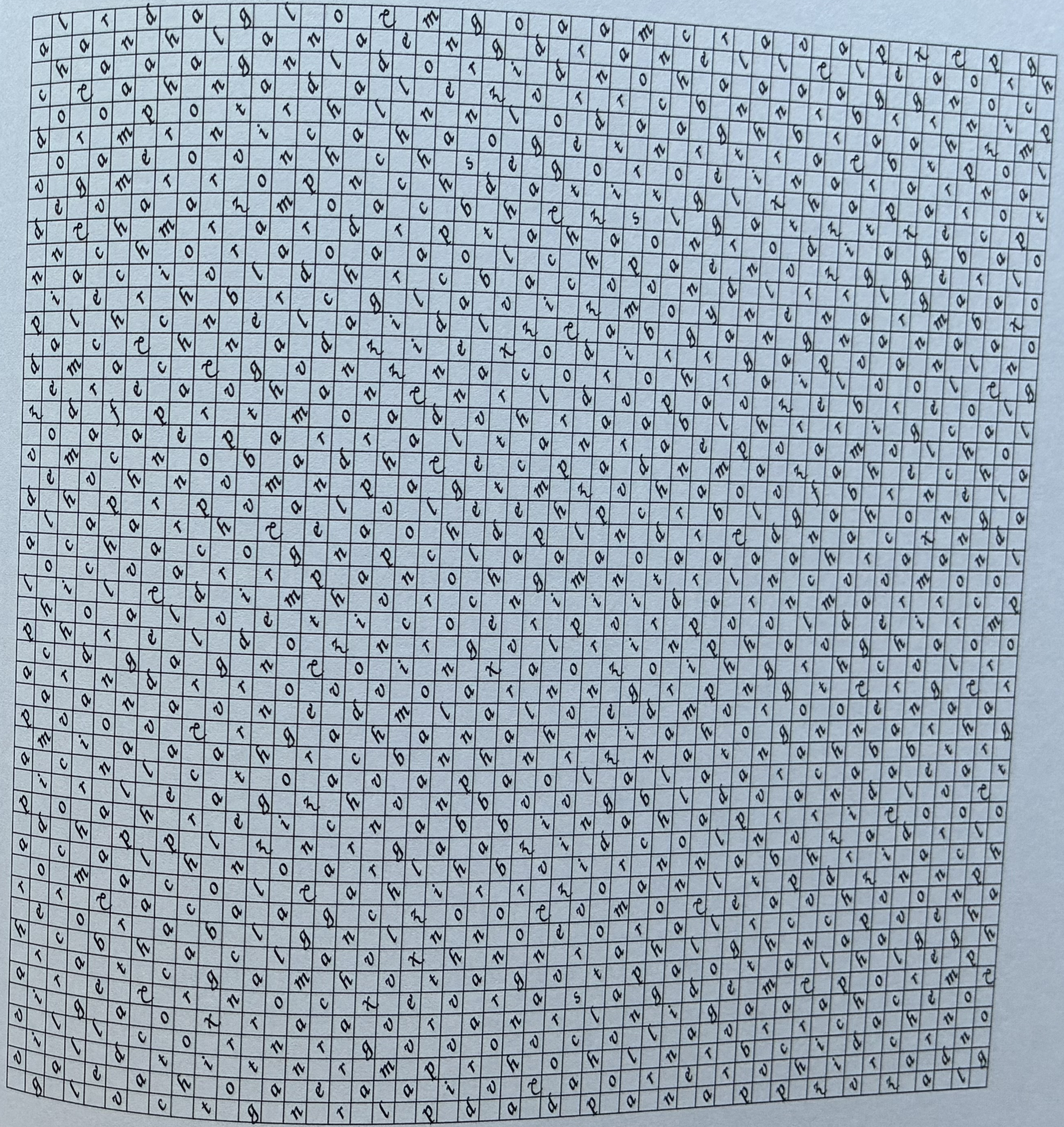

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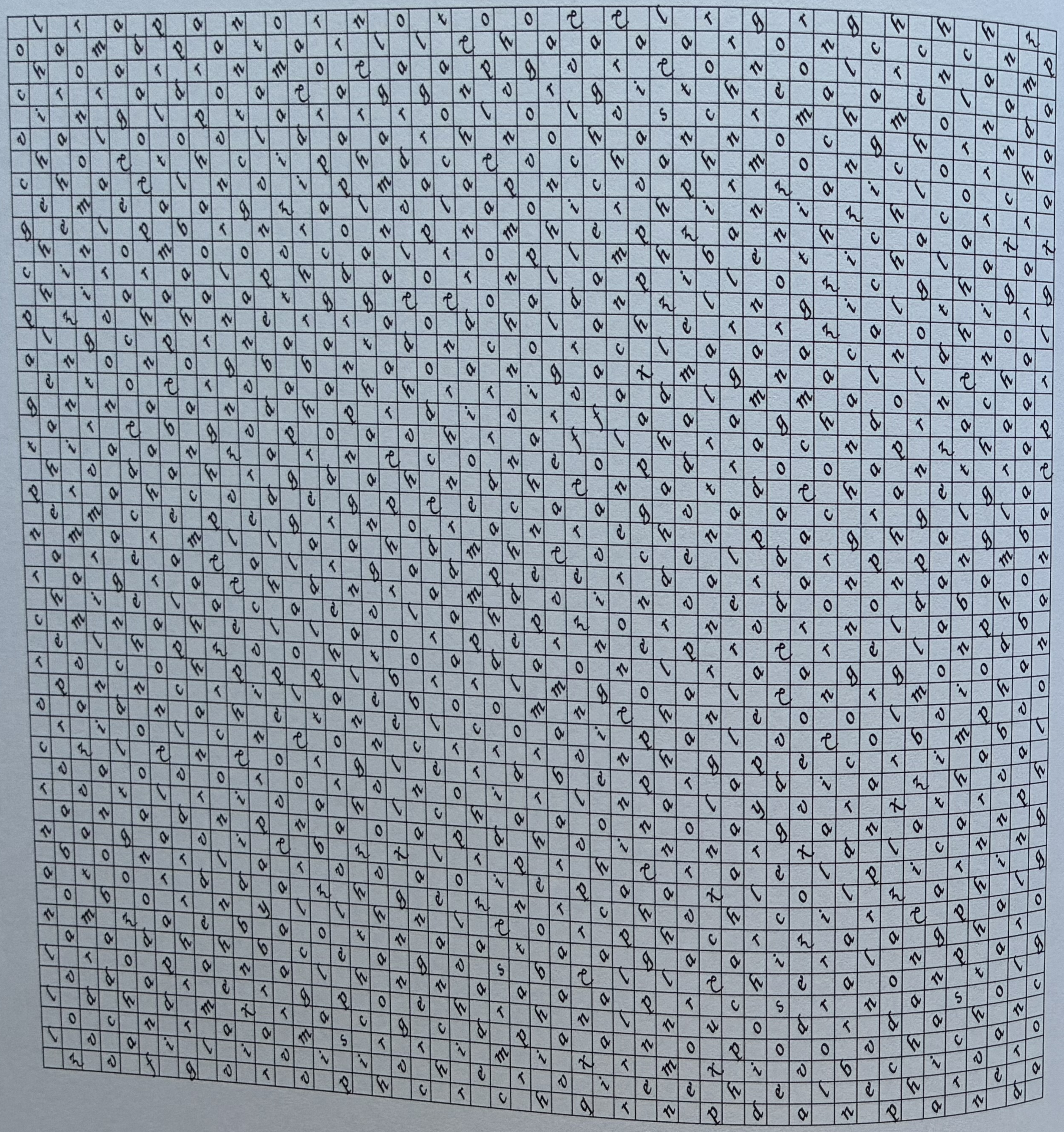

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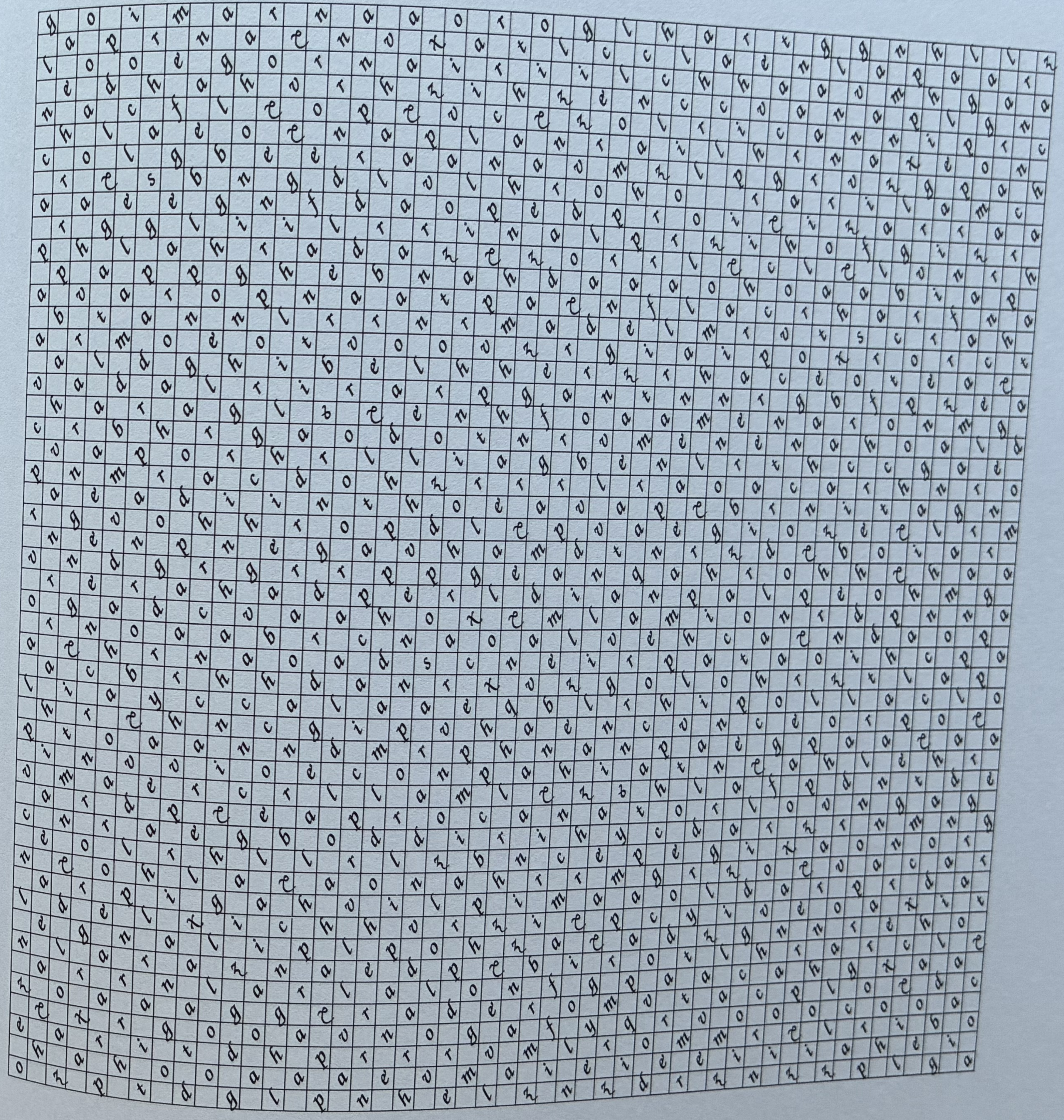

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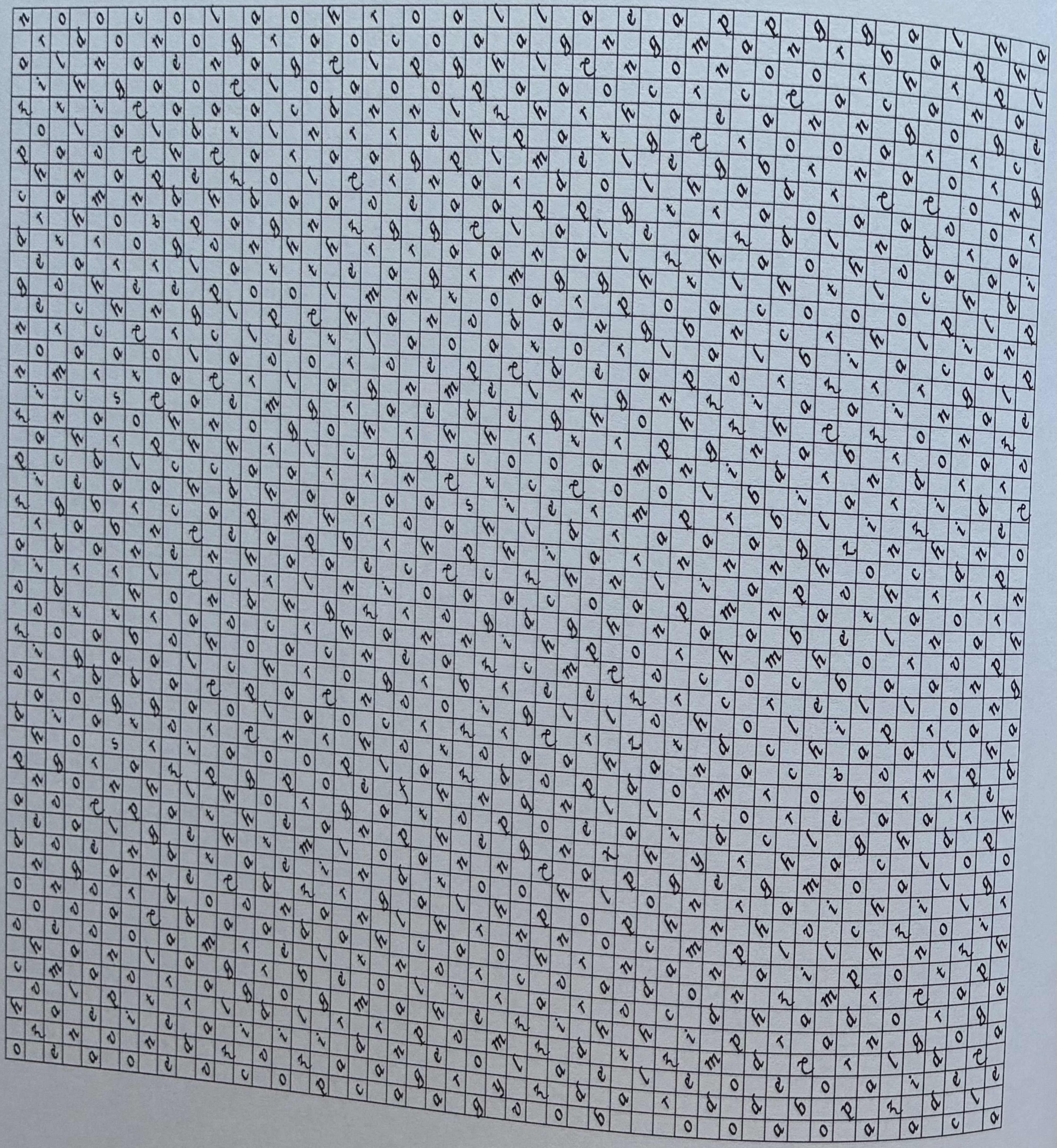

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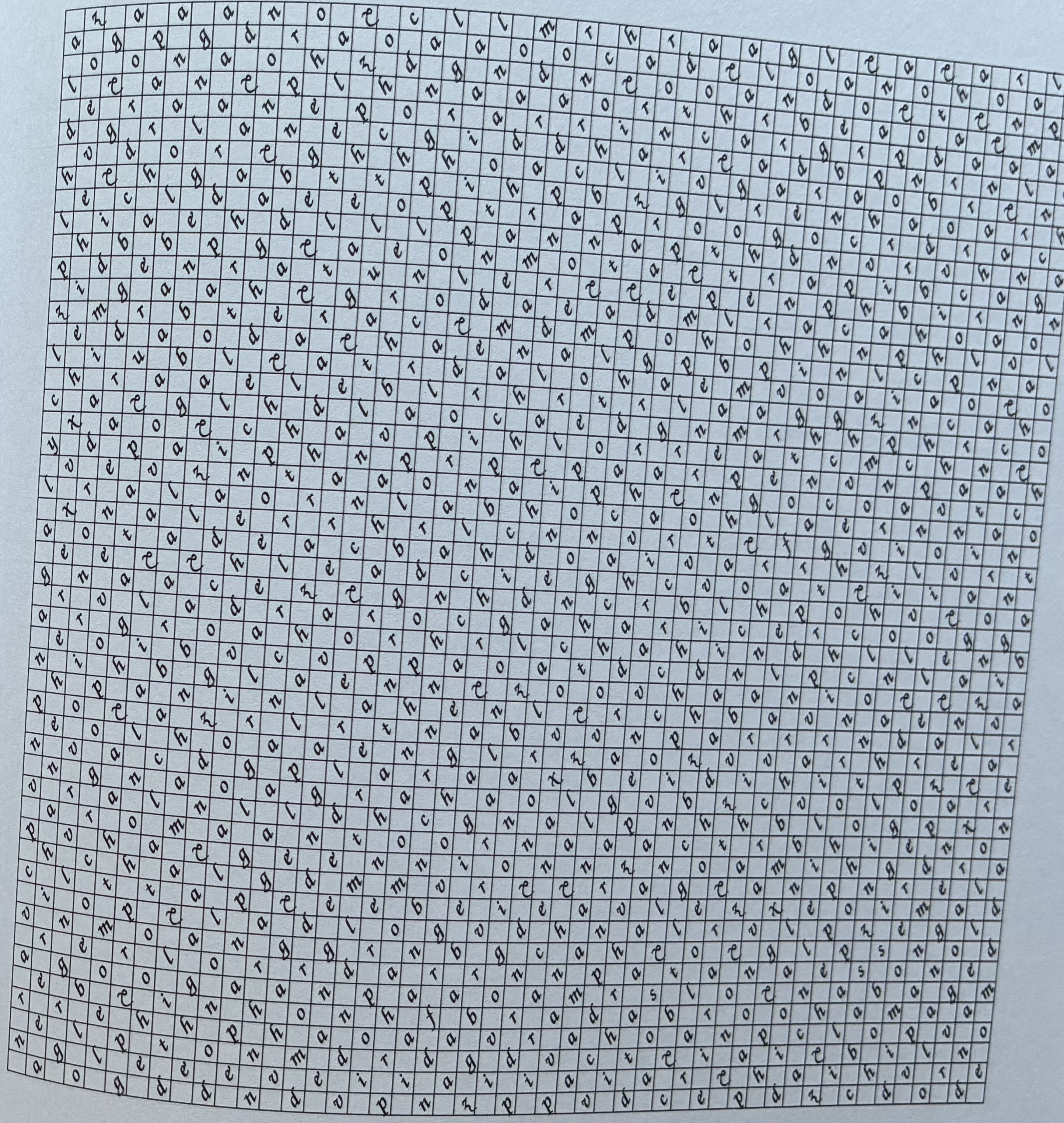

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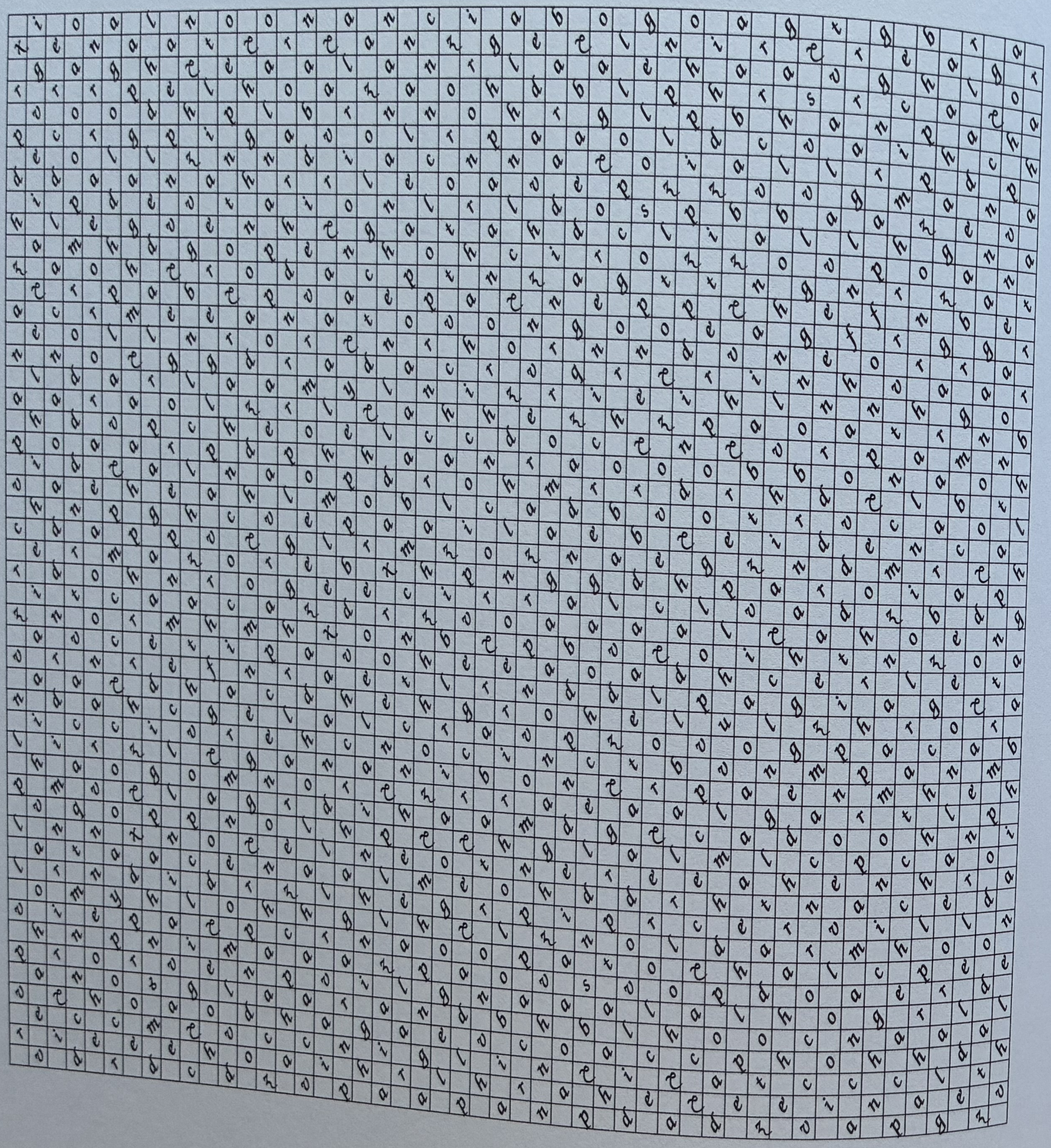

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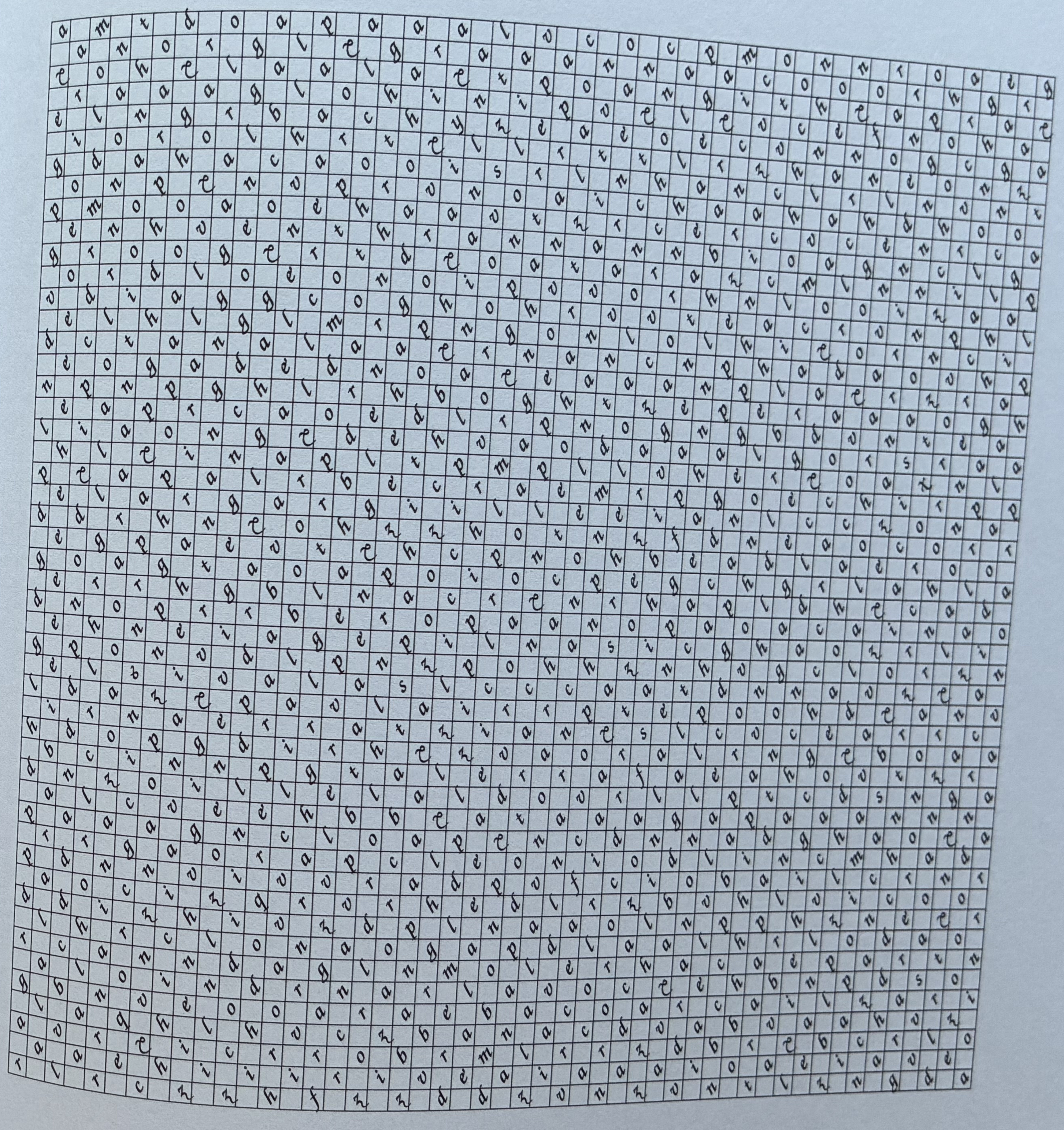

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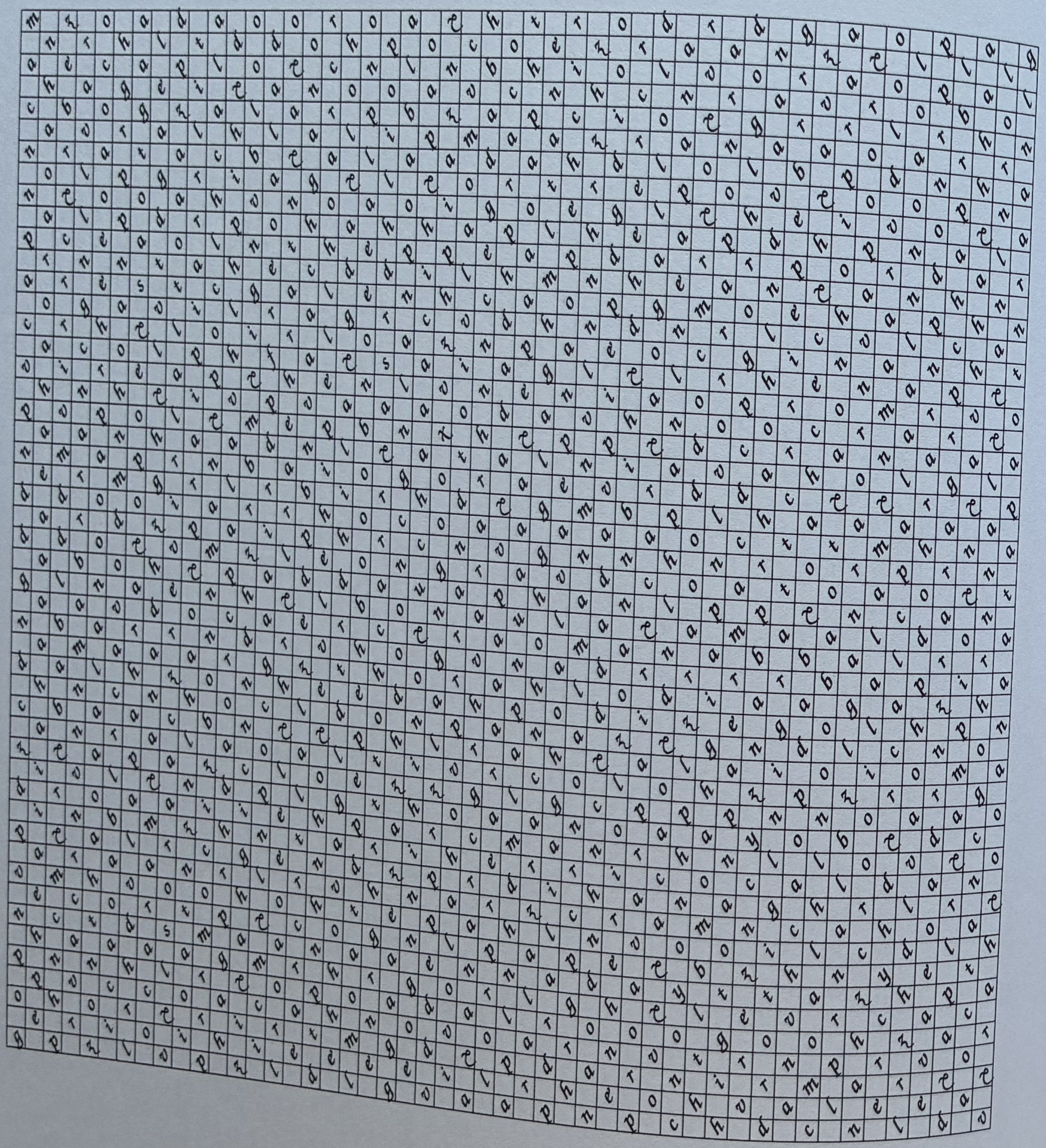

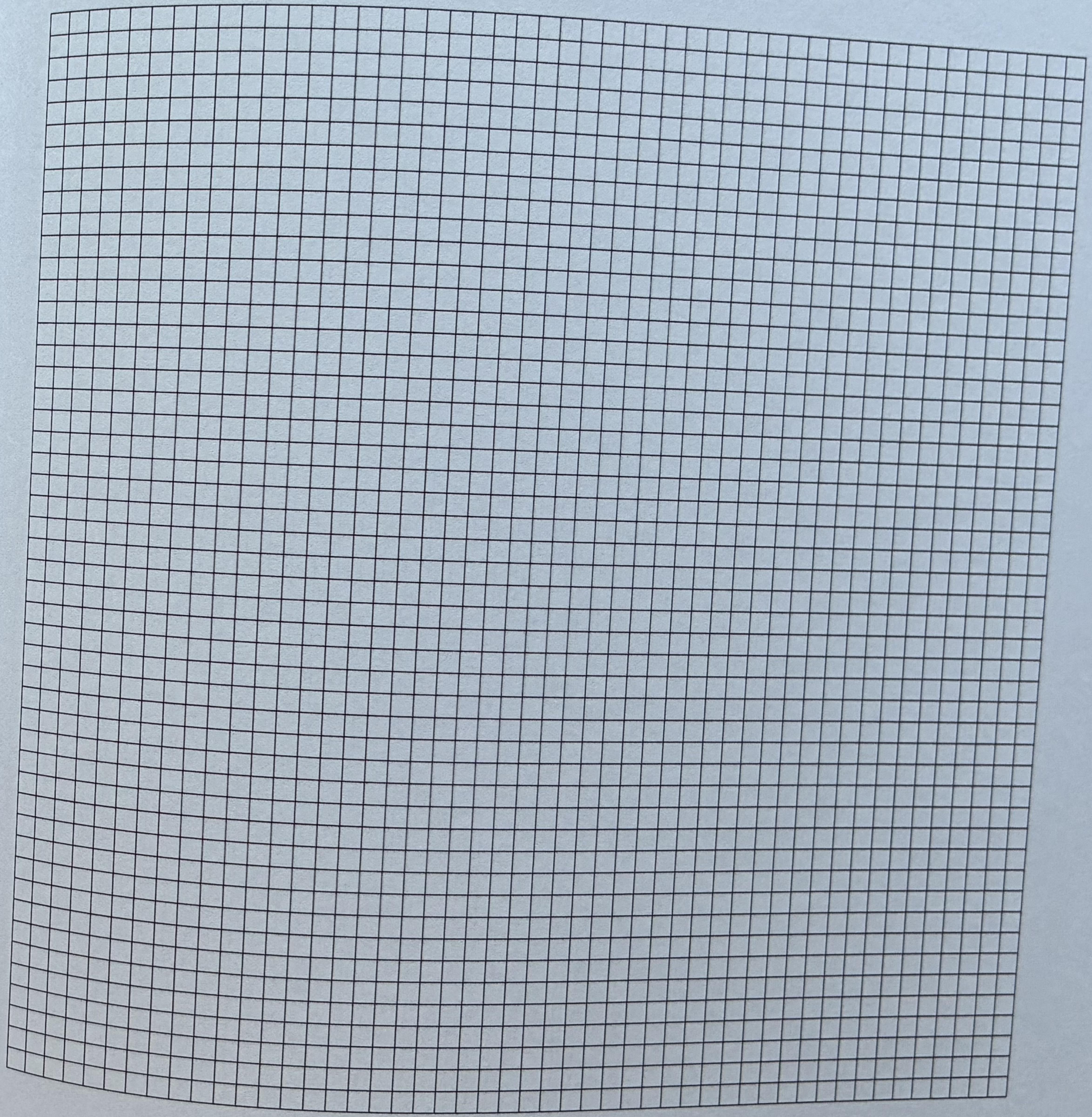

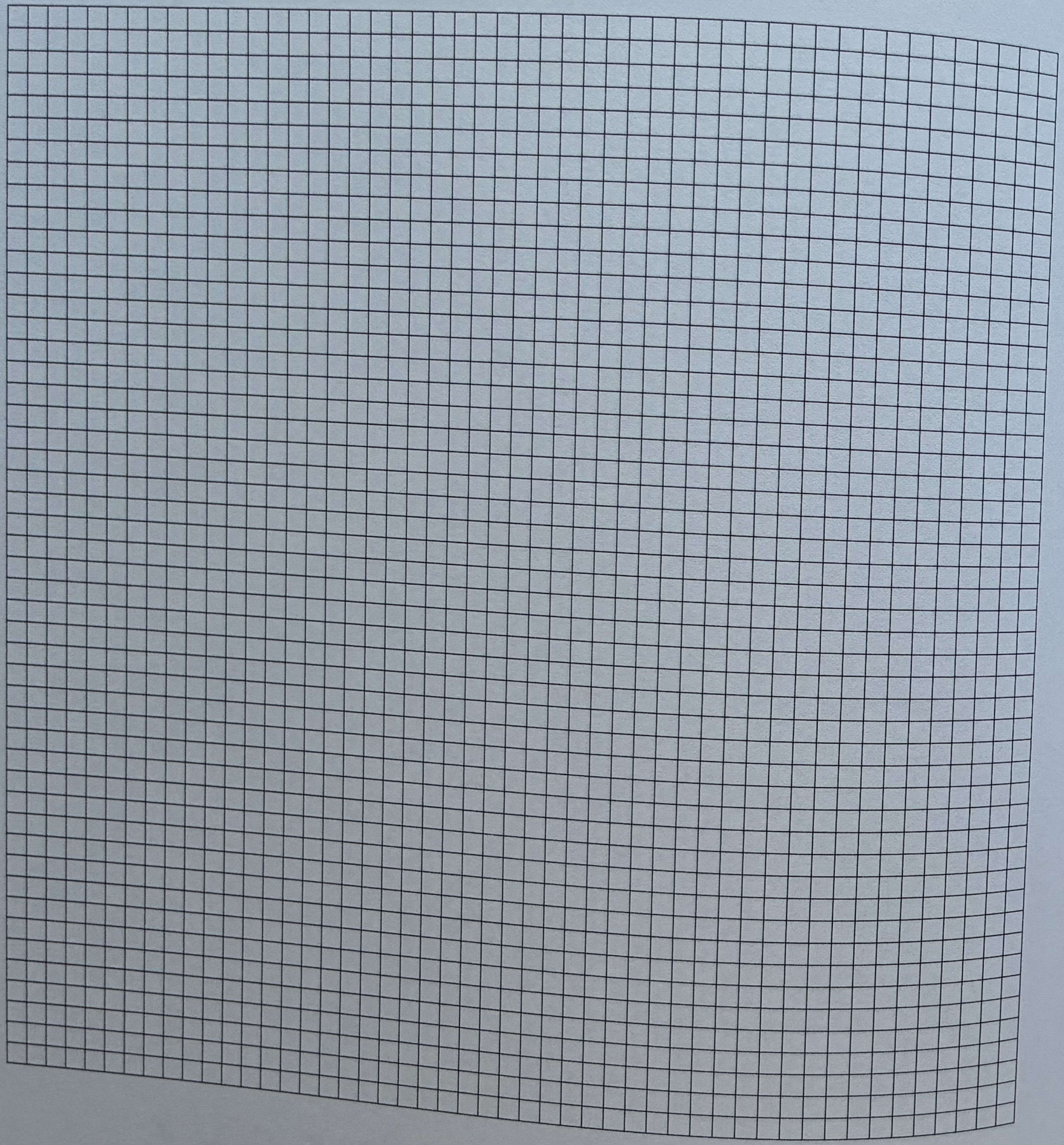

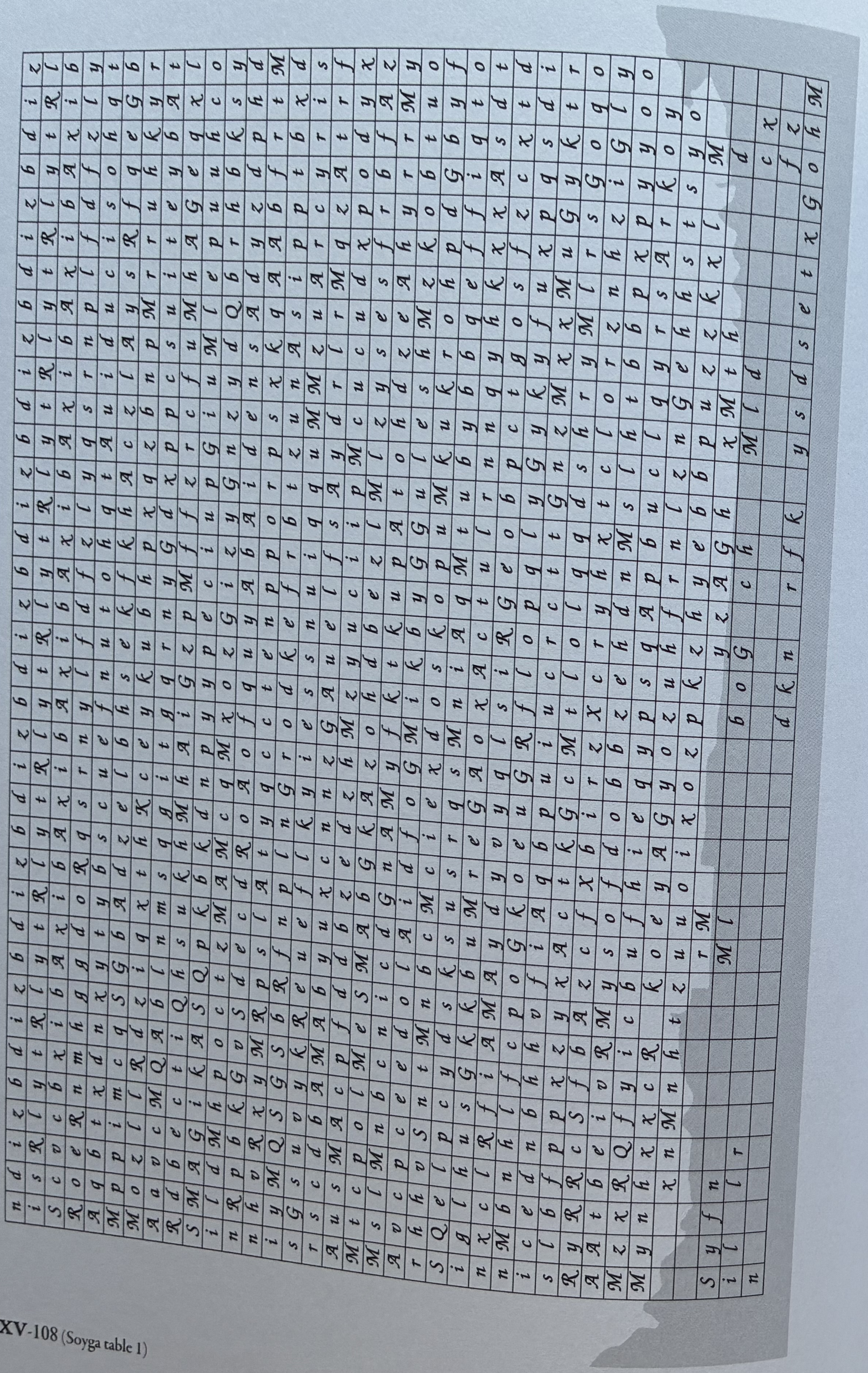

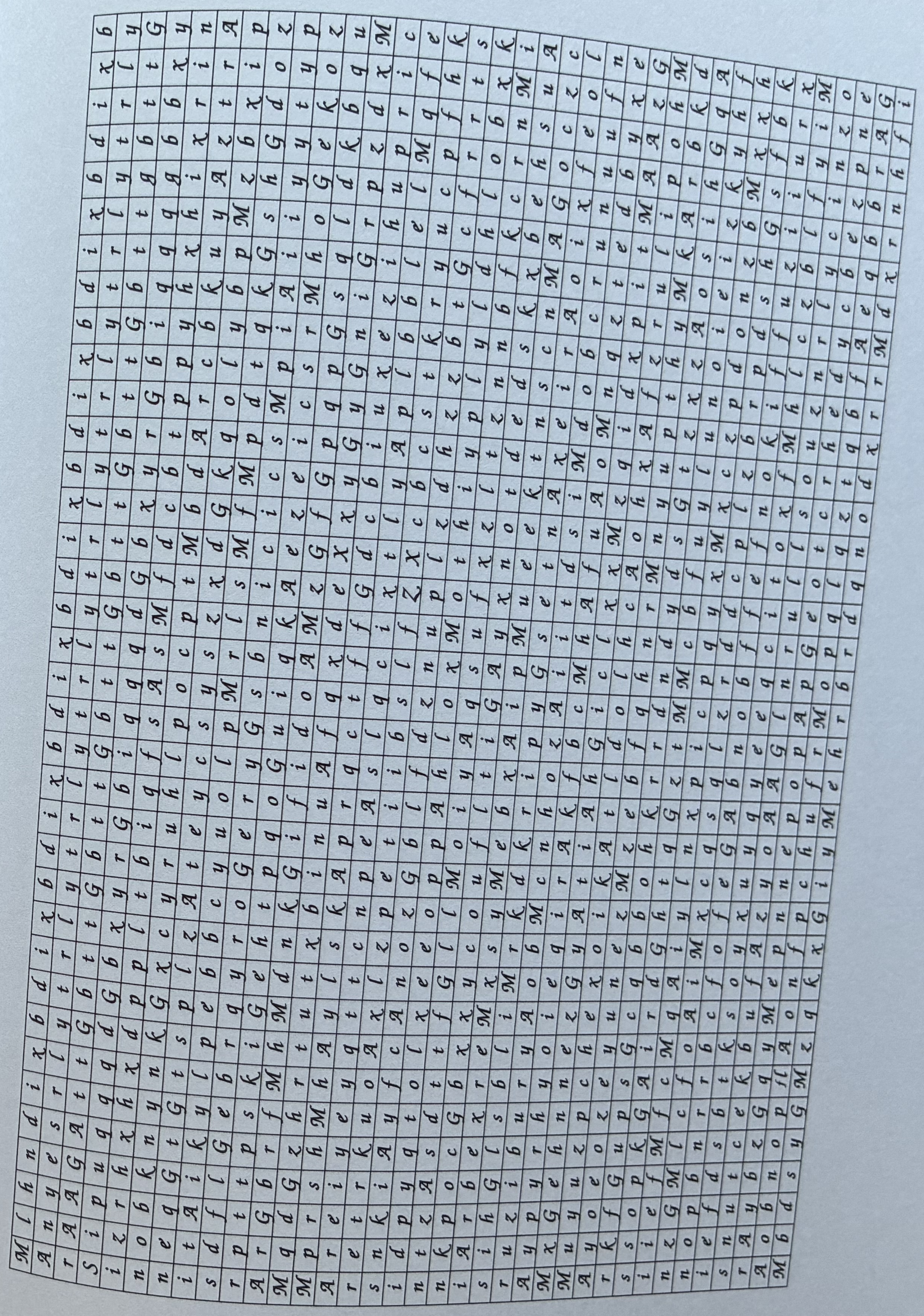

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|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
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| l | t | q | x | l | n | y | t | p | q | n | M | s | f | A | q | i | k | i | z | k | l | d | s | б | s | y | z | f | z | f | r | r | s | M | u |
| e | k | h | e | e | x | o | d | u | h | s | u | k | x | q | n | z | M | h | e | A | n | s | c | e | i | n | c | o | h | l | o | б | u | d | б |
| r | x | z | e | e | n | n | s | e | y | k | M | б | M | p | c | c | p | x | u | q | k | k | s | n | z | p | d | t | q | h | t | k | M | c | e |
| r | i | o | n | t | u | e | i | t | G | Q | i | x | o | x | e | R | c | A | y | h | p | z | u | e | o | z | f | x | h | n | k | б | o | l | б |
| e | z | q | k | l | r | q | f | x | y | h | o | h | t | h | k | i | r | M | x | z | r | l | r | q | l | u | x | n | y | e | A | d | t | t | k |
| l | u | h | p | A | t | A | h | c | б | k | f | k | l | e | A | l | o | u | n | o | б | n | h | x | c | z | z | p | M | d | f | f | x | l | G |
| e | l | e | f | c | y | q | e | r | n | A | h | p | A | G | G | k | б | y | e | e | q | k | z | z | e | o | h | u | d | i | u | x | n | б | i |
| o | t | n | u | s | G | y | u | i | d | f | k | G | G | n | x | i | q | t | n | t | A | M | y | p | s | y | z | y | t | r | h | c | q | y | A |
| r | G | t | e | i | r | o | e | z | f | h | p | v | y | e | M | h | x | l | k | l | x | d | d | u | k | o | h | d | A | t | q | z | s | G | G |
| r | s | d | k | A | z | q | б | б | h | n | f | y | o | n | c | l | s | t | s | t | f | f | f | y | б | q | e | s | l | k | h | e | i | x | y |
| o | c | g | q | x | p | f | d | g | o | x | x | o | y | e | R | y | k | l | p | i | u | x | x | o | k | h | k | k | A | M | g | l | f | z | A |
| e | r | s | A | z | r | r | p | u | f | z | z | Q | t | n | h | d | p | A | r | u | M | u | n | e | A | k | б | M | z | o | p | A | h | e | p |
| l | o | c | d | e | h | y | G | c | i | o | h | x | l | k | z | f | r | M | q | r | s | y | e | t | i | A | d | r | l | l | M | z | k | u | G |
| e | e | r | p | s | q | t | p | q | f | Q | e | M | k | б | б | h | p | d | x | i | o | g | z | q | f | c | G | z | u | б | o | h | p | k | y |
| r | q | G | z | u | h | A | r | d | l | n | t | v | б | d | G | o | G | k | n | z | q | d | e | n | u | s | p | n | d | G | n | z | r | x | o |
| r | d | t | h | б | k | q | o | M | k | e | k | M | A | f | i | e | x | б | p | n | G | k | h | s | e | i | e | p | r | s | e | o | б | z | q |
| e | s | d | n | q | G | y | f | o | s | n | A | o | i | v | A | G | d | G | x | e | x | G | k | k | u | A | G | u | l | i | t | y | l | l | u |
| l | p | r | A | s | p | M | e | e | i | d | f | Q | f | y | Q | d | i | x | n | t | f | d | p | G | y | q | e | l | f | l | q | t | б | n | d |
| e | f | t | i | i | f | o | n | t | k | p | t | A | h | d | x | t | r | i | d | A | h | i | f | g | A | s | n | б | h | q | n | k | r | A | f |
| o | o | d | o | r | r | б | p | i | h | v | l | x | z | f | z | x | l | z | f | c | l | f | h | G | G | A | p | p | x | h | s | s | б | c | i |
| r | б | f | q | o | б | | | | | m | p | | o | o | h | | M | y | x | | | o | q | d | M | z | r | c | A | k | k | k | | | |

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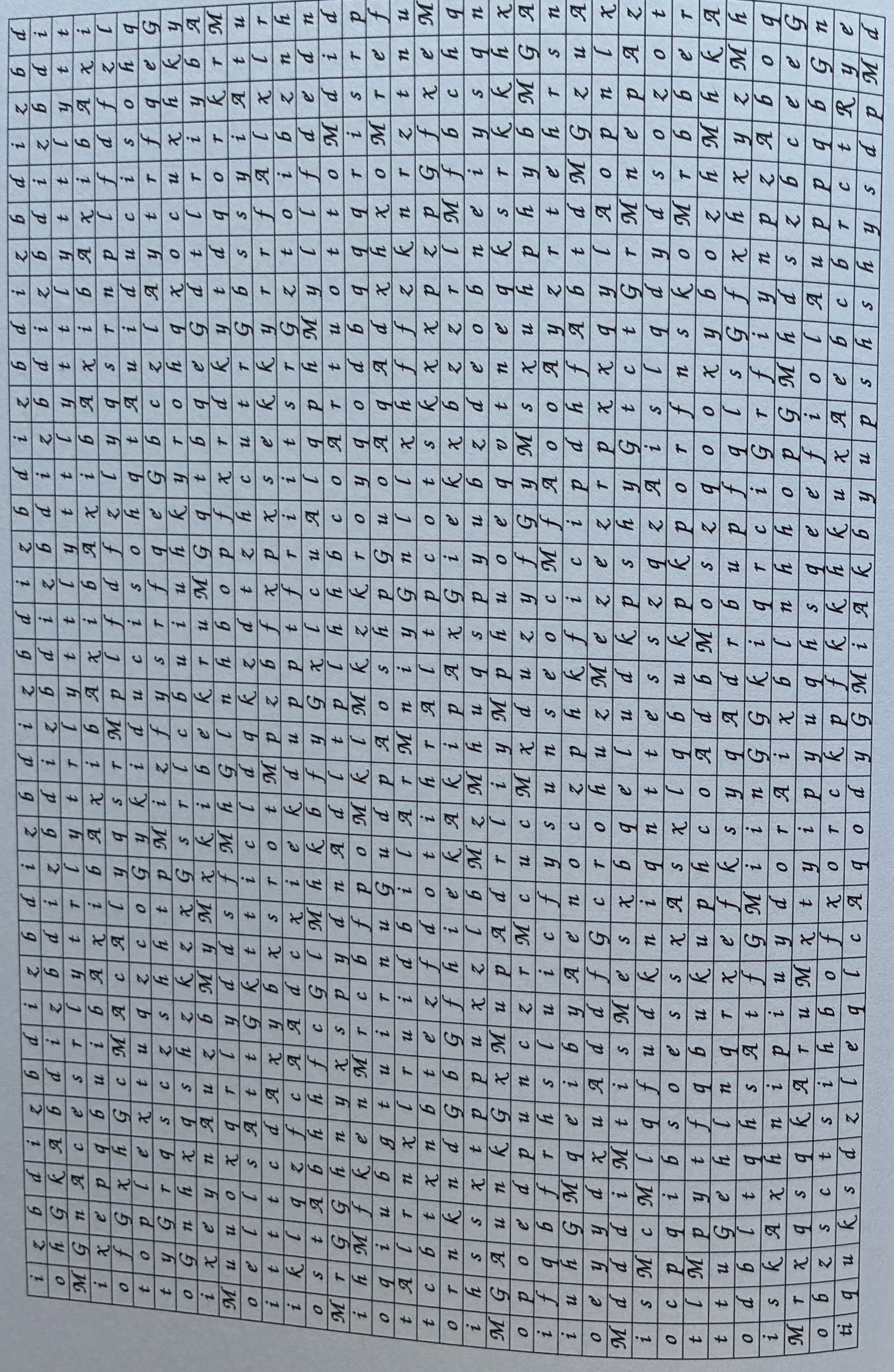
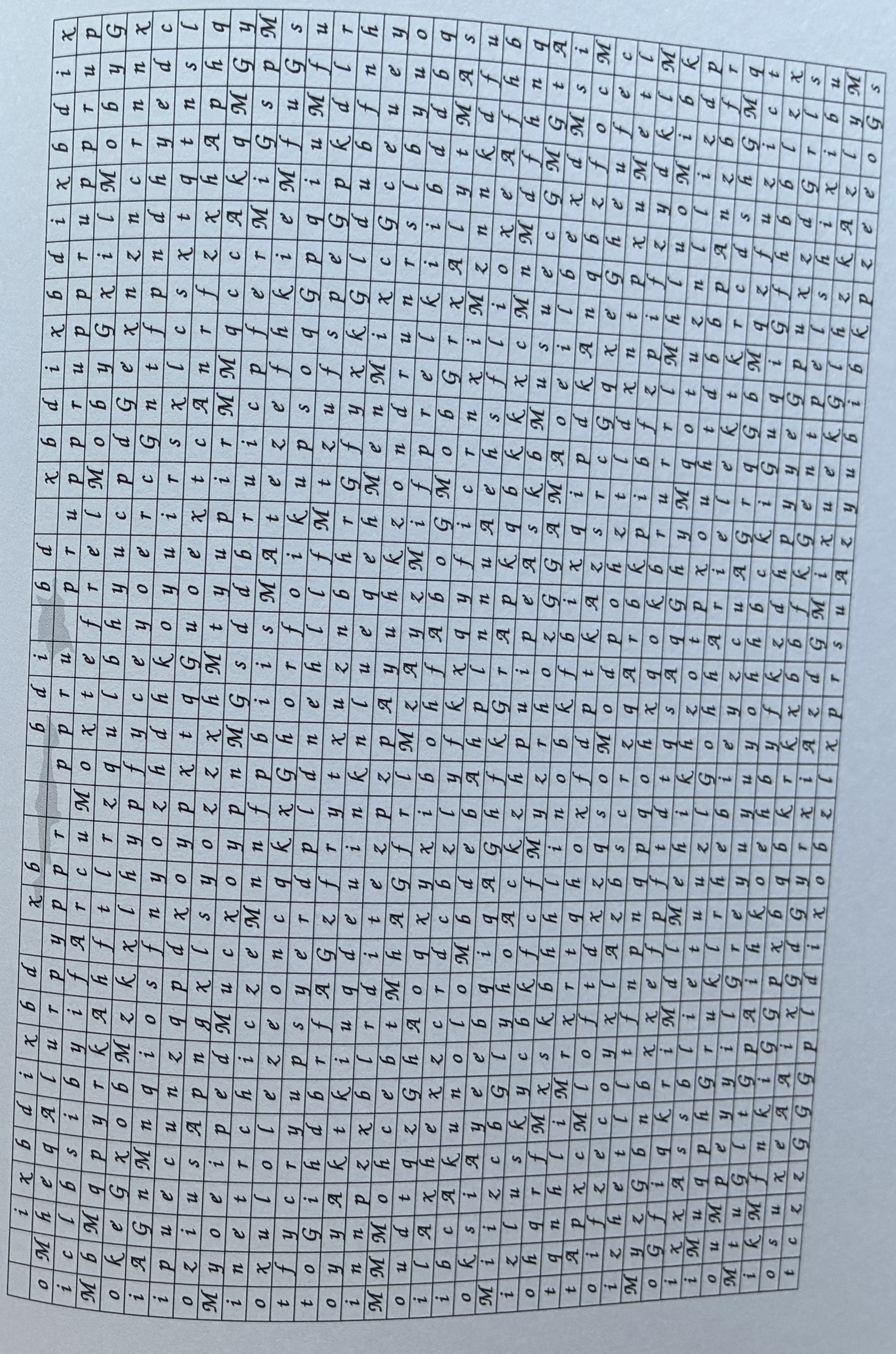
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | | | x | | | | | | | | | | | | | б | | i | x | б | |
| e | t | d | i | z | б | d | i | z | б | d | i | z | б | d | i | z | б | d | i | z | б | d | i | z | б | d | i | z | б | d | i | z | б | d | i |
| l | q | A | l | u | r | p | y | p | p | r | u | p | p | r | u | p | p | r | u | p | p | r | u | p | p | r | u | p | p | r | u | p | p | r | u |
| e | G | G | r | h | y | G | e | f | r | e | l | M | o | б | y | G | x | i | l | M | o | б | y | G | x | i | l | M | o | б | y | G | x | i | l |
| o | p | u | i | y | o | p | s | o | б | G | r | z | q | y | o | p | l | f | n | c | r | n | n | x | n | z | n | c | r | n | n | x | n | z | n |
| r | c | z | l | t | y | G | A | q | y | y | i | o | A | A | q | M | k | x | e | r | e | d | s | f | p | n | d | h | y | e | d | c | q | u | e |
| r | o | h | q | q | t | p | o | A | A | A | l | l | x | q | n | c | n | m | d | y | u | t | c | i | f | p | r | t | G | l | A | e | G | c | h |
| o | y | z | s | A | x | G | u | q | x | q | h | q | s | A | p | q | k | d | i | n | l | q | z | l | c | s | б | x | y | c | d | k | y | s | q |
| e | n | o | c | d | c | k | M | p | l | n | y | h | z | c | s | A | M | c | M | M | k | h | e | б | e | i | q | s | G | i | s | s | G | A | s |
| l | k | f | e | s | l | G | s | z | u | d | d | n | o | l | p | o | u | s | u | d | p | x | u | r | q | f | s | c | k | A | u | k | y | q | p |
| e | A | h | k | k | c | k | k | p | c | G | k | e | e | б | r | б | y | k | M | c | s | f | y | i | G | M | r | o | s | i | l | G | e | G | x |
| r | M | G | q | G | i | A | M | o | l | d | p | s | n | q | o | k | o | s | u | s | c | i | n | z | i | c | u | f | u | A | u | x | u | i | n |
| r | z | i | G | n | z | o | p | d | q | A | r | f | p | f | q | G | u | k | M | r | o | r | A | б | l | z | y | x | M | z | p | l | r | k | e |
| e | o | r | s | x | p | q | M | c | t | i | h | l | M | e | G | n | l | G | s | б | q | o | i | q | h | e | n | m | l | u | G | r | e | A | G |
| l | l | o | c | A | r | t | r | o | d | o | q | h | r | q | d | s | t | p | h | G | y | f | l | n | y | u | e | c | o | e | x | i | t | i | x |
| e | б | q | z | c | u | d | б | q | A | q | n | y | i | G | k | k | l | M | G | n | n | u | c | q | t | e | t | l | l | б | z | l | q | f | z |
| o | k | h | e | r | h | A | d | x | q | n | d | d | o | p | z | M | k | d | M | m | M | t | l | n | k | u | l | h | q | y | p | A | s | o | h |
| r | x | z | G | z | k | q | A | z | s | x | t | M | n | f | б | o | s | M | l | i | c | y | c | q | s | c | o | q | n | n | f | c | x | f | k |
| r | i | o | p | n | A | s | i | o | c | A | x | d | s | o | k | f | u | d | q | f | e | n | r | d | f | б | q | n | d | s | o | l | s | o | s |
| o | r | б | r | A | c | x | A | q | z | c | A | f | u | f | M | e | l | A | s | c | n | d | y | t | u | r | d | s | M | r | б | n | i | e | i |
| e | h | G | z | c | f | z | o | t | h | h | f | h | б | h | r | q | h | f | u | f | p | r | k | l | r | e | s | c | p | G | h | s | r | q | f |
| l | e | x | p | q | c | c | f | x | z | k | x | x | d | u | h | x | z | h | б | h | u | i | A | n | h | k | k | s | z | i | y | k | i | G | M |
| e | t | f | r | d | h | h | l | s | h | p | l | u | t | x | z | z | б | k | r | t | e | z | c | q | e | A | M | r | l | f | A | M | h | M | l |
| r | G | M | q | A | k | z | n | i | y | G | r | h | A | z | б | б | d | p | G | б | G | f | e | G | l | x | d | y | c | i | p | б | k | d | q |
| r | s | u | h | f | M | y | e | z | A | i | h | n | p | n | q | y | t | z | i | q | d | l | б | i | б | z | f | A | e | z | r | n | A | f | s |
| e | i | l | e | u | d | d | k | p | o | r | t | x | G | t | A | A | A | p | y | h | i | б | d | o | k | p | t | i | t | h | y | e | p | t | c |
| l | f | n | t | e | s | M | i | d | q | o | d | c | k | l | x | q | s | z | A | k | A | d | i | e | A | r | G | p | i | y | o | n | f | x | s |
| e | u | e | k | u | k | d | o | o | A | q | A | e | A | u | M | p | s | e | p | z | c | G | p | s | i | h | M | o | r | k | f | p | t | f | u |
| o | e | t | s | e | A | f | q | l | x | h | f | G | G | t | u | G | o | n | f | б | e | x | G | A | l | e | c | r | e | A | h | u | l | c | z |
| r | q | q | p | s | i | u | h | q | s | q | c | k | y | l | r | s | y | e | u | r | q | e | p | o | t | n | r | e | t | i | y | M | k | s | h |
| r | d | x | G | A | l | r | t | A | u | h | h | p | M | k | i | i | n | t | e | h | x | k | G | u | l | k | i | t | d | o | G | s | s | c | l |
| o | M | u | y | q | h | y | l | x | M | G | o | z | o | s | t | u | e | k | u | z | z | p | f | y | c | n | z | x | t | y | y | k | k | s | t |
| e | c | z | A | s | q | t | t | f | o | p | d | e | e | i | h | б | G | q | r | l | u | d | l | t | б | k | p | l | q | t | G | q | G | A | x |
| l | z | б | c | x | h | A | x | x | f | r | p | s | u | z | k | r | s | A | t | t | e | s | t | d | q | G | x | c | t | d | M | p | u | q | s |
| e | o | k | s | f | k | q | б | f | h | y | G | A | p | n | A | t | c | d | A | x | u | k | l | A | s | p | l | z | x | t | u | G | t | t | c |
| r | б | M | r | r | x | h | z | h | n | n | x | q | M | M | z | x | s | M | z | z | y | h | n | p | h | u | c | c | A | x | M | f | e | k | s |



XXV-112 (Soyga table 5)

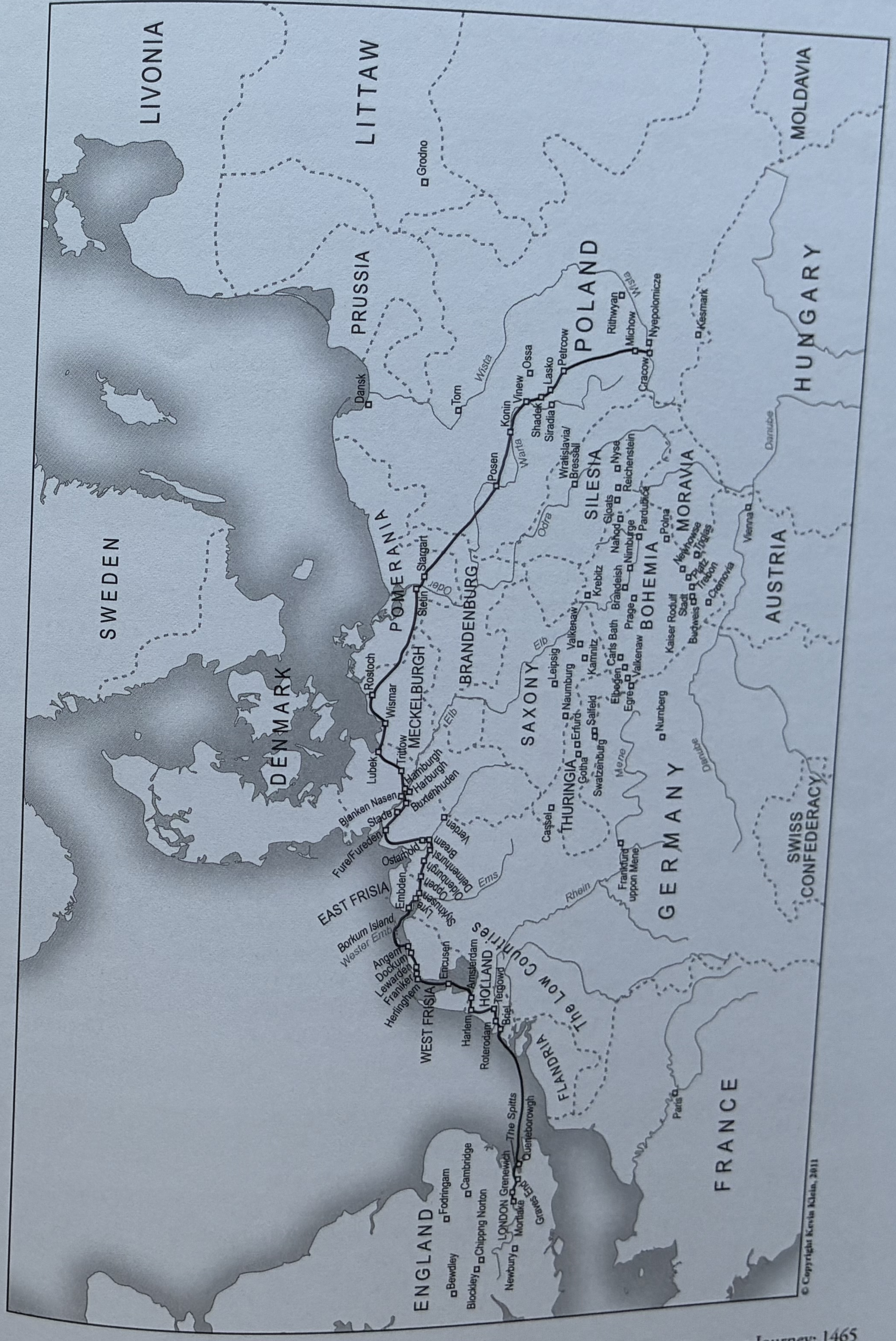


Liber Loagaeth - Sloane 3189: (Soyga table 6) XXV-113

# APPENDICES

# I. DEE'S EUROPEAN JOURNEY

All of the places listed here will be found on the map, including Fureden/Fure, which I haven't been able to identify. *FENTON* identifies this town as Neuhaus at the mouth of the Elbe, but I haven't been able to confirm this. Until confirmation, I have suggested a possible alternative: Verden (pronounced *ferden*), just southeast of Bremen. The problem then being: why did Dee head north from Bremen (Breme) to Osterholz (Ostarhold)? This section of Dee's journey—from Bremen to Hamburg—requires further clarification.


LIVONIA
LITTAW
MOLDAVIA
Grodno
PRUSSIA
Dansk
Tom
POLAND
Cracow
Kesmark
HUNGARY
SWEDEN
POMERANIA
Stetin
Stargart
Posen
Konin
DENMARK
MECKELBURGH
Rostoch
Wismar
Lubek
Hamburgh
Stade
BRANDENBURG
SAXONY
Leipsig
SILESIA
Bresslau
BOHEMIA
Prage
MORAVIA
AUSTRIA
Vienna
THURINGIA
Erfurt
Nurnberg
GERMANY
Frankfurt uppon Mene
SWISS CONFEDERACY
EAST FRISIA
Emden
Borkum Island
Bremen
Osterholt
WEST FRISIA
HOLLAND
Amsterdam
Harlem
Roterodam
The Low Countries
FLANDRIA
Paris
FRANCE
ENGLAND
LONDON
Greenwich
Gravesend
Queenborough
The Spitts
Cambridge
Fotheringam
Chipping Norton
Bewdley
Newbury
Mortlake
Ems
Rhein
Elb
Odra
Wista
Danube

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| PLACE NAMES GIVEN BY DEE | MODERN NAME WITH SOME ALTERNATIVES | DATE OF ARRIVAL | DATE OF DEPARTURE |
|---|---|---|---|
| Names appear in chronological order, with present-day country headings (in bold capital letters), subdivided into regions (in capital letters) as given by Dee. | The first name is the modern spelling (unless otherwise stated) as used in the relevant country. Some additional names are derived from *ASH 487/488*. (*E*) = English; (*G*) = German; (*P*) = Polish; (*Cz*) = Czech; (*L*) = Latin. | From 9 Aug 1584 – 29 November 1589 (outlined by a black border), dates are recorded using the Gregorian calendar, introduced in 1582 (adopted in Britain in 1752). In Dee's time this was ten days ahead of the Julian calendar of which it replaced. | |
| **England** | | | |
| Mortlake/Mortlak | Mortlake (Dee sets off on the first leg of his European journey) | | 21 Sep 1583 |
| Grenewich | Greenwich | 21 Sep 1583 | 22 Sep 1583 |
| Graves Ende | Gravesend | 22 Sep 1583 | 22 Sep 1583 |
| The Spitts | (A sandbank in the Thames estuary) | 22 Sep 1583 "we were in great daunger of perishing (on the sands, called the Spitts)" | 22 Sep 1583 |
| Queneborowgh/Quinborowgh | Queenborough | 23 Sep 1583 | 27 Sep 1583 |
| **Netherlands** | | | |
| HOLLAND | (Historic region, now part of the Netherlands) | | |
| Briel/Brel haven | Brielle, Brill (*E*) | 30 Sep 1583 | 3 Oct 1583 |
| Roterodam | Rotterdam | 3 Oct 1583 | 4 Oct 1583 |
| Tergowd | Gouda (Some antique maps give "Tergow") | 4 Oct 1583 | 5 Oct 1583 |
| Harlem | Haarlem | 5 Oct 1583 (Passed through) | 5 Oct 1583 |
| Amsterdam | Amsterdam | 5 Oct 1583 | 8 Oct 1583 |
| WEST FRISIA | (Or West Friesland, now a part of the Netherlands) | | |
| Encusen | Enkhuizen | 8 Oct 1583 | 9 Oct 1583 |
| Herlinghem | Harlingen | 9 Oct 1583 | 11 Oct 1583 |
| Franiker | Franeker | 11 Oct 1583 (Passed through) | 11 Oct 1583 |
| Lewarden | Leeuwarden | 11 Oct 1583 | 12 Oct 1583 |
| Dockum | Dokkum | 12 Oct 1583 | 15 Oct 1583 |
| Angem | Anjum (Some antique maps give "Angum") | 15 Oct 1583 | 17 Oct 1583 |
| **Germany** | | | |
| EAST FRISIA | (Or East Friesland, now a part of Germany) | | |
| Wester Emb | Westereems, from the river Ems (Dee states that they went "without the Isles" and came in at "Wester Emb", a strait west of Borkum Island) | 17 Oct 1583 (Passed through) | 17 Oct 1583 |

| PLACE NAMES GIVEN BY DEE | MODERN NAME WITH SOME ALTERNATIVES | DATE OF ARRIVAL | DATE OF DEPARTURE |
|---|---|---|---|
| Embden | Emden | 17 Oct 1583 | 20 Oct 1583 |
| Lyre | Leer | 20 Oct 1583 (Passed through) | 20 Oct 1583 |
| Stykhusen | Stickhausen | 20 Oct 1583 (Passed through) | 20 Oct 1583 |
| DEE LEAVES EAST FRISIA (No name given by Dee) | | | |
| Oppen | Apen | 21 Oct 1583 (Passed through) | 21 Oct 1583 |
| Oldenburgh | Oldenburg | 21 Oct 1583 | 22 Oct 1583 |
| Delmenhurst | Delmenhorst | 22 Oct 1583 (Passed through) | 22 Oct 1583 |
| Bream, Breame | Bremen, Brème | 22 Oct 1583 | 2 Nov 1583 |
| Ostarhold | Osterholz-Scharmbeck (The convent no longer exists) | 2 Nov 1583 | 3 Nov 1583 |
| Fureden, Fure (Perhaps Verden/Ferden? 32km southeast of Hamburg) | Neuhaus (Oste) (Unconfirmed, from *FENTON*; note that Dee arrived here the day after reaching Ostarhold, but as Neuhaus is about 67 km/42 miles distant as the crow flies, is this feasible?) | 3 Nov 1583 | 4 Nov 1583 |
| Harburgh | Harburg (Just to the south of Hamburg, on the opposite bank of the Elbe; but how, and why, did Dee arrive here, about 72 km distance, having already passed through Buxtenhuden, his next stop?) | 4 Nov 1583 | 5 Nov 1583 |
| Buxtenhuden | Buxtehude | 5 Nov 1583 (Passed through) | 5 Nov 1583 |
| Blanken Nasen | Blankenese | 5 Nov 1583 (Passed through after dining) | 5 Nov 1583 |
| Hamburgh | Hamburg | 5 Nov 1583 | 6 Nov 1583 |
| Trittow (Misspelled as "Tritiow" in *TFR*) | Trittau "4 myle from Hamburgh" | 6 Nov 1583 | 7 Nov 1583 (?) |
| Lubek, Lubec | Lübeck | 7 Nov 1583 | 10 Dec 1583 |
| MECKELBURGH | MECKLENBURG (Historic region of northern Germany) | | |
| Wismar | Wismar | 11 Dec 1583 | 14 Dec 1583 |
| Rostoch | Rostock | 14 Dec 1583 | 22 Dec 1583 |
| **Poland** | | | |
| POMERANIA | POMERANIA, POMMEM (*G*) (Historic region now split between Germany and Poland, on the Baltic Sea coast) | | |

| PLACE NAMES GIVEN BY DEE | MODERN NAME WITH SOME ALTERNATIVES | DATE OF ARRIVAL | DATE OF DEPARTURE |
|---|---|---|---|
| Stetin | Szczecin, Stettin (*G*) | 25 Dec 1583 | 15 Jan 1584 |
| Stargart | Stargard Szczeciński | 15 Jan 1584 | (?) |
| POLAND | | | |
| Posen (*G*) | Poznań | 19 Jan 1584 | 28 Jan 1584 |
| Konin | Konin | 30 Jan 1584 | 1 Feb 1584 |
| Vinew City | Uniejów | 2 Feb 1584<br>(Passed through) | 2 Feb 1584 |
| Shadek | Szadek | 3 Feb 1584<br>(Passed through) | 3 Feb 1584 |
| Lasko, Lasco | Łask (Just southwest of Łódź) | 3 Feb 1584 | 9 Mar 1584 |
| Petrcow | Piotrków Trybunalski | 9 Mar 1584 | 10 Mar 1584 |
| Michow | Miechów | 12 Mar 1584 | 13 Mar 1584 |
| Cracow, Cracovia (*L*) | Kraków | 13 Mar 1584 | 23 July 1584 |
| **CZECH REPUBLIC** | | | |
| BOHEMIA/BOEMIA/BEAME | BOHEMIA (Now part of the Czech Republic) | | |
| Prage | Praha, Prague | 9 Aug 1584<br>(3 Sep, Dee confronts the Emperor with the angel's warning) | 27 Feb 1585 |
| Nimburge, Limburg | Nymburk, Nimburg (*G*) | 27 Feb 1585 | 28 Feb 1585 |
| **POLAND** | | | |
| SILESIA | (Historic region now largely within Poland) | | |
| Bressell, Wratislavia (*L*) | Wrocław, Bresle/Brassel (*G*), Vratislavia (*L*), Breslau (*G*) (Not Bratislavia, the capital of Slovakia as in *FENTON*) | (On the way here the angel Michael instructed Dee to return to Prague) | – |
| **CZECH REPUBLIC** | | | |
| BOHEMIA | | | |
| Prage | Praha, Prague | 28 Feb 1585 | 5 Apr 1585 |
| **POLAND** | | | |
| Cracow (*E*), Cracovia (*L*) | Kraków | | |
| Nyepolomicze | Niepołomice | 12 Apr 1585 | 22 May 1585 |
| Cracow, Cracovia (*L*) | Kraków | 22 May 1585 | 5 June 1585 (?) |
| | | 5 June 1585 (?) | (?) |
| **CZECH REPUBLIC** | | | |
| BOHEMIA | | | |
| Prage, Pragæ (*L*) | Praha, Prague | 6 Aug 1585 (?) | 6 May 1586 |
| **GERMANY** | | | |
| SAXONY<br>(Name not given be Dee) | | | |
| Valkenaw | Falkenau (*G*) | 6 May 1586 | (?) |

| PLACE NAMES GIVEN BY DEE | MODERN NAME WITH SOME ALTERNATIVES | DATE OF ARRIVAL | DATE OF DEPARTURE |
|---|---|---|---|
| Leipsig, Leipsig Mart, Leypsig | Leipzig | 11 May 1586 (?)<br>(29 Dee is banished by the Emperor) | 30 May 1586 (?) |
| THURINGIA | THURINGIA (Historic region of central Germany) | | |
| Erphurd, Erfurd | Erfurt | 18 June 1586 (?) | 11 July 1586 |
| Salfeld | Saalfeld | 11 July 1586 | 13 July 1586 |
| Erfurd, Erffurd, Erphurd | Erfurt | 13 July 1586 | 17 July 1586 |
| Gotha | Gotha | 17 July 1586 | 18 July |
| Cassel, Cassell | Kassel | 18 July 1586 | (?)<br>(8 Aug, Dee's banishment by the Emperor is lifted) |
| **CZECH REPUBLIC** | | | |
| BOHEMIA | | | |
| Trebon, Trebone | Třeboň, Wittingau (*G*) | 14 Sep 1586<br>(11 Dec 1586, King Stephen dies) | 5 Feb 1587 |
| Newhowse (*E*) | Jindřichův Hradec, Neuhaus (*G*) | 5 Feb 1587 | (?) |
| Platz (*G*) | Stráž nad Nežárkou | 6 Feb 1587<br>(Passed through) | 6 Feb 1587 |
| Trebon, Trebone | Třeboň, Wittingau (*G*) | 6 Feb 1587 | 25 Feb 1587 |
| Cromovia (*L*), Crumlaw | Český Krumlov, Krumau (*G*) (*G*), Crumlaw, Crumlau | 26 Feb 1587 | 3 Mar 1587 |
| Trebon, Trebone | Třeboň, Wittingau (*G*) | 3 Mar 1587 | (?) |
| **POLAND** | | | |
| Reichenstein (*G*), Reichstein | Zloty Stok | 14 Mar 1587 | 17 Mar 1587 |
| Gloats | Klodzko, Glotz, Glatz (*G*) | 17 Mar 1587 | (?) |
| **CZECH REPUBLIC** | | | |
| BOHEMIA | | | |
| Nahod<br>(Not in the present work) | Náchod | 18 Mar 1587 | (?) |
| Pardubice<br>(Not in the present work) | Pardubice | 19 Mar 1587 | (?) |
| Trigle, Triegle | (Possibly Triglas in Austria, just southeast of Newhouse) | 21 March | (?) |
| Newhowse (*E*) | Jindřichův Hradec, Neuhaus (*G*) | 22 Mar 1587 | (?) |
| Trebon, Trebone | Třeboň, Wittingau (*G*) | 23 Mar 1587 | 23 Dec 1588 |
| Kaiser Rodulf Stadt<br>(not in the present work) | Rudolfov | 23 Dec 1588<br>(Short visit) | 23 Dec 1588 |
| Trebon, Trebone | Třeboň, Wittingau (*G*) | 23 Dec 1588 (?)<br>(16 Feb 1598 was the last day that Dee saw Kelley) | 11 Mar 1589 |

| PLACE NAMES GIVEN BY DEE | MODERN NAME WITH SOME ALTERNATIVES | DATE OF ARRIVAL | DATE OF DEPARTURE |
|---|---|---|---|
| **GERMANY** | | | |
| Nurnberg<br>(Not in the present work) | Nürnberg (*G*), Nuremberg (*E*) | 18 Mar 1589 | 20 Mar 1589 |
| Frankfurd uppon Mene | Frankfurt am Main | 26 Mar 1589 | (?) |
| Bream, Breame | Bremen, Brème | 19 Apr 1589 | 26 Nov 1589 |
| Stade<br>(Not in the present work) | Stade | 27 Nov 1589 | 29 Nov 1589 |
| **ENGLAND** | | | |
| Graves End | Gravesend | 22 Nov 1589<br>(Dee Arrives back in London) | |

## II. THE NINETY-ONE PARTS OF THE EARTH

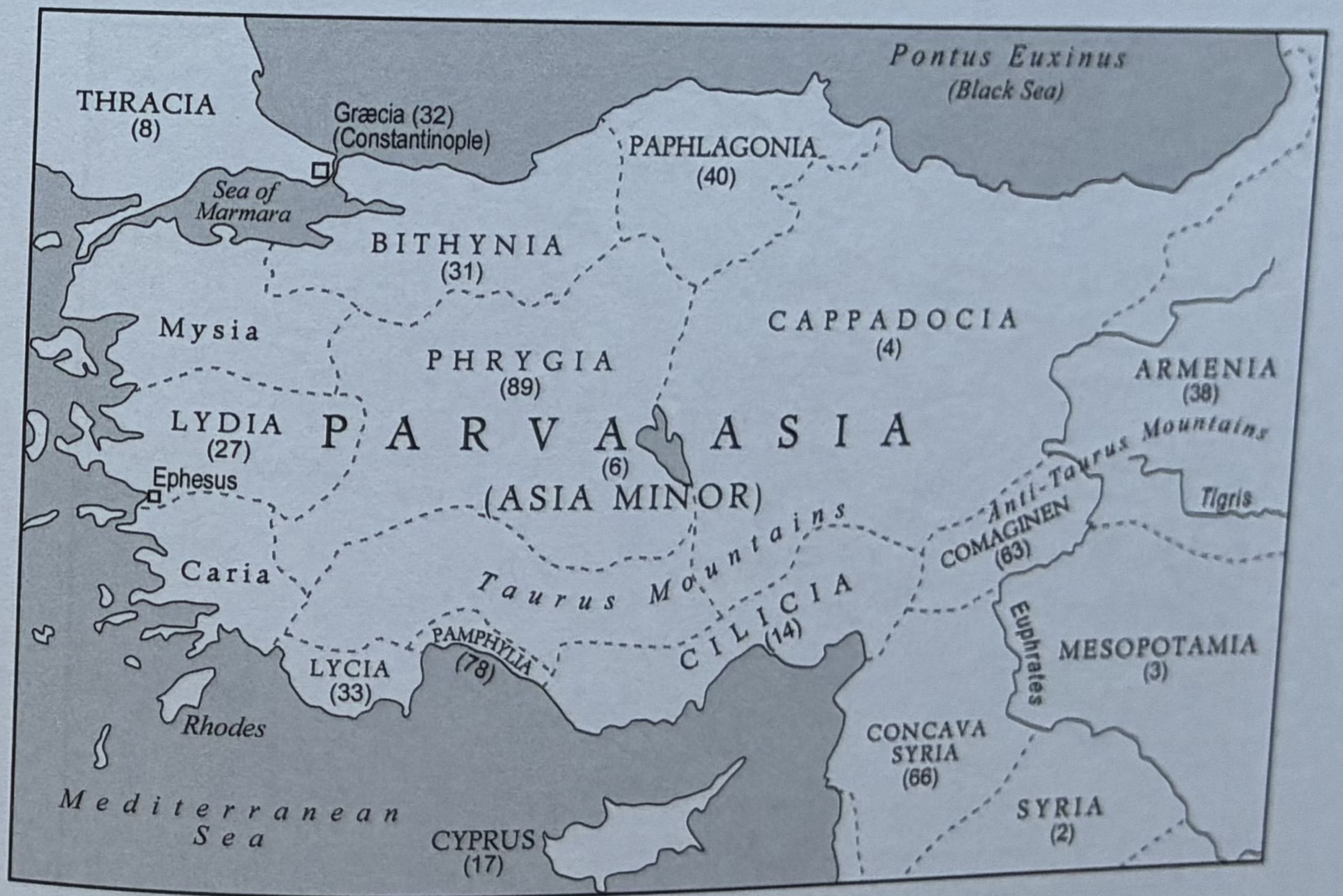
These place names first appear in Dee's *Libri Septimi, Pars Quarta* (Book **XI**), and were later gathered with additional information in *Liber Scientiæ, Auxilii et Victoriæ Terrestris* (Book **XXII**; *see also* the table at the end of this appendix).

The boundaries represented on these maps can only be approximate, since in many cases no clearly defined boundary can be said to have existed. The modern notion of a sovereign nation state with internationally accepted and well-defined borders postdates the period under consideration. Therefore, wherever possible, compromises have been made in order to prevent overlaps. Some additional names have been added for clarity. The map on which the location in question can be found is indicated within square brackets near the beginning of each entry.

**1. Egypt** [4 & 5]. "a great water long & narrow, reddish". Basically the same as modern Egypt.

**2. Syria** [1 & 2]. The Roman province of Syria was divided into two parts: Syria Phœnice in the southwest, which included coastal Phœnicia and a large desert region west of the mountains—this is our present entry, as Phœnice is listed separately (*see* 62); and Concava Syria (*see* 66), being a large region defined as north and east Syria.

**3. Mesopotamia** [1 & 2]. (>*Greek* "[*the land*] between the rivers"): "a very fine land & region in which appered a great city". The region between the Tigris and Euphrates north of the Persian Gulf, extending from Baghdad where the two rivers come closest to the upper reaches of the Euphrates in the Taurus Mountains. Mesopotamia constitutes a large part of what is now known as Iraq.


THRACIA
(8)
Græcia (32)
(Constantinople)
Pontus Euxinus
(Black Sea)
PAPHLAGONIA
(40)
Sea of Marmara
BITHYNIA
(31)
CAPPADOCIA
(4)
Mysia
PHRYGIA
(89)
ARMENIA
(38)
LYDIA
(27)
PARVA ASIA
(6)
(ASIA MINOR)
Ephesus
Anti-Taurus Mountains
Tigris
COMAGINEN
(63)
Caria
Taurus Mountains
CILICIA
(14)
PAMPHYLIA
(78)
LYCIA
(33)
Euphrates
MESOPOTAMIA
(3)
Rhodes
CONCAVA SYRIA
(66)
Mediterranean Sea
CYPRUS
(17)
SYRIA
(2)

**Map 1 – Asia Minor (Anatolia)**

**4. Cappadocia** [1 & 2]. "a large portion of the erth, wherin appered beares, a great river from a hill going into the sea with three mowthes". Ancient district in east central Anatolia just north of the Taurus Mountains.

**5. Tuscia** [4]. "by Italie". Tuscany/Etruria, lying along the west coast of Italy. The name is derived from an Etruscan tribe. Tuscia came into use under the Roman Empire in the third century AD.

**6. Parva Asia** [1 & 4]. (>*Latin* "Asia Minor"). Anatolia or Asia Minor, also known as Asiatic Turkey.

**7. Hyrcania** [2 & 3]. Ancient region located southeast of the Caspian Sea (now part of Iran). Its capital was Zadracarta (modern Gorgan).

**8. Thracia** (Thrace) [1 & 4]. To the ancient Greeks, Thrace was that part of the Balkans bounded by the River Danube to the north, the Aegean Sea to the south, the Black Sea and Sea of Marmara to the east, and by the

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mountains beyond the Vardar River to the west. To the Romans, Thrace was bounded on the north by the Balkan Mountains, and to the west by the Néstos River.

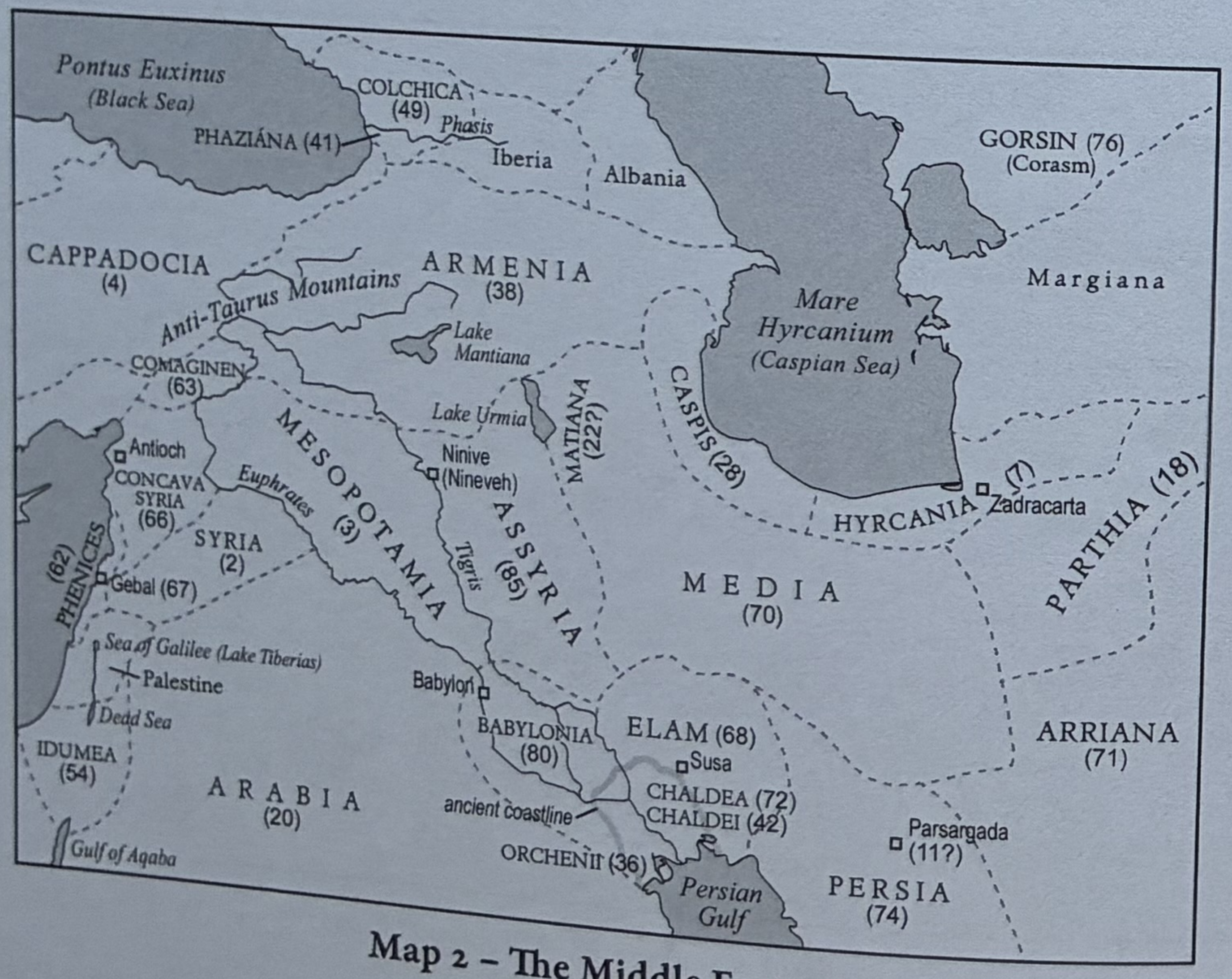
9. **Gosmam** [6]. "people going into caves of the grownd, & dwelling in caves: they are long hered men, naked, here there apper great hills, and the veynes of the gold mynes appere: the men seme to have baskets of lether. This is one of the places under the pole Arctik". Possibly Alaska or northwest Canada.

10. **Thebaidi** (Thebes) [4]. There are two options here: first ("$10^{(I)}$" on the map) is the Thebes founded by Cadmus (a Phœnician who, it was said, was descended from the gods), which was the largest and richest city in the region of Bœotia in Greece, and which was originally named Cadmeia in his honour. Bœotia lies north of the eastern part of the Gulf of Corinth. Second ("$10^{(II)}$" on the map) we have Thebes of Egypt, "the hundred-gated" of Homer (actually no gates at all, as it wasn't a walled city). Egypt was divided into Lower, Middle, and Upper Egypt, with Thebes at one time extending over the whole of Upper Egypt (i.e., southern Egypt), the division being at Abydos, northwest of Thebes on the Nile. The city of Thebes is said to have been about six miles square.

11. **Parsădal** [2 & 3]. "here the sonne shyneth fair". No exact match, but possibly Pasargada or Pasagada, the ancient capital city of Persia (predating Persepolis) founded by Cyrus the Great and named after the ancient Persian tribe of the Pasargadæ.

12. **India** [3 & 6]. (*India intra Gangem*, "India within the Ganges", i.e., to the south and west): "people very beastly with Mantelles on theyr sholders: and beasts with long snowts" (obviously elephants).

13. **Bactriane** (Bactriana or Bactria) [3]. An ancient country lying between the mountains of the Hindu Kush and the Amu Darya (the Oxus River, the southern border of Sogdiana; *see* 26) in what is now part of Afghanistan, Uzbekistan, and Tajikistan.


Pontus Euxinus
(Black Sea)
COLCHICA
(49)
Phasis
PHAZIÁNA (41)
Iberia
Albania
GORSIN (76)
(Corasm)
CAPPADOCIA
(4)
ARMENIA
(38)
Anti-Taurus Mountains
Margiana
Mare
Hyrcanium
(Caspian Sea)
Lake
Mantiana
COMAGINEN
(63)
Lake Urmia
MATIANA
(22?)
CASPIS (28)
Antioch
CONCAVA
SYRIA
(66)
Euphrates
MESOPOTAMIA
(3)
Ninive
(Nineveh)
ASSYRIA
(85)
Tigris
(7)
Zadracarta
HYRCANIA
PARTHIA (18)
SYRIA
(2)
(62)
PHENICES
Gebal (67)
MEDIA
(70)
Sea of Galilee (Lake Tiberias)
Palestine
Dead Sea
Babylon
BABYLONIA
(80)
ELAM (68)
Susa
ARRIANA
(71)
IDUMEA
(54)
ARABIA
(20)
ancient coastline
CHALDEA (72)
CHALDEI (42)
Parsargada
(11?)
Gulf of Aqaba
ORCHENII (36)
Persian
Gulf
PERSIA
(74)

Map 2 – The Middle East

14. **Cilicia** [1]. A region of southern Anatolia bounded to the north and west by the Taurus Mountains, to the east by the Anti-Taurus and to the south by the Mediterranean Sea.

15. **Oxiana** [3]. This is the surrounding area of the Oxus River (modern Amu-Darya) or the Oxus River Valley. This could also refer to Alexandria-Oxiana (Alexandria on the Oxus River), a city of Sogdiana usually cited as being the city of Termez or Termed (*see* *BRETSCHNEIDER* vol. 2 p. 63 and *HAZLITT*) and which was founded by Alexander the Great. More recent research suggests that the Greek ruins of AI-Khanoon (now largely looted) in northeast Afghanistan, nearly 200 km farther to the east but still on the Oxus River (just northwest of Dasht-e Qaleh) is the lost city of Alexandria-Oxiana. However, not all authorities agree.

16. **Numidia** [4]. A region of Africa just north of the Sahara and reaching to the Mediterranean coast, the boundaries of which are within those of modern Algeria.

17. **Cyprus** [1 & 4]. Present-day Cyprus.

18. **Parthia** [2 & 3]. An ancient land corresponding roughly to the modern region of Khorasan in Iran.

19. **Getulia** (Gætulia) [4 & 5]. An ancient, loosely defined region of the interior of northwest Africa that was inhabited by nomadic tribes (the Gætuli) during the Roman period. Bounded by the southern slopes of the Atlas Mountains and by the oases in northern Algeria, and from the Aurès Massif in Numidia (*see* 16) westward as far as the Atlantic Ocean.

20. **Arabia** [2, 4 & 5]. "here is a great desert, no trees". Arabia Deserta, most of present-day Saudi Arabia.

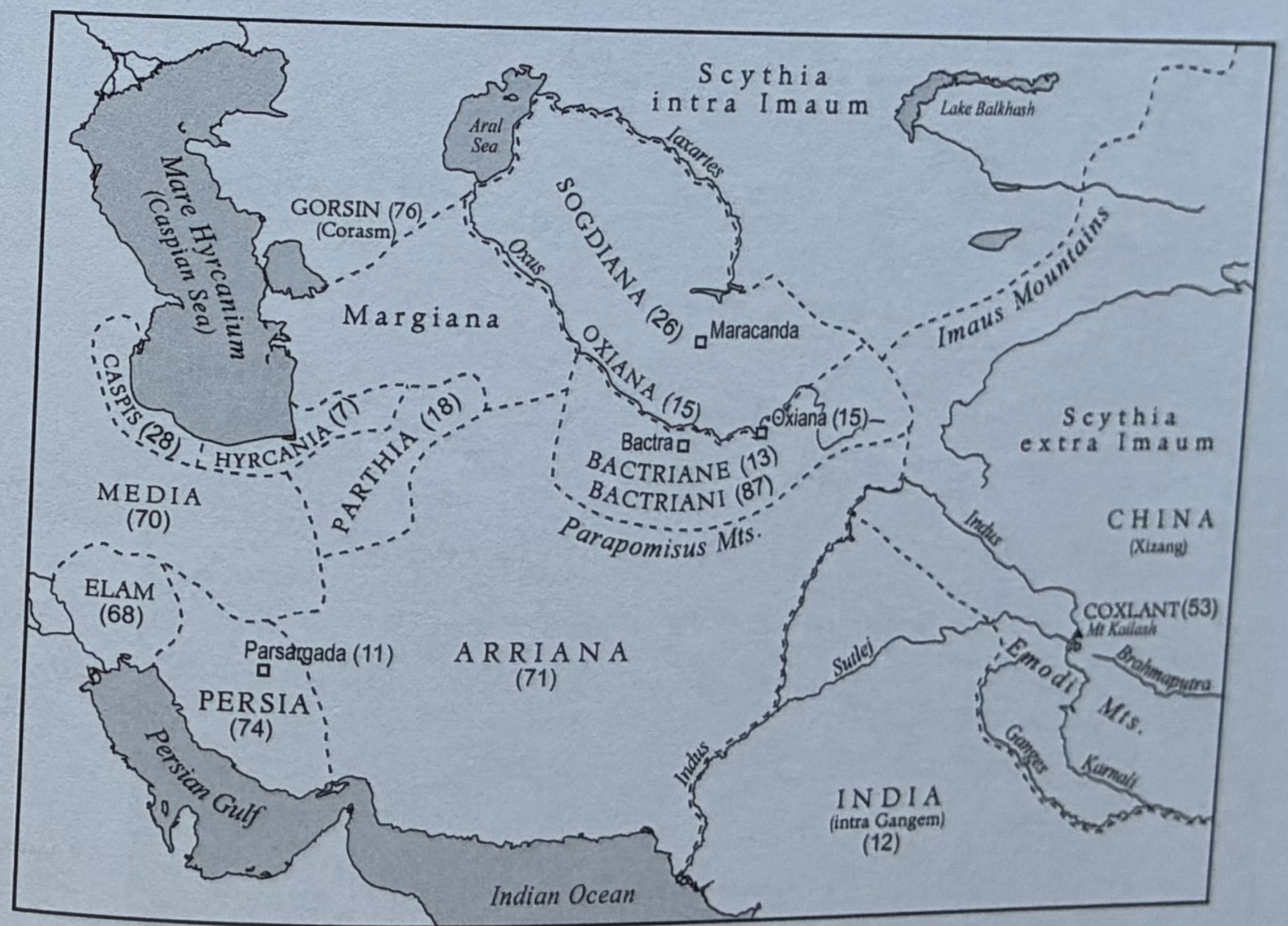
21. **Phalagon** [6]. "Δ. – I never herd of it. : E.K. – It is toward the North, where the veynes of gold & such people appere as befor were noted. : Δ. – Groenland as I think". Greenland.

22. **Mantiana** (Arsissa, Arsene) [2]. This was the name of a lake in Armenia (now Lake Van), but no region of this name is known. However, Matiana was a region of Media extending along the mountains that separate it from Assyria and Armenia, boundaries unclear. Possibly a confusion with Lake Mantiana, which is nearby (*see* *HAZLITT*).

23. **Soxia**. Unknown region. Not, as sometimes given, Transoxiana (i.e., beyond or east of Oxiana, a region of the Oxus River).

24. **Gallia** [4]. France, but extending farther north to the Rhine.

25. **Illyria** [4]. Northwest region of the Balkan Peninsula.


Scythia
intra Imaum
Lake Balkhash
Aral
Sea
Iaxartes
Mare Hyrcanium
(Caspian Sea)
GORSIN (76)
(Corasm)
SOGDIANA (26)
Oxus
Margiana
Maracanda
Imaus Mountains
OXIANA (15)
Oxiana (15)
CASPIS (28)
HYRCANIA (7)
PARTHIA (18)
Bactra
BACTRIANE (13)
BACTRIANI (87)
Scythia
extra Imaum
MEDIA
(70)
Parapomisus Mts.
Indus
CHINA
(Xizang)
ELAM
(68)
COXLANT(53)
Mt Kailash
Parsargada (11)
ARRIANA
(71)
Sutlej
Emodi Mts.
Brahmaputra
PERSIA
(74)
Ganges
Karnali
Persian Gulf
Indus
INDIA
(intra Gangem)
(12)
Indian Ocean

Map 3 – Southwest Asia

26. **Sogdiana** [3]. An ancient country of Central Asia lying between the Oxus and the Iaxartes rivers, both of which flow into the Aral Sea. Its capital city was Maracanda, now Samarkand. To the south is Bactriana (*see* 13).

27. **Lydia** [1]. An ancient region of western Anatolia, extending east from the Aegean Sea and occupying the valleys of the Hermus (modern "Gediz") and Cayster (modern "Küçük Menderes") rivers.

28. **Caspis** (Caspiane, Casperia, Caspia) [2 & 3]. Western coastal area of the Caspian Sea.

29. **Germania** [4]. Includes Germany, Poland, etc., north of the Danube.

30. **Trenam** [5 & 6]. "Here appere Monkyes. The people have lether coats & no berds: Nal. – These people are not known with you. : Δ. – Are they not in Africa? : Nal. – They be". Unknown African region.

**31. Bithynia** [1]. An ancient region of northwest Anatolia adjoining the Sea of Marmara, the Bosphorus, and the Black Sea.

**32. Græcia** [1]. This name would normally be given to ancient Greece, but here it refers to the city of Constantinople (now Istanbul) in Turkey.

**33. Licia** (Lycia) [1]. An ancient region of southwest Anatolia lying along the Mediterranean coast between Caria and Pamphylia, and extending inland to the Taurus Mountains.

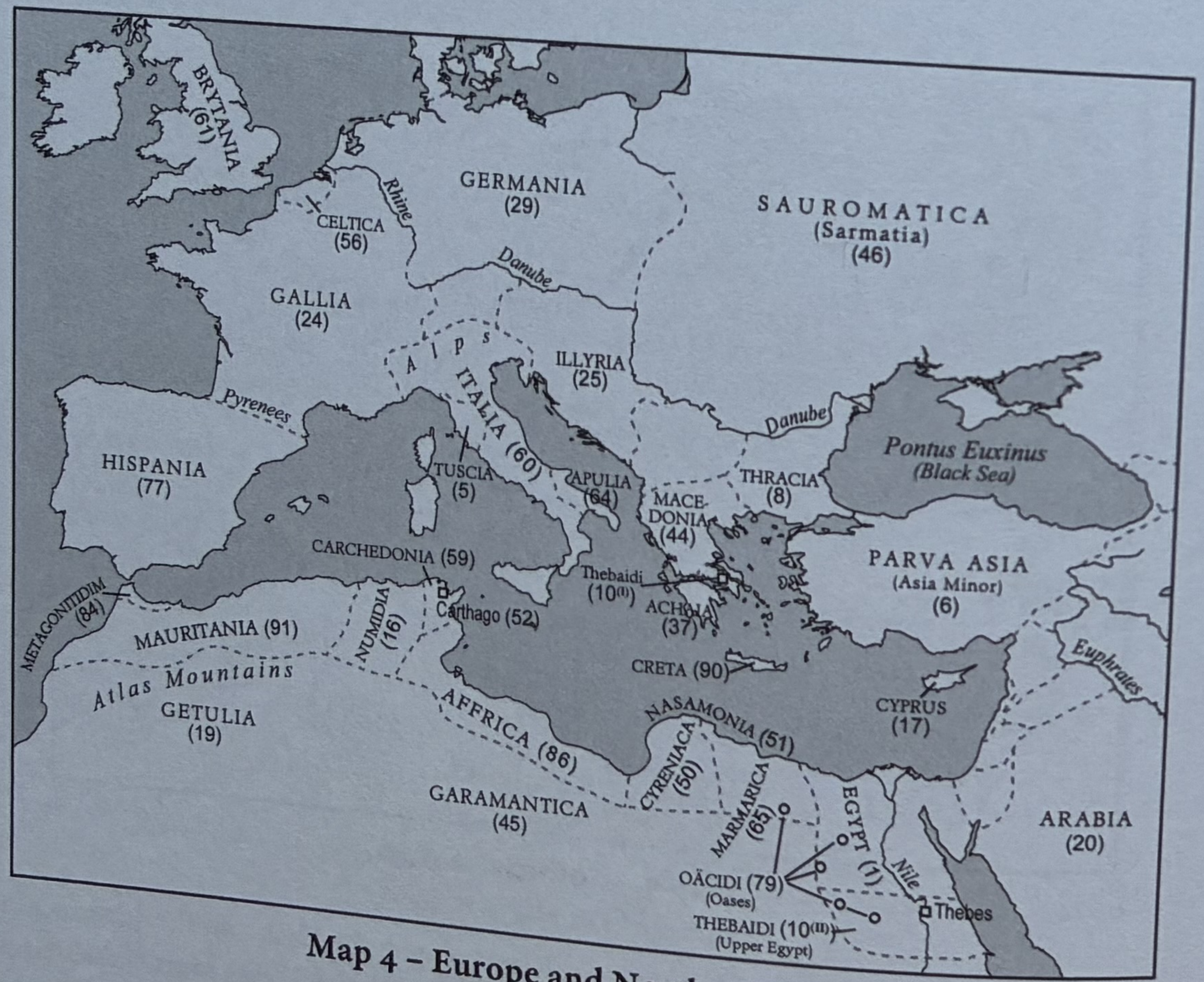
**34. Onígap** [6]. “E.K. – Here appere handsom men. : Nal. – These be those beyond Hispaniola. : E.K. – It is a low cuntry. : Nal. – It is beyond Giapan [*Japan*]. : Δ. – Than it is in that land which I use to call Atlantis. : Nal. – They stretch mor nere the west. There are 35 kingdomes in it”. Possibly the Yucatan Peninsula of Mexico.

**35. Greater India** [6]. (*India extra Gangem*, “India beyond the Ganges”, i.e., to the east): Extending to Vietnam and all countries on the mainland south of China.

**36. Orchenii** [2]. Greek name for the people of southern Chaldea in the marshland region of the Persian Gulf, known for their astronomical knowledge. Their home city was Orchœ or Urchoa, usually called Uruk. The ancient city of Ur can be found nearby (*see HAZLITT*).

**37. Achaia** (Achaea) [4]. A region of southern Greece encompassing the whole of the Peloponnese and farther northward. The modern region of Achæa extends along the north coast of the Peloponnese.

**38. Armenia** [2]. Armenia’s boundaries have varied considerably over the centuries, and they once extended into the northeast of Turkey, Syria, and Azerbaijan.


BRYTANIA (61)
GERMANIA (29)
SAUROMATICA (Sarmatia) (46)
Rhine
CELTICA (56)
Danube
GALLIA (24)
Alps
ILLYRIA (25)
Pyrenees
ITALIA (60)
HISPANIA (77)
TUSCIA (5)
APULIA (64)
Danube
THRACIA (8)
Pontus Euxinus (Black Sea)
MACEDONIA (44)
CARCHEDONIA (59)
Thebaidi (10$^{(I)}$)
PARVA ASIA (Asia Minor) (6)
METAGONITIDIM (84)
NUMIDIA (16)
Carthago (52)
ACHAIA (37)
MAURITANIA (91)
Atlas Mountains
CRETA (90)
Euphrates
GETULIA (19)
AFFRICA (86)
NASAMONIA (51)
CYPRUS (17)
CYRENIACA (50)
MARMARICA (65)
EGYPT (1)
GARAMANTICA (45)
ARABIA (20)
Nile
OĂCIDI (79) (Oases)
Thebes
THEBAIDI (10$^{(II)}$) (Upper Egypt)

Map 4 – Europe and North Africa

**39. Cilicia/Nemrodiana** [6]. “Nal. – You never knew this Cilicia. This is Cilicia where the Children of Nemrod dwell. Yt is up in the Mowntayns beyond Cathay”. This can only be northeast Russia.

**40. Paphlagonia** [1]. An ancient region of Anatolia adjoining the Black Sea and bounded by Bithynia (*see* 31) in the west, Cappadocia (*see* 4) in the east, and Phrygia (*see* 89) in the south. In the fourth century AD, Paphlagonia became a separate Roman province.

**41. Phaziána** (Phasiane) [2]. A region of Colchis along the River Phasis (*see* 49).

**42. Chaldei** (Chaldæi) [2]. The people of Chaldea (*see* 72) in southern Babylonia, at the head of the Persian Gulf.

**43. Itergi** [6]. “Here appere woods, water, and fayr towns, but the people are yellow tawny. They are to the sowth of the last Ciliciens”. Possibly northern China or Mongolia.

**44. Macedonia** [4]. This is the ancient kingdom of Macedon, which extended its rule northward into the Balkan Peninsula.

**45. Garamantica** [4 & 5]. The Romans conquered the Garamantes (the people of Garamantica) in 19 BC. and annexed their country, which the Romans called Phazania (now Fezzan), not to be confused with Phaziána (*see* 41). Today, Fezzan occupies a large part of southwest Libya.

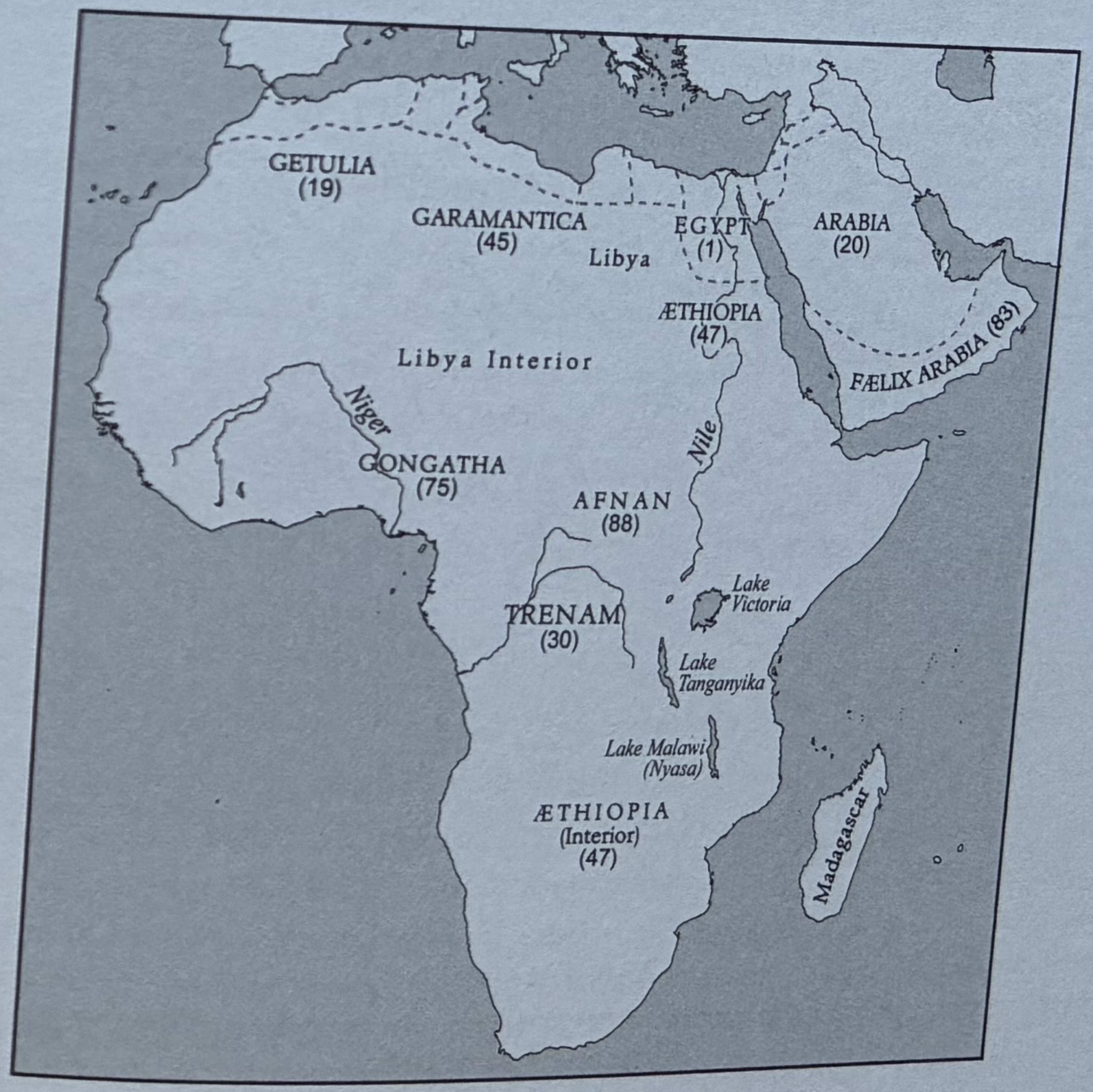
**46. Saromatia/Sauromatica** (Sarmatia/Sauromatia) [4 & 6]. Eastern Europe and European Russia.

**47. Æthiopia** [5]. Ancient Ethiopia was just south of Egypt, which today is called Sudan. Present-day Ethiopia (also called Abyssinia) is south of Sudan. “Ethiopia Interior” was also a name given to southern Africa, as the name “Libya Interior” was given to northern Africa.

**48. Fiacim** [6]. “E.K. – Now he sheweth by the North pole & the great mowntayn. : [*Nal.?*] Here be 7 kingdoms: theyr Chief cyte is called Fiacim, all that are of that kings cownsyle are Astronomers. The kings name that now governeth is Gapsacar”. The great mountain refers to an imaginary mountain that was said to exist at the North Pole and which appears on early maps of the region.

**49. Colchica** (Colchis) [2]. An ancient region at the eastern end of the Black Sea south of the Caucasus, in the western part of modern Georgia. It largely consisted of the valley of the River Phasis (modern Rioni).

**50. Cireniaca** (Cyrenaica) [4]. Coastal region of northeast Africa, corresponding to northeast Libya.


GETULIA (19)
GARAMANTICA (45)
Libya
EGYPT (1)
ARABIA (20)
ÆTHIOPIA (47)
FÆLIX ARABIA (83)
Libya Interior
Niger
Nile
GONGATHA (75)
AFNAN (88)
Lake Victoria
TRENAM (30)
Lake Tanganyika
Lake Malawi (Nyasa)
ÆTHIOPIA (Interior) (47)
Madagascar

Map 5 – Africa

**51. Nasamonia** [4]. This refers to the region occupied by the nomadic people known as the Nasamones, which stretched along the coast of what is present-day eastern Libya.

**52. Carthago** [4]. The city of Carthage (Tunis) in modern Tunisia.

**53. Coxlant** [3]. “A great place appereth covered abowt with fyre, it appereth very estward. It is on high grownd. There come 4 rivers out of it, one east, an other west, an other north & an other sowth”. This is Paradise, or the Garden of Eden, spoken of in Genesis. Now because Genesis mentions four rivers, including the Tigris and the Euphrates, and also Assyria, Paradise was apparently located in this region (*see* Map 2). However, this region is not particularly far to the east, nor is it on high ground. An interesting alternative comes from Buddhist and Hindu

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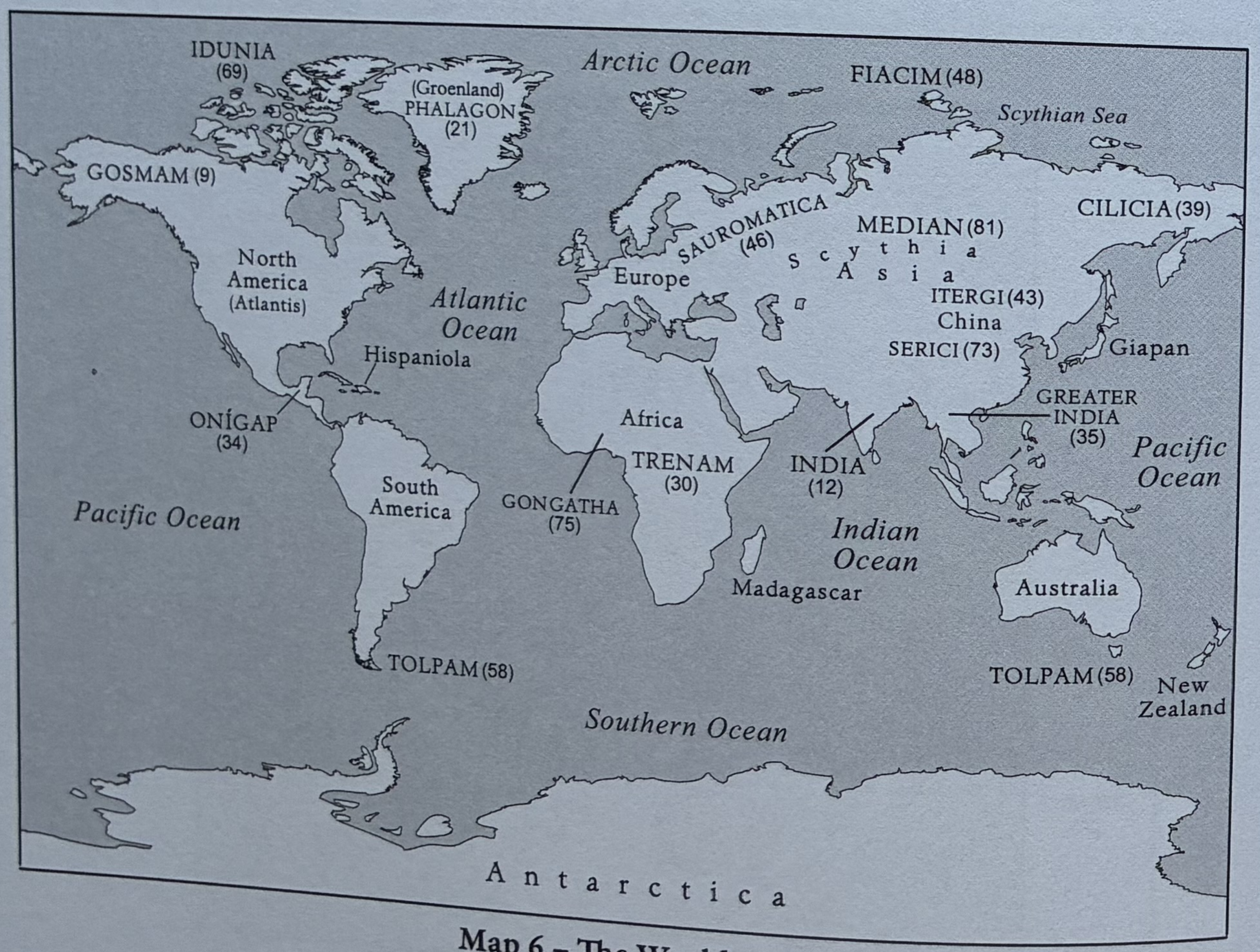
tradition: Manasarovar, a very ancient spiritual region of the Himalayas in Tibet, CHINA (far to the east and the roof of the world), in the centre of which is the sacred mountain Kailash, traditionally regarded as the centre of the world. At the southern foot of Kailash are two lakes, Lake Rakas ("demon"), resembling a crescent (the Moon), and Lake Manas ("consciousness"), forming a circle (the Sun), from which grows the sacred Jambu tree; and radiating out from this region are four mighty rivers, the Brahmaputra to the east, the Sutlej to the west, the Karnali to the south, which joins the Ganges, and the Indus to the north, which then veers to the west. "According to Hindu tradition it was Brahma himself who created Manasarovar and the divine Jambu tree—though invisible to human eyes—grows in its centre. ... and it is said that due to the fruits of this divine tree the waters of Manasarovar are turned into a life-giving elixir. The Tree of Life in the Lake of Supreme Consciousness ... how reminiscent of the Tree of Knowledge in the biblical story of the Paradise". —Lama Govinda, *The Way of the White Clouds.*

54. **Idumea** (Idumæa, or Edom) [2]. An area of southern Palestine.

55. **Parstavia.** "Δ. – I know it not". Unknown region.

56. **Celtica** [4]. This would normally be Gaul, or Gallia (*see* 24), but according to Nalvage: "It is that which you call flandria the low cuntry". That is Flanders, a region encompassing the northwestern part of modern Belgium and parts of France and the Netherlands.

57. **Vinsan.** "E.K. – Here apper men with talens lyke lyons. : Nal. – They be very divells. There are five Iles of them. These be they that can dwell in any part of the erth, & are called Pilosi. Nothing differth them but in that they have bodyes". Unknown region.



Map 6 – The World

58. **Tolpam** [6]. "E.K. – Under the Sowth pole: Here appere little men with long berds, theyr bodyes as childrens bodyes. : Nal. – There dwelleth the wunderfull Emperor of the World, and the wunderfull City of the World: Here are an hundred and 12 Kingdomes. This Citie is a hundred forty six leagues abowt. : Δ. – You understand two english myles for a league, as in France? : Nal. – I. There dwelleth the true generation of Cham". This could be any southern region, the far south of South America, Australia, or New Zealand, possibly South Africa or even Antarctica.

59. **Carcedonia** (Carchedonia or Karchedonia) [4]. Carchedon was the Greek name for Carthage, Latin *Carthago* (*see* 52), therefore Carchedonia would imply a greater area as shown on the map (Tunisia).

60. **Italia** [4]. Italy.

61. **Brytania** [4]. Britain; also includes Ireland, Denmark, and Iceland.

62. **Phenices** (Phœnicia) [2]. Roman coastal province of Syria, extending through Lebanon and Israel.

63. **Comaginen** (Commagene) [1 & 2]. A region at the northern extreme of ancient Syria (modern south-central Turkey) bounded by Cilicia to the west and Cappadocia to the north, with its eastern boundary on the Euphrates River. Under the Romans it became a province of Syria.

64. **Apulia** (Puglia) [4]. A region of southeast Italy bordering the Adriatic Sea in the east, the Ionian Sea to the southeast and the Strait of Otranto and Gulf of Taranto in the south. In ancient times, only the northern part of the region was called Apulia, the southern region being known as Calabria.

65. **Marmarica** [4]. Coastal region lying in the northwest corner of present-day Egypt.

66. **Concava Syria** (Cœle-Syria, "hollow Syria") [1 & 2]. The Roman province of Syria was divided into two parts: Cœle-Syria, being a large region defined as north and east Syria; and Syria Phœnice in the southwest, including coastal Phœnicia and a large desert region east of the mountains.

67. **Gebal** (Gebal or Jubayl) [2]. The Greek Byblos. An ancient coastal city of Lebanon.

68. **Elam** [2 & 3]. Also called Susiana, an ancient country now in southwest Iran and approximately equivalent to the modern region of Khuzestan.

69. **Idunia** [6]. "Nal. – It is beyond Groenland" (Greenland). Probably northern Canada.

70. **Media** [2 & 3]. An ancient country of northwest Iran generally corresponding to the modern regions of Azerbaijan (not the country), Kurdistan, and parts of Kermanshah.

71. **Arriana** [2 & 3]. An extensive region covering large parts of Iran, Afghanistan, and Pakistan.

72. **Chaldea/Chaldæa** [2]. "Δ. – I beseche you, what differeth this Chaldea from Chaldei before? : Nal. – You shall finde the difference of it, in practise". An ancient land in southern Babylonia at the head of the Persian Gulf.

73. **Serici/Sericipopuli** (Seres) [6]. A people of central Asia which includes a large part of China (Serica), more usually called the Seres. Most of the information about Serica comes from early traders along the Silk Road, who would terminate their journey at Shensi (Shaanxi province) in China.

74. **Persia** [2 & 3]. Shown on the map is the ancient Persia or Persis (now Fars). Persia's borders have changed greatly over time, extending to the east as far as the Indus and west to the Aegean Sea, but these areas are covered by other regions in this list.

75. **Gongatha** [5 & 6]. "Towards the South Pole". Possibly Gongola, a region of Nigeria in which are the Gongola Basin and the Gongola River. Otherwise, somewhere in southern African or perhaps Madagascar.

76. **Gorsin** [2 & 3]. "Beares and lions here". This is possibly the ancient kingdom of Corasm (Chorasm, Qarasmiah), located just to the east of the Caspian Sea, to the north of Persia, and south of the Aral Sea, centred around the Aral Sea delta region. This would roughly correspond to Margiana and perhaps a bit farther north. Alternatively, the region of Khorasan, located just to the south of Corasm, extending into eastern Iran (where can be found Khorasan province) and as far west as the Hindu Kush mountains. The name has various spellings (e.g., "Khwarezm", "Chorasam", "Chorasmia", etc.). Bears and lions would have roamed this area which have long since been hunted to extinction in the region. The Asiatic Lion now survives only in Gujarat, northwest India.

77. **Hispania** [4]. The Roman name for the Iberian Peninsula (i.e., Spain and Portugal).

78. **Pamphylia** (Pamphilia) [1]. An ancient region of southern Anatolia, between Cilicia (*see* 14) and Lycia (*see* 33), which, under the Romans, extended much farther to the north.

79. **Oäcidi** [4]. This could well be the Oases region of western Egypt, which was well known to ancient geographers.

80. **Babylon** [2]. This was the ancient capital city of Babylonia, one of the most famous cities of antiquity, located in southeast Mesopotamia.

**81. Median** [6]. "E.K. – It is much north ward. : Nal. – Theyr are two Iles envyronned with an arme of the Scythian Sea, which goeth in at Maspi. : Δ. – I remember of people called Arimaspi". Herodotus mentions the Maspii, one of several an ancient Persian tribes. However this is probably not relevant since the Maspi mentioned by Nalvage would seem to be farther north, and is clearly a place name. The Arimaspi mentioned by Dee, were, according to Herodotus, a one-eyed people of Scythia, and were constantly fighting griffins, being the guardians of vast quantities of gold said to be found in the region.

Milton writes in *Paradise Lost*:

> *As when a Gryfon through the Wilderness*
> *With winged course o'er Hill or moarie Dale,*
> *Pursues the ARIMASPIAN, who by stelth*
> *Had from his wakeful custody purloind*
> *The guarded Gold.*

Some would place the Arimaspi in the Altai Mountains in western Mongolia, others in the Ural Mountains of Russia. The arm of the Scythian Sea mentioned by Nalvage, as shown on some sixteenth century maps would seem to correspond roughly to the entrance of the river Ob, just east of the Urals. Maspi remains unlocated, but probably somewhere towards the mouth of the river Ob, which is near near the northern Urals. This would suggest perhaps that Maspi was a town or village of the people known as Arimaspi. This could mean that Median was perhaps a regional name covering the same area, its extent being unknown. All of this is very speculative.

**82. Idumian**. Unknown region.

**83. Fælix Arabia** [5]. (>*Latin* "fertile Arabia"). In ancient geography, the comparatively fertile region of southwest and southern coastal regions of Arabia, which contrasted with the barren central and northern Arabia known as Arabia Deserta.

**84. Metagonitidim** [4]. The region of the Metagonitæ, a people inhabiting the coastal region of northwest Mauritania (*see* 91), now northern Morocco (*see HAZLITT*).

**85. Assyria** [2]. Assyria became one of the great empires of the ancient Middle East. It was located, largely, in what is now northern Iraq, and was once a dependency of Babylonia (*see* 80).

**86. Affrica** [4]. "Africa was known to the Romans, who received it from the Carthaginians, and applied it first to that part of Africa with which they became first acquainted, namely, the part about Carthage (Tunisia), and afterwards to the whole continent". —*Dictionary of Greek and Roman Geography*.

**87. Bactriani** [3]. This would seem to be the people of Bactriane (*see* 13).

**88. Afnan** [5]. "Here appere people with one eye in theyr hed, seming to be in theyr brest, toward the æquinoctiall". Sometimes incorrectly given as Afran, referring perhaps to the Aphricerones of Ptolemy. Probably in Africa toward the equator.

**89. Phrygia** [1]. Ancient region in central Anatolia.

**90. Creta** [4]. Present-day Crete.

**91. Mauritania** [4]. Not the present-day Mauritania, but the northeast coastal region of Africa occupying part of Morocco and Algeria.

## TABLE OF THE NINETY-ONE PARTS OF THE EARTH

This information has been collected from Book **X**, compared with Book **XXIV** and grouped into sevens as given in Book **X**.

With regard to the divine names, the relevant column first gives the original name from Book **X**, then (where relevant) Dee's alternative spelling from Book **XXII**, centred in the column and marked by a star "✻". This is followed (where relevant) by the name as it would be produced from the reformed Tables (as found on page **XXIV**-4–5) marked by a pointing hand "☞".

On pages **XXIV**-6–7 can be found the sigils for these names. There are twenty-two sigils on each Table, giving a total of eighty-eight sigils. The letters of the name Paraoan are spread over all four Tables. Add to these the three names found in the Black Cross (this includes the "L" of "LEXARPH", found in the top right Table) and we reach a total of ninety-two names, not ninety-one as we would expect. The extra name is "LAXDIXI" or "LAXDIZI" (not to be confused with the "LAZDIXI" found in the fifth Ayre). This name is not mentioned in the manuscripts and remains a mystery.

One of the main problems with the reformed Tables is with the bottom left Table, sixth row up from the bottom, which originally appears as "ROCANICHIASOM" but which was changed to "OCANICHIASOMT", the "R" falling off the left end and the letter "T" being added to the far right, changing the spelling of every name that crosses it, as the letters shift one place to the left (indicated here by bold type). Two of the names that Dee lists cross this line, but Dee has not changed them to conform to the reformed Table. One of them ("BAZCHLM") would seem to be an error, the other ("ORCANIR") conforms to the original Table. Perhaps all this indicates that Dee had problems accepting this change. Alternatively, we could adjust the sigils and retain the spellings, but then the letter "R" (fallen off the left) of "PARAOAN" would disappear, it being replaced with the "o" of "ORPANIB". It could be replaced with the (now redundant) "t" on the right hand side, but this, to me, is all wrong, and as these names and their sigils were recorded at different times, yet fully agree, they are almost certainly correct. I would suggest that the shifting of this line one place to the left is Kelley's error, and should be ignored.

| | | Ayre | Angel | Ministers | Total | Divine Name (with alternatives) | Part of the Earth (with alternatives) |
|---|---|---|---|---|---|---|---|
| The First Seven | 1 | LIL | 9 | 7209 | 14931 | OCCODON | Egypt |
| | | | 11 | 2360 | | PASCOMB | Syria |
| | | | 7 | 5362 | | VALGARS | Mesopotamia |
| | 2 | ARN | 4 | 3636 | 15960[1] | DOAGNIS<br>☞ DONGNIS | Cappadocia |
| | | | 2 | 2362 | | PACASNA | Tuscia |
| | | | 2 | 8962 | | DIALIVA<br>☞ DIALIOA | Parva Asia |
| | 3 | ZOM | 9 | 4400 | 17296 | SAMAPHA | Hyrcania |
| | | | 7 | 3660 | | VIROCHI<br>✻VIROOLI<br>☞ VIROOLI | Thracia |
| | | | 10 | 9236 | | ANDISPI | Gosmam |
| | 4 | PAZ | 10 | 2360 | 11660 | THOTANF<br>☞ THOTANP | Thebaidi |
| | | | 10 | 3000 | | AXZIARG<br>☞ AXXIARG | Parsadal |
| | | | 12 | 6300 | | POTHNIR | India |
| | 5 | LIT | 1 | 8630 | 16738 | LAZDIXI | Bactriane |
| | | | 7 | 2306 | | NOCAMAL | Cilicia |
| | | | 11 | 5802 | | TIARPAX | Oxiana |
| | 6 | MAZ | 5 | 3620 | 20040 | SAXTOMP | Numidia |
| | | | 12 | 9200 | | VAVAAMP | Cyprus |
| | | | 5 | 7220 | | ZIRZIRD | Parthia |
| | 7 | DEO | 4 | 6363 | 20389 | OBMACAS<br>✻OPMACAS<br>☞ OPMACAS | Getulia |
| | | | 3 | 7706 | | GENADOL[2]<br>☞ GENADOB | Arabia |
| | | | 11 | 6320 | | ASPIAON | Phalagon |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| The Second Seven | 8 | ZID | 5 | 4362 | 13900 | ZAMFRES | Mantiana |
| | | | 1 | 7236 | | TODNAON | Soxia |
| | | | 9 | 2302 | | PRISTAC | Gallia |
| | 9 | ZIP | 3 | 9996 | 17846 | ODDIORG | Illyria |
| | | | 10 | 3620 | | CRALPIR | Sogdiana |
| | | | 9 | 4230 | | DOANZIN | Lydia |
| | 10 | ZAX | 11 | 8880 | 11727 | LEXARPH | Caspis |
| | | | 7 | 1230 | | COMANAN | Germania |
| | | | 9 | 1617 | | TABITOM | Trenam |
| | 11 | ICH | 10 | 3472 | 15942 | MOLPAND | Bithynia |
| | | | 6 | 7236 | | VSNARDA | Græcia |
| | | | 3 | 5234 | | PONODOL | Licia |
| | 12 | LOE | 6 | 2658 | 13821 | TAPAMAL | Onigap |
| | | | 8 | 7772 | | GEDOONS | Greater India |
| | | | 2 | 3391 | | AMBRIOL | Orchenii |
| | 13 | ZIM | 10 | 8111 | 15684 | GECAOND | Achaia |
| | | | 1 | 3360 | | LAPARIN | Armenia |
| | | | 7 | 4213 | | DOCEPAX | Cilicia[3]<br>(Nemrodiana) |
| | 14 | VTA | 5 | 2673 | 20139 | TEDOAND<br>✱TEDOOND<br>☞ TEDOOND | Paphlagonia[4] |
| | | | 7 | 9236 | | VIVIPOS | Phaziána |
| | | | 12 | 8230 | | OOANAMB<br>☞ VOANAMB | Chaldei |
| The Third Seven | 15 | OXO | 9 | 1367 | 4620 | TAHANDO<br>☞ TAHAMDO | Itergi |
| | | | 10 | 1367 | | NOCIABI<br>☞ NOTIABI | Macedonia |
| | | | 12 | 1886 | | TASTOXO<br>☞ TASTOZO | Garamantica |
| | 16 | LEA | 2 | 9920 | 28390 | CVCARPT<br>☞ CVCNRPT | Sauromatica |
| | | | 3 | 9230 | | LAVACON | Æthiopia |
| | | | 12 | 9240 | | SOCHIAL | Fiacim |
| | 17 | TAN | 2 | 7623 | 17389 | SIGMORF | Colchica |
| | | | 1 | 7132 | | AYDROPT | Cireniaca |
| | | | 9 | 2634 | | TOCARZI | Nasamonia |
| | 18 | ZEN | 5 | 2346 | 19311 | NABAOMI | Carthago |
| | | | 7 | 7689 | | ZAFASAI | Coxlant |
| | | | 12 | 9276 | | YALPAMB | Idumea |
| | 19 | POP | 12 | 6236 | 15356 | TORZOXI | Parstavia |
| | | | 8 | 6732 | | ABAIOND<br>☞ ABRIOND | Celtica |
| | | | 11 | 2388 | | OMAGRAP | Vinsan |
| | 20 | CHR | 5 | 3626 | 14889 | ZILDRON | Tolpam |
| | | | 3 | 7629 | | PARZIBA | Carcedonia |
| | | | 7 | 3634 | | TOTOCAN | Italia |
| | 21 | ASP | 12 | 5536 | 16829 | CHIRSPA<br>☞ CHIRZPA | Brytania |
| | | | 8 | 5635 | | TOANTOM | Phenices |
| | | | 6 | 5658 | | VIXPALG | Comaginen |
| The Fourth Seven | 22 | LIN | 12 | 2232 | 6925 | OZIDAIA<br>☞ OSIDAIA | Apulia |
| | | | 1 | 2326 | | PARAOAN<br>☞ **OAOAOAN** | Marmarica |
| | | | 12[5] | 2367 | | CALZIRG | Concava Syria |
| | 23 | TOR | 7 | 7320 | 21915 | RONOAMB<br>☞ RONOOMB | Gebal |
| | | | 7 | 7262 | | ONIZIMP | Elam |
| | | | 11[6] | 7333 | | ZAXANIN | Idunia |
| | 24 | NIA | 4 | 8200 | 24796 | ORCAMIR<br>✱ORCANIR<br>☞ **ORANCIR** | Media |
| | | | 10 | 8360 | | CHIALPS<br>☞ **CHASLPO** | Arriana |
| | | | 11[7] | 8236 | | SOAGEEL | Chaldæa<br>(Chaldea) |
| | 25 | VTI | 4 | 5632 | 18201 | MIRZIND | Serici<br>(Sericipopuli) |
| | | | 2 | 6333 | | OBVAORS | Persia |
| | | | 12 | 6236 | | RANGLAM | Gongatha |
| | 26 | DES | 12 | 9232 | 18489 | POPHAND | Gorsin |
| | | | 8 | 3620 | | NIGRANA | Hispania |
| | | | 12 | 5637 | | BAZCHIM<br>✱BAZCHLM[8]<br>☞ **LAZHIIM**[9] | Pamphilia |
| | 27 | ZAA | 2 | 7220 | 22043 | SAZIAMI | Oäcidi |
| | | | 4 | 7560 | | MATHVLA | Babylon |
| | | | 5 | 7263 | | ORPANIB<br>☞ **CRPANIB**[10] | Median |
| | 28 | BAG | 10 | 2630 | 18066 | LABNIXP<br>☞ PABNIXP | Idumian |
| | | | 9 | 7236 | | FOCISNI<br>☞ POCISNI | Fælix Arabia |
| | | | 6 | 8200 | | OXLOPAR | Metagonitidim |
| | 29 | RII | 3 | 9632 | 21503[11] | VASTRIM | Assyria |
| | | | 4 | 4236 | | ODRAXTI | Affrica |
| | | | 12[12] | 7635 | | GOMZIAM<br>☞ **GMTZIAM** | Bactriani |
| | 30 | TEX | 12 | 4632 | 27532[13] | TAOAGLA<br>☞ TAAOGBA | Afnan |
| | | | 4 | 9636 | | GEMNIMB | Phrygia |
| | | | 3 | 7632 | | ADVORPT | Creta |
| | | | 6 | 5632 | | DOZINAL<br>☞ DOXMAEL | Mauritania |

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[1] Dee originally wrote "14960" (the correct figure) for this total, which he changed for some reason to "15960" (*see* **X**-63).

[2] The "N" of "GENADOB" (or "GENADOL") is shown as a majuscule "N" in the Table (*see* **XXIII**-5), when it should clearly be a minuscule "n", as it doesn't form the initial letter of any name.

[3] Italy was originally assigned here (*see* **XI**-64 and **XI**-96). It has been moved to the next seven, but in the same relative position.

[4] Brytania was originally assigned to this place (*see* **XI**-64 and **XI**-96). It has been moved to the next seven, but in the same relative position.

[5] The twelfth angel was changed from the eleventh angel (*see* **X**-81).

[6] The eleventh angel was changed from the eighth/second angel. See **X**-81, where the eighth angel is given near the top and the second angel near the bottom.

[7] The eleventh angel was changed from the twelfth angel (*see* **X**-82).

[8] The spelling "Bazchlm" is Dee's mistake: it should be "Lazchim"; or, in the reformed Table, "Lazhiim".

[9] The "L" of "LAZHIIM" (or "BAZCHIM") is shown as a minuscule "l" in the Table (*see* **XXIII**-4), when it should be a majuscule "L", as it forms the initial letter of this name.

[10] The "C" of "CRPANIB" (or "ORPANIB") is shown as a minuscule "c" in the Table (*see* **XXIII**-4), when it should be a majuscule "C", as it forms the initial letter of this name.

[11] No total given in the diaries (*see* **XXI**-31).

[12] The twelfth angel was changed from the fifth angel (*see* **X**-90).

[13] No total given in the diaries (*see* **XXI**-32).

# III. GAZETTEER

Numbers in square brackets immediately following an entry refer to appendix II "Ninety-One Parts of the Earth". Names in capital letters are countries, regions, lakes, and rivers; all other names are towns, unless stated otherwise. Names are followed by the modern name, where known, or its correct spelling. Occasionally Dee uses a Latin place name in an inflected form, the nominative form being given here in brackets. It would seem that, in some cases, Dee spelled names as he heard them, not knowing the correct spelling.

*Symbols used:*

| | |
|---|---|
| "*translation*" | Editorial translations are shown in italic text, immediately following an entry. |
| "word" | Dee's translations or other quotations from the manuscripts are shown in upright text. |
| >*origin* | Origin of a word or phrase. |
| ..../.... | Alternative spellings are separated by a forward slash. |
| WORD | Cross-references are indicated by small capitals. |
| word* | Spelling error, immediately followed by the correct spelling within square brackets. |

**ACHAIA** [37] Achæa, region of southern Greece encompassing the whole of the Peloponnese and somewhat farther to the north.

**Adle Street** Now Addle Street, about 230 yards east from the junction of Aldersgate Street and London Wall.

**ÆGYPTUS** Egypt: >*Latin*.

**AFNAN** [88] Unidentified, but probably in Africa. Possible corruption of *Afran* and often identified with the Aphricerones in central Africa mentioned by Ptolemy.

**AFRICA/AFFRICA** [86] The Roman province of Africa extended along the central north coastal area.

**Amsterdam** Capital city of the Netherlands.

**Angem** Anjum, Netherlands, some antique maps give Angum, about 10 kilometres northeast of Dokkum.

**ANGLIA** England: >*Latin*.

**APULIA** [64] Puglia, region of southeast Italy.

**ARABIA** [20] Region covering a large part of the Arabian Peninsula.

**ARCTIK** Arctic, North Polar Region.

**ARMENIA** [38] Country bordering eastern Turkey.

**ARRIANA** [71] Ancient region that covered a large part of Iran, Afghanistan, and Pakistan, its eastern limit being the Indus river

**Asson** Used in a parable.

**ASSYRIA** [85] Ancient region that covered a large part of modern Iraq, extending along the northern side of the Tigris River.

**ATLANTIS** Dee's name for America.

**AUSTRIA** Country of central Europe.

**BABYLON** [80] Ancient city on the Euphrates River in Iraq. Capital city of Babylonia.

**BACTRIANE** [13] Bactriana or Bactria, ancient country covering part of northern Afghanistan and northeast Iran.

**Bactriani** [87] The people of Bactriana.

**Banal** Town, referred to in a parable.

**Basannah, Wyndes of** Unidentified.

**Basel, Basell Citie** Basel, northern Switzerland.

**BEAME** Kingdome of Behem, Bohemia, now the Czech Republic.

**Bethelem/Bethleem/Bethlem/Bedlem** Betlémská (Bethlehem), an area of central Prague, in the centre of which can be found the Betlémská kaple (Bethlehem Chapel) which dates from 1391.

**Bewdley** In Worcestershire, England.

**BITHYNIA** [31] Region of northwest Anatolia.

**Blak Raven, The** Former Westminster inn, London.

**Blanken Nasen** Blankenese, on the Elbe just west of Hamburg, north Germany.

**Blockley/Blokley** In Gloucestershire, England.

**BOHEMIA/BOEMIA/BEHEM/BEAME** Country, now part of the present-day Czech Republic.

**Brandeish** Brandys nad Labem, Czech Republic: >*German* – Brandeis.

**BRANDENBURG** Region of northern Germany.

**Braynford** Brentford, west London.

**Bream/Breame** Bremen, northwest Germany: Brème.

**Bressell** Wrocław, Poland. Bresle, also WRATISLAVIA.

**Briel/Brel haven** Brielle, Netherlands.
**Broad Street** Now Old Broad Street, near Liverpool Street Station, London.
**BRYTAN** Britain.
**BRYTANIA** [61] Britain: >*Latin*.
**Budweis** České Budějovice in the Czech Republic: >*German*.
**Buxtenhuden** Buxtehude, just west of Hamburg, north Germany.

**Cabon, Wynde of** Unkown.
**CÆLOSYRIA** (*see* Concava Syria) >*Latin*.
**Cambridge** Town in Cambridgeshire, England.
**Canterbury** A city of Kent in England.
**CAPPADOCIA** [4] Large region of east central Anatolia.
**CARCEDONIA** [59] Tunisia.
**Carls Bath** Karlovy Vary, Czech Republic: >*German* – Karlsbad.
**Carthago** [52] Carthage, now a suburb of Tunis in Tunisia.
**CASPIS** [28] Ill-defined region on the southwest shore of the Caspian Sea, the home of the ancient Caspis people.
**CASPIUM, MARE** Caspian Sea, bordering the north coast of Iran: >*Latin*.
**Cassel/Cassell** Kassel, Germany.
**CATHAY** Northern China.
**CELTICA** [56] In this instance, Flanders.
**CHALDEA/CHALDÆA** [72] Southern Iraq, at the head of the Persian Gulf.
**Chaldei/Chaldéï** [42] People of Chaldea.
**Charing Cross** In London.
**Chipping Norton** Town in northwest Oxfordshire, England.
**CILICIA**$^{(I)}$ [14] A region of southern Anatolia.
**CILICIA**$^{(II)}$**/NEMRODIANA** [39] Probably northeast Russia.
**CIRENIACA** [50] Cyrenaica, region of Libya.
**COLCHICA** [49] Colchis, ancient country on the eastern shore of the Black Sea. Located within the borders of modern Geogia.
**COMAGINEN** [63] Commagene, region in eastern Anatolia.
**CONCAVA SYRIA** [66] "*Hollow Syria*". Originally the Beqaa Valley in Lebanon: >*Latin*.
**Constantinople** Istanbul, city of Turkey.
**COTSALL PLAYNE** Cotswolds, area of rolling hills stretching from Stratford-upon-Avon to Bath, England: also mentioned in Shakespeare's *The Merry Wives of Windsor*.
**COXLANT** [53] The biblical Garden of Eden.
**Cracovia** Kraków, south Poland: >*Latin*.
**Cracow** Kraków, south Poland.

**CRETA** [90] Crete, largest of the Greek islands.
**Cromoviæ/Cromovia** Český Krumlov, Czech Republic: >*Latin*.
**CYPRUS** [17] Large island in the eastern Mediterranean.

**DANIA** Denmark: >*Latin*.
**Dansk** Gdansk, Poland.
**De la pry** Delapré or De La Pré Abbey, formerly a convent, Northampton. In 1542, after the dissolution of the monasteries, the Tate family (*see* appendix V) purchased the Delapré Estate from the Crown.
**Delmenhurst** Delmenhorst, northwest Germany.
**DENMARK** Country, also DANIA.
**DEVONSHIRE/DEVONSHYRE** County in southwest England.
**Dockum** Dokkum, northeast Netherlands.

**Egre** Cheb, Czech Republic: >*German* – Eger.
**EGYPT/ÆGYPT** [1] Country of northeast Africa.
**ELAM** [68] Ancient region at the head of the Arabian Gulf, now mainly in Iran, with part in Iraq.
**ELB** River Elbe, north Germany (*see* map in appendix I).
**Elbogen** Loket, Czech Republic: >*German*.
**Embden** Emden, on the northwest coast of Germany.
**Encusen** Enkhuizen, north Netherlands.
**ENGLAND** Part of Great Britain.
**Erphurd/Erffurd/Erfurd** Erfurt, Germany.
**Ethan, People of** Unidentified.
**ETHIOPIA/ÆTHIOPIA** [47] African country.
**EUROPE/EUROP** Europe.

**FÆLIX ARABIA** [83] "*Fertile Arabia*", southern Arabian Peninsula: >*Latin*.
**FIACIM** [48] Towards the North Pole, unidentified.
**FLANDERS** Northeast France and Belgium.
**Fodringam** Fotheringhay, Northamptonshire, England.
**Franiker** Franeker, north Netherlands.
**Frankfurd uppon Mene** Frankfurt am Main, Germany.
**FRISELAND**$^{(I)}$ Imaginary island in the North Atlantic; probably a confusion between Iceland and Greenland and perhaps Newfoundland (*see* *TAYLOR* p. 123).
**FRISELAND**$^{(II)}$ Friesland, coastal province of the northern Netherlands.

**FRISIA OCCIDENTALI** "West Frisia" Northern Netherlands: >*Latin*.
**Fure/Fureden** Neuhaus (Oste). Unconfirmed, from *FENTON*. Alternatively, Verden, northern Germany; some antique maps show this as *Ferden*.

**GALLIA** [24] Gaul, largely France: >*Latin*.
**GARAMANTICA** [45] Ill-defined region located in south Libya, now called Fezzan, called Phazania by the Romans.
**Gebal** [67] Jubayl, or Byblos, Lebanon.
**GERMANIA** [29] Germany: >*Latin*.
**GERMANY** European country.
**GETULIA** [19] Gætulia, ill-defined region south of the Atlas Mountains, northwest Africa.
**GIAPAN** Japan.
**Gloats** Klodzko, Poland: >*German* – Glatz.
**GONGATHA** [75] Unidentified, probably in Africa (*see* sppendix II).
**GORSIN** [76] Possibly Corasm or Khorasan, an ancient kingdom just southwest of the Aral Sea, bordering the Caspian Sea.
**GOSMAM** [9] Possibly northern Canada or Alaska.
**Gotha** In central Germany.
**Græcia** [32] Constantinople, now Istanbul in Turkey; usually refers to ancient Greece.
**Graves Ende** Gravesend, a town in Kent, southeast England.
**Grenewich** Greenwich, London.
**Grodno** Hrodna, Belarus: >*Polish*.
**GROENLAND** Greenland: >*Danish*.

**Hamburgh** Hamburg, north Germany.
**Harburgh** Harburg, just south of Hamburg over the Elbe, north Germany.
**Harlem** Haarlem, Netherlands.
**Herlinghem** Harlingen, Netherlands.
**Hersham** In Surrey, 10 miles southwest of Mortlake.
**HIBERNIA** Ireland: >*Latin*.
**Hiericho** Jericho in Israel: >*Latin*.
**Hierusalem** Jerusalem, capital city of Israel: >*Latin*.
**HISPANIA** [77] Iberian Peninsula, Spain and Portugal: >*Latin*.
**HISPANIOLA** Second largest island in the Greater Antilles of the West Indies, consisting of the Republic of Haiti and the Dominican Republic.
**HOLLAND** The Netherlands.
**Huets Cross** (*see* Huteos Cros)
**HUNGARIA** Hungary, European country.

**Huteos Cros** According to Dee this is perhaps Huets Cross on Northwick Hill near Blockley (*see* Northwik Hill). No cross appears there today.
**HYRCANIA** [7] On the southeastern shore of the Caspian Sea.

**IDUMEA** [54] Idumæa or Edom, desert region of southern Israel.
**IDUMIAN** [82] Unidentified.
**IDUNIA** [69] "It is beyond Groenland". Probably northwest Canada.
**Ierico** Jericho, Israel.
**Ile of Man** The Isle of Man, in the Irish Sea.
**ILLYRIA** [25] Large region of the northwest Balkans.
**INDIA** [12] Corresponds more or less to modern India, west and south of the Ganges.
**INDIA, GREATER/MAJOR** [35] This includes much of southeast Asia east of the Ganges, the southeast Asian mainland.
**IOSAPHAT** Valley or Vale of Jehoshaphat, also, King of Judah (1 Kings 4:17).
**IRELAND** European country (also HIBERNIA).
**ISELAND** Country of Iceland.
**ISLANDIA** Country of Iceland: >*Latin*.
**Islington** In London.
**ISRAEL/ISRAELL** Country at the eastern end of the Mediterranean Sea.
**ITALIA** [60] Country of Italy: >*Latin*.
**ITALY/ITALIE** Country of Italy.
**ITERGI** [43] Possibly northern China or Mongolia.
**IUDA** Judah, kingdom of southern Israel established by the tribe of this name.

**Kamnitz** Chemnitz, Germany.
**Kesmark/Keysmark/Keismark** Kežmarok, east Slovakia.
**Konin** In central Poland.
**Krebitz** Chřibská, Czech Republic: >*German* – Kreibitz.

**Lancaster** In Lancashire, England.
**Lasko/Lasco** Łask, in central Poland.
**Lecester** Leicester, in Leicestershire, England.
**Leipsig/Leypsig/Liep./Leipsig Mart** Leipzig, Germany.
**Lewarden** Leeuwarden, in the Netherlands.
**LICIA** [33] Lycia, coastal region of southwest Anatolia.
**Limburg/Nimburge** Nymburk, Czech Republic: >*German* – Nimburg.

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**LITTAW/LYTTAW** Old spelling of Lithuania. Country on the east coast of the Baltic Sea.

**London** Capital city of the United Kingdom.

**Lubek/Lubeck/Lubec** Lübeck, north Germany.

**Ludlow** In Shropshire, England.

**Lumbard Street** Now Lombard Street, just north of London Bridge.

**LYDIA** [27] Coastal region of western Anatolia.

**Lyre** Leer, northwest Germany.

**MACEDONIA** [44] Country north of Greece, also a region of Greece.

**MAIORCA** Mallorca, also Majorca, Mediterranean island belonging to Spain.

**MALACHA, ILES OF** Group of Indonesian islands.

**MANTIANA/MANTIĂNA** [22] Undefined region near Lake Van, Turkey.

**MARMARICA** [65] Coastal region of northeast Libya and northwest Egypt.

**Maspi** Location unknown, possibly towards the Urals, Russia.

**MAURITANIA** [91] Country stretching along the coast of northwest Africa, with its southern border being the Atlas Mountains. Does not correspond to the modern Mauritania.

**MECKELBURGH** Mecklenburg, region of northern Germany.

**MEDIA** [70] Ancient region of western Persia.

**MEDIAN** [81] Unclear, but probably towards the Urals of Russia.

**MESOPOTAMIA** [3] *"Land between the Rivers"* Region between the Tigris and the Euphrates rivers of Iraq: >*Greek*.

**METAGONITIDIM** [84] An ill-defined coastal region of northwest Morocco.

**Michow** Miechów, south Poland.

**MILFORD HAVEN** Inlet on the Pembrokeshire coast, Wales; now also a town.

**MOLDAVIA** Former country of eastern Europe.

**Molschecks** Town, referred to in a parable.

**Mons Mene** According to C.L. Whitby this is probably Meon Hill, Warwickshire, England, at the northern end of the Cotswolds.

**Moorefields** Moorfields, near Moorgate Station, London.

**MORAVIA** Region of central Europe, now part of the Czech Republic.

**Mortimers Clybery** Cleobury Mortimer, Shropshire, England.

**Mortlake/Mortlak/Mortlack** Mortlake, near Richmond in west London. Dee's home was located here, long since disappeared; at the location now stands a block of flats (apartment block) named *John Dee House*.

**MOSCHOVIA** Moscovia or the Grand Duchy of Moscow, an area of northwest Russia with Moscow as its capital.

**NASAMONIA** [51] Ill-defined coastal region of northeastern Libya.

**Nawnberg fayre** Probably Naumberg, about 25 miles southeast of Leipzig, Germany.

**Nemrod** Nimrod, biblical (*see* Genesis 10:8–12).

**NEMRODIANA** (*see* Cilicia(II) ).

**New Castell** Newcastle upon Tyne, England.

**Newhowse** Jindřichův Hradec, Czech Republic: >*German* – Neuhaus.

**Nimburge/Limburg** (*see* Limburg).

**Ninive** Nineveh, ancient city of the Assyrian Empire, on the Tigris River, Iraq (*see* appendix II, Map 2).

**Nisse** Nysa, river in southwest Poland: >*German* – Neiße.

**Northampton** In Northamptonshire, England.

**Northwik Hill** Northwick Hill, near Blockley, Gloucestershire, England. This is where Kelley claimed to have found the Book of St. Dunstan and the red powder.

**Nubery** Newbury, Berkshire, England.

**NUMIDIA** [16] Region just west of Tunisia, North Africa, now part of Algeria.

**Nyepolomicze** Niepołomice, a few miles east of Kraców, Poland.

**Nyse** Nysa, Poland.

**Oäcidi/Oacidi** [79] Possibly the Oases region of western Egypt.

**Oldenburgh** Oldenburg, northwest Germany.

**ONÍGAP** [34] Possibly the Yucatan region of Mexico.

**Oppen** Apen, northwest Germany.

**ORKNEY, ILES OF** About 20 miles north of the Scottish mainland.

**Ossa** Osse, village in central Poland.

**Ostarhold** Osterholz-Scharmbeck, northwest Germany. Osterholz was the name of a former convent after which the town was named. In 1927, Osterholz was merged with Scharmbeck.

**Oxford** In Oxfordshire, England.

**Oxiana/Oxiăna** [15] The region of the Oxus River (modern Amu Darya) valley, or Alexandria Oxiana; an ancient city on the river Oxus. Possibly Termez or the ancient Greek ruins of Al-Kahnoon near the border of Tajikistan and Afghanistan, also on the Oxus.

**PAMPHILIA** [78] Pamphylia, a small coastal region of southern Anatolia.

**PAPHLAGONIA** [40] North central coastal region of Anatolia.

**Parsădal** [11] Possibly Pasargada, the ancient capital of Persia.

**PARSTAVIA** [55] Unidentified.

**PARTHIA** [18] Northeast region of Iran.

**PARVA ASIA** [6] *"Asia Minor"*, Anatolia or Asiatic Turkey: >*Latin*.

**PATHMOS** Patmos, a Greek island said to be where St. John the Divine wrote the biblical Book of Revelation.

**PERSIA** [74] Roughly corresponds to the region of Fars in Iran.

**Petrcow** Piotrków Trybunalski, central Poland.

**Pezaro** Pesaro, Italy.

**PHALAGON** [21] "Δ. – Groenland as I think". Greenland.

**PHAZIÁNA/PHASIANA** [41] A district of Colchis, through which flows the River Phasis (now the Rioni). It was along this river that the Argonauts are fabled to have searched for the Golden Fleece.

**PHENICES/PHŒNICES** [62] Phoenicia, an ancient country roughly corresponding to modern Lebanon.

**PHRYGIA** [89] Large central region of Anatolia.

**Placentius** Piacenza, Italy: >*Latin*.

**Platz** Stráž nad Nežárkou, in the Czech Republic: >*German*.

**POLAND/POLANDE** Eastern European country.

**POLE, ARCTIK** Arctic Pole.

**POMERANIA** Region of northern Europe, now largely incorporated into Poland, with a part in Germany.

**Posen** Poznań, western Poland: >*German*.

**Prage** Praha, capital city of the Czech Republic.

**Queneborowgh / Queneborrowgh / Queneburrowgh** Queenborough, on the Isle of Sheppey, England, at the mouth of the Thames.

**REGNO BOEMIÆ** *"Kingdom of Bohemia"* Now the Czech Republic: >*Latin*.

**Reichenstein/Reichstein** Zloty Stok, Poland: >*German* – Reichenstein.

**RICHEMOND** Richmond, a town and now a borough of west London, on the Thames, near to where Dee had his home at Mortlake.

**Rithwian/Rithwyan Castlle** Probably Rytwiany Castle, Poland. Built in the mid-fourteenth century, and for a time owned by the Łaski family. In 1542, it was sold to the Zborowski family (*see* appendix IV "Brief Biographical Guide"). The castle slowly fell into disrepair, and in 1859 was demolished and used for building material; all that remains today are the foundations and a corner of a wall standing like a tower.

**Roffensis** Rochester, a city in Kent, England: >*Latin*. Dee is referring to a book of Psalms produced by Episcopus Roffensis, the Bishop of Rochester (*see* Roffensis in appendix IV).

**Rome** Capital city of Italy.

**Rostoch** Rostock, northeast Germany, on the coast.

**Roterodam** Rotterdam, Netherlands.

**Sainct Brydes church** St. Bride's Church just off the eastern end of Fleet Street, London.

**Sainct Stephens Church** In Kraków, Poland.

**St. Stanislaus Churche** In Kraków, Poland.

**St. Stephens Strete** In Kraków, Poland.

**Salfeld** Saalfeld, Germany.

**Salisbury** In Wiltshire, England.

**Salt street** In Prague.

**SAROMATIA/SAUROMATICA** [46] Sarmatia, European Russia.

**SCOTLAND** Part of Great Britain.

**SCYTHIAN SEA** Laptev and East Siberian Seas, northeast Russia, some sources show it extending farther west.

**Serici/Sericipopuli** [73] Seres, people of Serica, beyond the Himalayas, China.

**Shadek** Szadek, central Poland.

**SILESIA** Region of southwest Poland.

**Siradia** Sieradz, Poland: >*Latin*.

**Sodom** Biblical city on the shores of the Dead Sea.

**SOGDIANA** [26] Ancient country south of the Aral Sea with its southern boundary being the Amu Darya (the ancient Oxus River), largely within Uzbekistan.

**SOXIA** [23] Unidentified, probably in Asia.

**SPAIN/SPAYN/SPAYNE** European country.

**Stanton Lacy** Just north of Ludlow, Shropshire, England.

**Stargard Szczeciński** Stargard, northwest Poland.

**Stetin** Szczecin, in northwest Poland near the coast: >*German* – Stettin.

**Stykhusen** Stickhausen, northwest Germany.

**SURREY** County of southern England.

**SYRIA** [2] Part of present-day Syria; Syria being split into three regions under the Romans.

**Tergowd** Gouda, Netherlands: sometimes appears as Tergow on antique maps.

**THEBAIDI/THEBAÏDI** [10] Either the Thebes, founded by Cadmus, in the region of Bœotia, Greece, or the Thebes of southern Egypt or Upper Egypt, being up river.

**THRACIA** [8] Thrace, region between the Black Sea and Macedonia; southeast Balkans.

**Three Golden Keys** "by the Englysh howse" In EMDEN, probably an inn.

**Three Kings, in Kings Street** In London.

**THURINGIA** Region of central Germany.

**TOLPAM** [58] Unclear, but could be any of the south polar regions: Antarctica, Australia, New Zealand, or Tierra del Fuego, etc.

**Torne/Torn** Toruń, Poland: >*German* – Thorn, pronounced *Torn*.

**Trebon/Trebone** Třeboň, Czech Republic.

**TRENAM** [30] Unknown region of Africa.

**Triegle/Trigle** Possibly Triglas in northern Austria, about 20 miles southeast of Třeboň.

**Tritiow*** [Trittow] A misprint or transcript error found in *TFR*.

**Trittow** Trittau, north Germany, near Hamburg.

**TUSCIA** [5] Tuscany: region of central Italy: >*Latin*.

**Valkenaw**$^{(I)}$ Falkenau, Germany, near Chemnitz.

**Valkenaw**$^{(II)}$ Sokolov, Czech Republic: >*German* – Falkenau.

**Vienna/Vien** Wien, capital city of Austria.

**Vinew City** Uniejów, central Poland.

**VINSAN** [57] Unidentified.

**Vrbinatem** Urbino, Italy, about 20 miles southeast of San Marino: >*Latin*.

**Webley** Weobley, historical town of Herefordshire, England.

**WEST INDIAS** West Indies, Caribbean Islands.

**WESTER EMB** Westereems, a strait, just west of Borkum island, northwest Germany, and forms the border with the Netherlands.

**Westminster/Westmester** Area of central London containing the Palace of Westminster (the Houses of Parliament) and Westminster Abbey.

**Whitehall** In London.

**Wilde Wenlok** Much Wenlock, historical town of Shropshire, England.

**Wismar** In north Germany, on the coast.

**Wratislavia** Wrocław, Poland, also known as BRESSELL: >*Vratislav* (an early ruler).

**Zanzor "Mighty flames of"** "where there dwelleth no defyled Creature nor any unrighteousness". Probably not of this Earth.

# IV. GLOSSARY OF ARCHAIC AND OBSCURE WORDS

Some of these words are now obsolete (e.g., "forsooth"), whilst others might be used in a different way than we would today (e.g., "ghostly"), but with the majority of them it is just the spelling which is archaic and (at first) almost unrecognisable (e.g., "frise" = "freeze"). This list is not complete, but the remainder consists of minor spelling differences which hopefully shouldn't cause any difficulties (e.g., the letter "e" being appended to many words, etc.).

Many of these words occur only once in this work, others may occur many times, but in almost every case a reference to its first occurrence is given here. Some words have more than one meaning: these are either listed separately or have been noted (*see*, e.g., "yt"). Alternative meanings do not appear where they agree with modern conventions (e.g., "simple", meaning a medicinal plant, is listed, but "simple" used as an adjective is not). Some words are in use today (e.g., "anon"), but as they are not particularly common I have included them.

Immediately following a word will be found its more usual spelling in italics (but still possibly archaic) where relevant, followed by its meaning, if necessary; some words require no further explanation (e.g., "cifre" = "cipher"). Many of these words can be found in the *Oxford English Dictionary*.

*Symbols used:*

| | |
|---|---|
| >*origin* | Origin of a word or phrase. |
| …./…. | Alternative spellings are separated by a forward slash. |

**aburn** *auburn*, a golden-brown colour **XV**-18

**adiected** *adjected*, annexed, added or joined **V**-4

**adioyned** *adjoined*, to be next to **VIII**-68

**alak** *alack* (much the same as "helas") **VIII**-49

**alternatim** alternatively or interchangeably: >*Latin* **XIII**-83

**angel** old English gold coin, bearing the figure of the Archangel Michael slaying the dragon and worth 10 shillings **VI**-31

**anon** immediately or very soon **V**-60

**aposiopesis** a sudden halt in speech: >*Greek* – ἀποσιώπησις **IV**-17

**arsward** *arseward*, backward **XI**-47

**assay** try, attempt **V**-55

**astonied** *astonished* **VI**-14

**avanced/avaunced** *advanced* **IV**-3, **XVIII**-51

**avancement** *advancement* **V**-9

**avantage** *advantage* **XIII**-14

**aversed** turned away, averted. (cf. eversed) **IV**-3

**avoyde** *avoid*, to move or go away, withdraw, depart **V**-56

**avyse** *advise* **XX**-12

**ax** *ask* **II**-8

**axeltree** *axletree*, beam or bar connecting two opposite wheels **IV**-18

**baggagis** *baggages*, worthless or vile fellows **V**-56

**banket/bankett** *banquet* **VI**-34, **VIII**-35

**barathrum** an abyss: >*Latin* **XIII**-69

**beetell** *beetle*, a tool consisting of a heavy weight with a handle, used for driving down wedges or crushing, flattening, etc. **XIV**-5

**behofe** *behoof* or *Behoove*, to need, benefit, advantage **V**-13

**behofefull** *behoveful*, needful, necessary **XI**-83

**behoveth** under a moral obligation **XI**-97

**bek** *beck*, a beckoning gesture **XIV**-27

**besprent** sprinkled **VIII**-66

**blak-a-more** *blackamoor*, any dark-skinned person **XIV**-42

**bobbed** mocked **IV**-16

**bragged** boasted **IV**-15

**brooke** *brook*, tolerate, endure **XIII**-63

**buckler/bukler** a shield; specifically, a small round shield with a handle at the back **XIV**-11, **XIII**-58

**budget** a leather pouch, bag or wallet **XIV**-7

**burgen** *burgeon*, to bud or sprout **IX**-59

**busken** *buskin*, knee length boot **XV**-45

**cahos** *chaos* **IV**-19

**caliginous** misty, murky, obscure, dark **XIV**-36

**candent** glowing with a white heat **XIV**-4

**capcase** small chest or travelling-case **V**-60n

**carpender** *carpenter* **XX**-7

**cavillation** argument or charge **III**-22

**cifre/ciphre** *cipher* **V**-55, **XIX**-29

**cipress** *cypress*, a very light, satin-like, transparent fabric **VIII**-34

**clean/cleane** completely **I-11, I-15**
**clenes** *cleanness* **XIX-19**
**contemne** *contemn*, to treat with contempt, despise **VI-28**
**contentation** state of being satisfied or contented **XV-22**
**cosener** *cozener*, deceiver **VII-11**
**counterpesed** *counterpoised*, in a state of equilibrium **VII-33**
**coxcombe** *coxcomb*, a conceited fool **VIII-16**
**cruse** cup, drinking vessel **V-26**
**cull** to select, choose **VI-24**
**cumber/cumbre** encumbrance, trouble, burden **VI-1, VIII-53**
**cumfet boxes** box of candy or sweetmeats **II-18**
**currish** like a dog **XVI-7**
**curry-favell** *curry favour*, to win favour by flattery, etc. **XIII-59n**
**cursy** *curtsy* **I-15**
**curtier/curteour** *courtier*, attendant at a royal court **VI-28, XIII-60**

**daler** *dollar*, sixteenth century German coin **XI-74n**
**daliance** *dalliance*, idle action, trifling **XIV-27**
**daunsed** *danced* **IV-15**
**derling** *darling* **XV-24**
**dissevered** divided, separated **VI-11**
**drent** drenched **VIII-58**
**droggs** *drugs* **VI-2**
**dublet/dubblet** *doublet*, type of close-fitting jacket from the fourteenth to eighteenth centuries **II-7**
**dure** *endure*, hold out **XIII-79**
**durst** past tense of dare **V-59**

**ell/el** A measuring rod (originally the length of the forearm). Measure of length equalling 45 inches; varies with place and period (obsolete) **V-6, XIII-11**
**enhemme** to surround, encircle (*see also* in-hemme) **VI-8**
**enveiged** *inveighed*, spoke out against, denounced **XIX-34**
**ese** *ease* **XI-93**
**euge** an exclamation of approval, commendation: >*Latin* **X-77**
**eversed** turned upside down or overthrown (cf. aversed) **IV-3**
**expedition** a helping forward, prompt execution **VI-25**
**existimation** estimation, opinion, judgment, self-esteem >*Latin – existimationem*. Misread by Whitby as, "existinction" (*vol. 1 p. 445*). **V-6**

**fardell** *fardel*, pack or bundle **V-57**
**fardingale** *farthingale*, hooped dress or petticoat **IV-16**
**fatching** *fetching* **VI-25**
**fawne** *fawn*, to court favour **XIII-59**
**feetest** *fittest*, most suited **V-5**
**fende** *fiend* **XI-83**
**fleete** *fleet*, float (*see* **IV-22** where this word appears as "flote") **XXIII-33**
**fole** *fool* **V-1**
**forby** besides **IV-28**
**forme** *form*, a bench (all other occurrences are to be read as *form* – shape) **XIII-27**
**forsoth** *forsooth*, in truth, truly **I-15**
**foynes** *foines*, fur trimmings, usually made from animals of the weasel family **VII-28**
**frise** *freeze* **XIV-11**
**froward** obstinate, wilful, untoward **IX-50**
**frowardnes** wilfulness **VI-3**
**fuskish** dark brown colour **IX-5**
**fye/fy** *fie*, an exclamation expressing disgust, shame, etc. **VIII-56, VII-24**
**fyled** *defiled* **II-1**
**fymbling** *fimbling*, touch lightly and frequently over anything, fondling **VII-2**

**geve** *give* (Kelley's writing only) **XVIII-48**
**ghostly/gostly** spiritually **XI-92, XV-22**
**gladsome** pleasant, cheery **VII-28**
**glyms** *glimpse* **I-5**
**graff** *graft* (*see also* grifted) **XIX-21**
**graffing** *grafting* **VIII-23**
**grave** *engrave* **III-24**
**graved** *engraved* **I-15**
**graving** *engraving* **III-24**
**grifted** *grafted* (*see also* graff) **XIV-41n**
**grutch** complain **V-4**
**gyrning** *girning*, snarling **V-56**

**half-pace** raised floor or platform **VI-26**
**halt** *crippled* **III-22**
**handfyld** *anvil* (the nearest spelling in the *OED* is *hanfeld*) **VII-28**
**hard** *heard* **III-2**
**heith/heyth** *height* **IV-30, VI-26**
**helas** alas (*see also* alak): >*French* **VII-5**
**heteromeces** rectangular, oblong: >*Greek – ετερόμηκες* **XI-72n**

**hiacynct** hyacinth (precious stone) **XI-77**
**hiest** *highest*, i.e., God (Kelley's writing only) **XIX-36**
**holpen** past tense of help **VII-34**
**horsmyll** *horse-mill*, a mill driven by a horse **IV-18**
**hoyke** *huke*, a hooded cape or cloak: >*Dutch* – hoike **XI-4**
**hui** exclamation of surprise: >*Latin* **XIII-14**
**hussing** buzzing sound like a bee **VIII-63**
**huswife** *housewife* **VII-18**
**hyle** the first matter (or substance) of the universe; the basis of the four elements in medieval philosophy: >*Greek – ὕλη*, lit., *wood* **XI-25**
**hyleich** *hylic*, material (adj. of "hyle") **XI-25**

**ialous** *jealous* **VIII-12**
**ientlewoman** *gentlewoman*, a lady or woman of good birth **V-40**
**ierkin/ierking/girken** *jerkin*, a short close-fitting jacket (usually leather) or short coat **XV-18, XI-3**
**iern/yern** *iron* **XIII-9, II-21**
**ingyner** engineer **XV-44**
**in-hemme** (*see* enhemme) **VI-3**
**intiere** *entire* **XIII-32**
**invegled** *inveigled*, deceived **XI-29**
**ioinctly** *jointly* **I-10**
**iornay** *journey* **VI-22n**
**Iue** *Jew* **V-34n**

**kinred** *kindred* **XVIII-5**
**kirtell/kyrtell** *kirtle*, a woman's skirt or outer petticoat, also, a man's tunic or coat **VII-11, XIX-12**

**lawn/lawne** *lawn*, fine linen **IV-18, VIII-36**
**leese** to waste time and effort **VI-1**
**leysor/laysor** *leisure* **V-10, VIII-24**
**list**$^{(I)}$ desire, choose **VI-2**
**list**$^{(II)}$ hem or bordering strip **XIX-21**
**listeth**$^{(I)}$ desires, chooses **V-58**
**listeth**$^{(II)}$ to care for **VII-18**
**loth/lowth** *loath*, something hateful, unwilling, an annoyance **XIV-28**
**ly** *lie* in a horizontal position **VII-46**

**magnes-stone** lodestone, magnetite (a naturally occurring magnet) **XIV-6**
**mandement** *mandment*, commandment **VIII-11**
**mandillion** *mandilion*, a coat **XI-3**
**margarit** *marguerite*, pearl or gem **XI-84**
**margent** margin (in this instance, *of a page*) **VI-3**
**mary/marry** an exclamation of asseveration, surprise or indignation **VI-2, V-60**
**matrix** the womb **XIII-72**
**mawmet** *maumet*, a person of grotesque appearance **VII-18**
**mayster** *master* **XIV-51**
**mediately** through a medium or mediator, by mediation **I-5**
**meete/mete** *meet*, suitable, fitting, proper **II-8, IV-30**
**meke/meck** *meek*, gentle, patient **IX-38, IX-51**
**meterly** *meeterly*, fairly, moderately **IV-30**
**meyny** *meinie*, a family, household or retinue **VIII-14**
**migrom** migraine **XI-53**
**moniments** *monuments*, a structure built to last; written documents or records **X-3**
**monished** *admonished* **XI-23**
**mowght** might, may **I-8**
**murtherer** *murderer* **XV-10**

**noyce** *noise* **IV-14**

**of** *off* (used by Dee for both *of* and *off*)
**ones** *once* **I-8**
**overthwart** from side to side, crosswise **IV-29**
**overthwartly** across, transversely **VI-1**
**owre** *ore*, a metal bearing mineral **XI-1**

**palmers bags** a palmer was a pilgrim returning from the Holy Land, as a sign of which he would carry a palm leaf **III-23**
**pantefles/pantofells** *pantofle*, slippers, loose shoes, overshoes **IV-15, XXIII-19**
**parabolically** by parable or allegory **IV-27**
**paynims** *pagans* **VII-33**
**per pale** heraldic term for division into two parts by a vertical line: >*French* **II-6**
**peradventure** perchance, perhaps **V-14**
**perceth** *pierces* **V-3**
**percing** *piercing* **V-3**
**perfyted** perfected, completed **I-16**
**persers** *piercers* **XIII-8**
**plague** *plage*, region or district (for most other occurrences read *disease*) **XI-62n**
**poples** *people* **XIX-5**
**posset** a milky drink **XV-19**
**poticharie** *apothecary* **VI-2**
**powre**$^{(I)}$ *power* **I-5**
**powre**$^{(II)}$ *pour* **II-4**
**praters** foolish or idle talkers **IV-17**
**proyne** *prune* **XVIII-1**

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**pyed** coloured in patches or blotches, variegated **VI**-11

**pynsons** *pinson*, a thin shoe of some kind, a slipper or pump **IV**-15
**rampeth** to creep over the ground like a serpent **XIII**-4
**rampiers** *rampires*, ramparts **XV**-11
**raper** *rapier*, a small sword **IV**-15
**rathe** *rather* **XVIII**-25
**rayled** *railed*, uttered abusive language **VI**-1
**redownding** *redounding*, giving or rendering in return **VII**-42
**rencountrer** *rencounter*, a hostile encounter **XIII**-65
**renegate/ronnagate** *renegade* **VIII**-13, **X**-77
**repine** to be discontent **VI**-35
**reproved** rejected, rebuked, reprehended **I**-6
**rowsshings** *rushing* **VIII**-47
**royster** *roister*, bully, noisy reveller **XXIII**-19
**ruff**$^{(I)}$ a starched pleated collar standing out around the neck, popular in Elizabethan times **VIII**-17
**ruff**$^{(II)}$ *rough* **VIII**-22
**ruff**$^{(III)}$ *roof*, of a house etc. **VIII**-61
**ruffyn/ruffen** *ruffian* **IV**-15, **XXIII**-19

**sage** wise, profound **IV**-15
**sagely** exhibiting sageness or profound wisdom **IV**-15
**sarcenet** a fine silk material **VII**-11
**savegard** *safe-guard*, a woman's outer skirt, used to protect her dress when riding **VI**-29
**scape** *escape* **XIII**-12
**scotcheon** *escutcheon*, heraldic shield, or something resembling this **II**-5
**seching/seaching** *seeking* **I**-13, **XXIII**-8
**seely/sely** innocent, harmless, pious **III**-22, **V**-17
**semper** eternal: >*Latin* **IV**-27
**sempiternitie** *sempiternity*, duration without end, perpetuity: >*Latin* **IV**-4
**shevered** *shivered*, shaken or shattered **V**-7
**shitt** *shut* (*WHITBY* believes this to be Dee's spelling error, but it appears in the *Oxford English Dictionary* under *shut*) **II**-11
**simple/symple** a single herb or plant used for medicinal purposes **XIII**-70, 74
**sindall** *sendal*, rich silken material **V**-38
**sins** *since* **V**-59
**skipiak** *skipjack*, a conceited fop or dandy **IV**-21
**sknorked** *snorked*, snorted breath violently driven through the nose **V**-12
**skorf** *scurf*, morbid condition of the skin **V**-59
**skryp** *scrip*, a small wallet or bag, paticularly one carried by a pilgrim or shepherd **XIX**-3
**skullen drab** domestic servant of the lowest order, doing the rough work in the kitchen **VII**-51
**skurf** *scurf*, a thin layer of turf **XIV**-7
**sonk** *sunk* **IV**-15
**sownd** *sound*, a fainting fit **XIV**-19
**sporned** *spurned*, rejected with contempt **XVIII**-57
**stade** a textile fabric **VI**-32
**standish** a stand containing writing accessories, ink pot, etc. **XIII**-31
**stente** *stent*, valuation or assessment of property **XIX**-3
**stepe** *steep*, to soak in a liquid **XIII**-74
**ster** *star* **I**-7
**stercorall** faecal matter, excrement: >*Latin* – stercus **XIII**-73
**stole** *stool*, seat **II**-20
**stove** a heated chamber **XII**-23
**straweth** to scatter **XIII**-22
**stripling** a grown boy or youth, teenager **VII**-24
**strowted** *strutted*, swollen, puffed up **XI**-3
**strowting** *strutting*, swelling **VIII**-24
**strowting** *strutting*, to strut **XI**-30
**suffing** (nothing found: *TFR* gives "shuffing", so perhaps *shuffling* or *shifting*) **VII**-11
**superaltare** a portable stone slab consecrated for use as an altar **III**-21
**surpless** *surplice*, a loose garment reaching to the ground with wide sleeves **VIII**-54
**syft** *sift*, to examine or scrutinize, to sort the fine from the coarse.

**tappet** a decorated piece of cloth used as a hanging (tapestry) **IX**-79
**tentations** *temptations*: >*Latin* – tentatio **V**-11n
**testy** short tempered **XIII**-68
**than** *then* **I**-8
**the** *thee*, singular form of *you* (many examples throughout this work) **I**-5
**then** *than* **I**-11
**theodidacti** those taught by God: >*Greek* – θεοδιδακτος **V**-20n
**thretned** *threatened* **V**-39n
**thretting** *threatening* **I**-17
**throwgh/thorowgh** *through* **I**-6, **VIII**-53
**thumbleth** to rumble like thunder **VIII**-48
**thumbling** rumbling noise as thunder **XI**-43
**thumming** a humming, buzzing sound or drone **IV**-14
**to weete/to wete** *to wit*, it is to be observed, noted or ascertained **IV**-28, **VI**-21

**torkots** (nothing found: used in the phrase, "let the torkots light", so probably *torch*) **VIII**-3
**towche** *touch* **III**-9
**trencher** a flat board on which meat was cut up and served **II**-5
**trow** believe, trust **VIII**-63

**underchaps** the lower jaw **IX**-11
**unknytt** *unknit*, to untie or undo **VI**-9
**unmete** *unmeet*, unsuitable, improper **VI**-1
**upperstoks** *upper-stockings*, hose **IV**-15
**utter** *outer* **IV**-28
**uttermost** *outermost* **I**-11

**vanne** *van*, to fan or winnow: >*Latin* – vannus **XI**-74
**vicissim** in turn: >*Latin* **IV**-18
**voyded** *voided*, gone away, withdrawn, or departed **I**-7

**weete/wete** (*see* to weete)
**wex** *wax*, to increase or grow **VIII**-23
**whan** *when* **I**-12
**whelp** the young of various animals including humans **VIII**-24
**whote** *hot* **XIII**-3, **XIII**-82
**wrast** *wrest*, strain, twist, force, pervert, corrupt **XIII**-4
**wrasted** *wrested*, strained, twisted, forced, perverted, corrupted **V**-57
**wreth** *wreath* **XXIII**-17

**yeat** *yet* **VIII**-19
**yern/iern** *iron* **II**-21, **XIII**-9
**yong** *young* **II**-5
**yow** *you* **XIV**-51
**yse** *ice* **VIII**-53
**yt** *that* (in all other cases read "it") **XII**-1

# V. BRIEF BIOGRAPHICAL GUIDE

The following guide lists all of the people (including groups, tribes, etc.) mentioned by Dee—some of which are famous in their own right, whilst of others we know very little or nothing. Some of these names are of biblical origin, and a few others are only mentioned in parables. Only the barest outline is given here, but enough to enable the reader to begin further research if required. Bold names are as they appear in the manuscripts, sometimes followed by other relevant information as recorded by Dee (within double quotes).

*Symbols used:*

| | |
|---|---|
| "*translation*" | Editor's translations are shown in italic text, immediately following an entry. |
| "word" | Relevant quotations from the manuscripts, shown in upright text. |
| >*origin* | Origin of a word or phrase. |
| ..../.... | Alternative spellings are separated by a forward slash. |
| ~ | The tilde is used in some subentries; the main entry is to be substituted here. |

**Abano, Petri de** Pietro d'Abano, or Peter of Abano (c.1250–c.1316), supposed author of the *Heptameron* or *Magical Elements*. Abano, or Abano Terme as it is now known, is in northeast Italy, 9 km southwest of Padua.

**Abraham** Biblical: first of the Hebrew patriarchs.

**Abyram, Iudg of** Abiram, biblical: one of three who conspired to overthrow the authority of Moses, and upon whom God inflicted an awful punishment.

**Adam** Biblical: first man.

**Adam of Newhowse** Lord Chancellor (d.1596), adviser to Emperor RUDOLF II.

**Agricola, Georgius** Georg Bauer (1494–1555), German scholar and scientist known as "the father of mineralogy" and author of *De Re Metallica* – "*On the Property of Metals*".

**Agrippa, Cornelius** Heinrich Cornelius Agrippa von Nettesheim (1486–1535), court secretary to the Emperor Charles V of Antwerp, German philosopher, physician, occult scholar, etc., best known for his work *De Occulta Philosophia*.

**Albert, Erl of Swatzenburg** First mentioned in 1172, the Schwarzenbergs were, and still are, one of the noble families of the Kingdom of Bohemia; their power base was in Bohemia and Moravia where large estates of theirs still remain today. Nothing found on Albert.

**Alexander** Albert Lasky's servant.

**Amos** Biblical: prophet of the eponymous book.

**Ananias**(I) Biblical: husband of Sapphira, Acts 5.

**Ananias**(II) "Spirit of" Biblical: high priest, Acts 23.

**Andras** Name used in a parable by the angel Il.

**Ann** One of two sisters, the other being Dorothe, from whom Dee rented a house in Prague on the 4 January 1585.

**Anne** Anne de Mortimer (1390–1411), English noblewoman and daughter of Roger de Mortimer (fourth Earl of March). In 1406, she married RICHARD of Conisburgh (third Earl of Cambridge). Mother of Richard PLANTAGENET (third Duke of York).

**Antony** St. Anthony of Egypt (c.251–356), the first Christian monk, also known as Anthony the Great.

**Arimaspi** A mythical people of Scythia, mentioned by Herodotus in the fourth century BC as having one eye. Apparently the name is derived from the Scythian language, *Arima* (one), and *Spu* (eye). According to Pliny the name Cacidari is a more ancient name of these people.

**Ashmole, Elias** English antiquarian (1617–1692), responsible for the preservation of a number of Dee's manuscripts. His various collections became the foundation for the Ashmolean Museum in Oxford.

**Asseir/Asser** Asher, the fifth tribe of Israel, and according to legend one of the ten lost tribes.

**Bachon, Roger** Bacon (1220–1292), English Franciscan friar, philosopher, and scientist.

**Bactriani** People of Bactriane, now northern Afghanistan.

**Balthasar ab Ossa, Federicus** For information on the noble family of Ossa see Ernst Heinrich Kneschke, *Neues allgemeines Deutsches Adels-Lexicon* – "*New General German Aristocracy Lexicon*" vol. 7.

**Bardolf, Mr** (nothing known).

**Bathor, Stephen/Steven/St.** Stephen Bathory (1533–1586), King of Poland from1575–1586. Attacked Tsar Ivan the Terrible in 1579.

**Beniamin** Benjamin: eighth tribe of Israel.

**Biberstein, Lord** Friend of William of ROSENBERG. This is definitely Biberstein and not Bikerstein as found in *SKINNER* (*see ASH 487* Sept. 1587 where Dee's handwriting is quite clear).

**Bolton, Iames** James: butler to Edward ECLESTONE.

**Bonar** Tried to take possession of Dee's rented house in Kraków in April 1585, when Dee had first arrived in the city.

**Brycket, Hugh** Dee's servant.

**Brytans** Ancient inhabitants of Britain.

**Cain** Biblical: first-born son of Adam and Eve.

**Calvin** John Calvin (1509–1564), theologian and leading French Protestant reformer.

**Carmathar, a knight of the Rhodes** The Knights of Rhodes, or the Hospitallers, were founded in the eleventh century, and had been forced out of Jerusalem in 1291. By 1309, they had found a new home on the island of Rhodes, which they ruled as an independent state until once more being forced out by the Muslims in 1523. In 1530, they were given Malta by the Holy Roman Emperor, and later expelled by Napoleon Bonaparte. Since 1834, they have had their headquarters in Rome, and they are known as the Sovereign Military Order of Malta (SMOM).

**Carpio, Iohn** Manuscripts recently uncovered in the King's (or Royal) Library in Copenhagen suggest this is John Carpe (Johannis Carpionis de Kaprstein) a friend of the alchemist Michał Sędziwój (Michael Sendivogius).

**Casaubon** Meric Casaubon (1599–1671), son of Isaac Casaubon, French-English classical scholar, published in 1659 a number of Dee's manuscripts under the title, *A True & Faithful Relation of what Passed for Many Yeers between Dr. John Dee and Some Spirits.*

**Castaleonem** Sebastian Castellio (1515–1563), French preacher and theologian who translated *Sibyllina Oracula – "The Sibylline Oracles"* into Latin, which was published in Basel in 1546 and which is here referenced by Dee.

**Cecill** "Lord Threasorer" Sir William Cecil, Lord Burghley (1520–1598), English diplomat and chief adviser to Queen Elizabeth I.

**Cham, Generation of** Biblical: Cham or Ham being one of the three sons of Noah. After the flood these three shared the whole earth between them, Cham being given the land of Africa, Shem Europe, and Japheth Asia: *>Hebrew* – חם.

**Charles** II (1630–1685), King of England, Scotland, and Ireland from 1660–1685.

**Chevah** Biblical: Eve, first woman: *>Hebrew* – חוה *Havah/Hawah*.

**Christian, Christopher** "Chancelor or Regester of old Prage" (nothing else known).

**Ciliciens** "... the Children of Nemrod ...". The inhabitants of Cilicia (Nemrodiana), the thirty-ninth part of the Earth (*see* appendix II).

**Cis** Biblical: father of Saul: *>Hebrew* – קיש Qish.

**Clarence, Duke of** George Plantagenet (1449–1478), first Duke of Clarence, son of Richard PLANTAGENET (third Duke of York).

**Clemens Alex.** Titus Flavius Clemens, known as St. Clement of Alexandria (c.150–215 AD), theologian.

**Clerkson** A friend or acquaintance of Dee's who is mentioned several times in Dee's other diaries.

**Commandinus** Federico Commandino (1509–1575), Italian mathematician and publisher, best known for his theorem on the tetrahedron, (Commandino's Theorem), first given in his work *De Centro Gravitatis Solidorum – "On the Centre of Gravity of Solids"* (1565). He also published some of Dee's works.

**Cooke, Roger** (b.1553), Dee's alchemical assistant for 14 years. He left Dee's service in September 1581, returning briefly in 1600.

**Croker/Crokar, Iohn** John Dee's servant.

**Curtz, Doctor Iacob** Jacob Kurz von Senftenau (1554–1594), Rudolf II's vice-chancellor and contact with various contemporary scholars such as Dee and the astronomer Tycho Brahe, etc. His house, built close to Prague Castle, still stands today.

**Czotek/Hotek, Lord** Chotek: the Choteks were an aristocratic family that can be traced back to the fourteenth century.

**Damida** "A mighty prophet (not the least uppon the earth)". That is, according to the angel Gabriel. Unknown.

**Dan** First tribe of Israel, and according to legend one of the ten lost tribes.

**Danes** People of Denmark.

**Daniel** Biblical: prophet.

**Datnall, Mr** Companion to Mr BARDOLF (nothing else known). *TFR* incorrectly gives *Dortnall.*

**David/Davyd/Davidem** Biblical: c.1000 BC King of the Israelites and slayer of Goliath.

**Davis, Iohn** John Davis (c.1550–1605), navigator, attempted to find the Northwest Passage. The Davis Straight and a number of other Arctic places bear his name. He died at the hands of Japanese pirates in the East Indies.

**Dee/Δ, Iohn** John Dee (1527–1608), mathematician, philosopher, alchemist, astrologer, mystic, and inventor. He was buried in the chancel of the church of St. Mary the Virgin at Mortlake. Since then, the church has undergone extensive rebuilding and renovation work, and consequently his gravestone has been removed, but presumably Dee's remains still lie where they were buried.

**Arthur** ~ (1579–1651), Dee's first son, became a successful physician and was appointed one of the physicians to Tsar Michael I of Russia, where he remained for fourteen years.

**Iane/I.Δ.** ~ (1555–1605), born Jane Fromonds, Dee's second wife from 1578 till her death.

**Katharine/Katharyn** ~ (b.1581), Dee's eldest daughter, cared for Dee on his deathbed.

**Michael** ~ (1585–1594) Nothing known.

**Rowland** ~ (b.1582) Nothing known.

**Didymus/Dydimus, Thomas** Doubting Thomas, or Thomas Didymus: *didymus* being Greek for *twin*, applied to St. Thomas as the word Thomas also means *twin* in Aramaic. Thomas having doubted the resurrection of Jesus until seeing it with his own eyes.

**Diggs, Thomas** Digges (1546–1595), astronomer, mathematician, and Member of Parliament. After the death of his father (Leonard Digges, a close friend of Dee's), Thomas grew up under the guardianship of John Dee.

**Dorothe/Dorothea** One of two sisters, the other being ANN, from whom Dee rented a house in Prague.

**Eclestone/Ecclestone, Edward** Of Eccleston House, Eccleston, Lancashire: asked Dee for help to find a thief and the money that he stole (*see also* Webster, Thomas).

**Edward** Second Duke of York (c.1373–1415), son of Edmund of Langley.

**Elamitæ** Although Dee is clearly referring to Elamites or the people of Elam, apparently this can also refer to the people of Arabia Felix on the Red Sea coast (*see HAZLITT*).

**Elias/Elie/Ely** Elijah: biblical prophet.

**Eliseus** Greek form of Elisha: biblical prophet.

**Elzabeth** Elizabeth: Dee's servant.

**Emericus/Emerich/Emerik** (*see* Sontag).

**Enoch** Biblical: seventh of the Hebrew patriarchs. The Book of Enoch formed part of the Dead Sea Scrolls collection.

**Ephraim** Twelfth tribe of Israel, and according to legend one of the ten lost tribes.

**Erik, Hans** Was supposed to deliver some money to Dee from Rudolf II. *TFR* gives this name as *Bik*, but the manuscript clearly shows *Erik*.

**Ernest** "Ernestus frater Rudolphi" – *"Ernest, brother of RUDOLPH"*, Archduke.

**Esau** Biblical: son of Isaac and Rebecca, brother of Jacob.

**Esdras** Biblical: Greek variant of Ezra, the scribe. The *Book of Esdras* is from the Septuagint, an early Greek version of the Old Testament.

**Eve** (*see* Chevah).

**Evers, Francys** Francis Eure (c.1564–1621), son of Lord William Eure/Evers.

**Ezechias, King** Hezekiah, biblical (c. seventh century BC), succeeded DAVID as King of Judah.

**Ezechiel/Ezech.** Biblical: Ezekiel, Hebrew prophet, sixth century BC.

**Fabius** Brother-in-law of LASKY.

**Fern, Goodman** "The potter". A friend of Dee's who had a house by the Thames at Greenwich; it was from here that Dee and his party departed by boat to Queenborough on their way to Poland.

**Freeman, Mistres** Lived at Blockley in Gloucestershire; her mother, Mrs. Cooper, lived at Chipping Norton.

**Frimonshem, Andreas** Fremonsheim: Dee's bookseller, agent for Birckmann's of Cologne, a family of printers that had a bookshop in London.

**Frizer, Mr** From whom Dee had bought a coach and horse in Kraków to travel to Prague in December 1584.

**Fromonds, Nicolas** Brother of Jane Fromonds (Dee's wife), hence Dee's brother-in-law.

**Gad** Tenth tribe of Israel, and according to legend one of the ten lost tribes.

**Galatinum** Galatino Pietro Colonna, known as Petrus Galatinus (1460–1540), Italian friar, philosopher, theologian. He wrote *De Arcanis Catholicae Veritatis – "Concerning Secrets of the Universal Truth"*, to which Dee refers.

**Ganilos** From a poem.

**Gapsacar** King of Fiacim (forty-eighth part of the World (*see* appendix II).

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**Garland(I), Edward** Brother of Francis GARLAND(II) (nothing else known).

**Garland(II), Francis/Francys** Brother of Edward GARLAND(I). According to a spirit named Ben, Francis Garland was sent by the Lord Treasurer of England (CECILL) to spy on Dee and Kelley.

**Gedeon** Biblical (more usually Gideon): a judge whose deeds can be found in the Book of Judges.

**Genville/Genvill(I), Wilde** Sir Piers de Geneville/Joinville, Knight, Baron Geneville (1256–1292), married Jeanne de Lusignan, their daughter was Joan de GENEVILLE(II). I have been unable to verify the nickname *wilde*.

**Genville(II)** Joan de Geneville/Joinville (1286–1356), wife of Roger de MORTIMER(II) (first Earl of March) and daughter of Sir Piers de GENVILLE(I) and Jeanne de Lusignan.

**George** Dee's servant.

**Gerardus** Mercator (1512–1594), close friend of Dee's. Flemish cartographer whose most important innovation was the Mercator map projection.

**Gerlish** (nothing known).

**Gilbert, Adrian/A.G.** (1545–1628) English explorer, navigator, alchemist, and close friend of Dee's; brother of Sir Humphrey Gilbert (also an explorer) and half-brother to Sir Walter Raleigh (RAWLY).

**Goliath/Goliatha** Biblical: giant that, according to the Old Testament was slain by David; also mentioned in the *Qur'an*.

**Goodman, mistres** Had a house in London where Dee stayed.

**Gostwich, Lettice** "mayden, cooke and dayry maid." Belonged to the household of Edward ECLESTONE.

**Grave Iohn** Was apparently going to give LASKY money (nothing else known).

**Hageck/Hagek** Doctor Tadeáš Hájek (1525–1600), Czech astronomer, physician, and author, son of Šimon Hájek (Simon Baccalaureus Pragensis, c.1485–1551).

**Hanibal, Docter** "the great Divine". Annibale Rosseli (c.1524–1612), Italian friar and mystic whose six-volume commentary on the *Pymander* (which Dee mentions) was published at Kraków from 1584 to 1590. A further four volumes never appeared in print.

**Hans of Gloats** Glotz or Glatz (nothing known).

**Haward, Francis** Frances Seymour, nee Howard, Countess of Hertford (c.1554–1598). In about 1596, she married Edward Seymour (Earl of Hertford), who in 1561–1563 had been imprisoned in the Tower of London, and again in 1596 for incurring the Queen's displeasure.

**Heremita, Marcus** Eremita: fifth century Christian ascetic and theologian, wrote a number of works on the spiritual life which were included in Andreas Gallandi's *Bibliotheca veterum Patrum* (1765).

**Hermetis Trismegisti** Hermes Trismegistus, "*Hermes the Thrice-Greatest*": usually identified with the Egyptian god Thoth, the inventor of writing.

**Hernyk, Fernando/Harnik, Ferdinando** (nothing known).

**Herod/Herode** Biblical: responsible for the massacre of the innocents at Bethlehem.

**Hertell, Mr Paule** (nothing known).

**Hickman, Barthilmew** Born 1554 in Warwickshire, the nephew of Richard Hickman. He was one of Dee's earliest scryers, and also his last. Dee destroyed many of the early spirit actions had with Hickman as being untrue.

**Hilton, Edmond/Edmund** Dee's servant and son of Dee's old friend Goodman Hilton.

**Hilton, Robert** Dee's servant from October 1581, and son of Dee's old friend Goodman Hilton.

**Hunnis, William** (d.1597) English poet, dramatist, and composer, also said to have been an alchemist; imprisoned during the reign of Mary I, but released after the accession of Elizabeth.

**Husey/Husy, Iohn** "of Blockley". Found the scroll with Kelley (*see* **V**-51–53).

**Iacob** Jacob, biblical: Hebrew patriarch.

**Iames** James, biblical: apostle.

**Iehudah** (*see* Iuda).

**Iesus** Jesus Christ.

**Ignatius** Saint Ignatius, Bishop of Antioch, first century AD. A friend of POLYCARP.

**Iob** Job, biblical.

**Ioël** Joel, biblical.

**Iohn** John the Baptist, biblical.

**Iohn/Iohannes** John, biblical: one of the earliest disciples, author of the fourth Gospel and traditionally the author of the Book of Revelation.

**Iohn, Erle** "of Embden and Friseland" (nothing else known).

**Iohn, Mr** "of the Ile of Man". He probably sought Dee's help regarding some unknown matter (nothing else known).

**Ionas** Jonas, also called Jonah: biblical prophet swallowed by a whale or great fish.

**Iordanus, doctor Gregorius, Venetus** "*Doctor Gregory Jordan the Venetian*"; "an Italien doctor" (nothing else known).

**Ioseph** Joseph, son of Jacob, biblical.

**Iosua/Iosue** Joshua, biblical: successor to Moses.

**Isaac/Isack/Isac** Biblical: second of the Hebrew patriarchs.

**Isacaraáh** Issachar: seventh tribe of Israel, and accor-ding to legend one of the ten lost tribes.

**Israelites** The ancient twelve tribes of Israel.

**Iuda/Iehudah** Judah: third tribe of Israel.

**Iudas** Judas Iscariot, biblical: the disciple who betrayed Jesus.

**Iude** Jude, biblical: the brother of St. James.

**Iulianus Apostata** Julian the Apostate (331/2–363 AD), original name Flavius Claudius Julianus, Roman Emperor from 361 AD until his death. An enemy of Christianity who announced his conversion to Paganism.

**Jekyll, Sir Joseph** (1663–1738), barrister, politician, and judge. The auction of his library, mentioned, took place the year after his death, which included some of Ashmole's copies of Dee's manuscripts. His name is mentioned in a note written by Sir Frederic Madden at the start of MS. Sloane 3188.

**Jennyngs, Ralph** (died 1677), son of Richard Jennyngs, brother of Sarah Jennyngs (later Sarah Churchill, Duchess of Marlborough), with family links to Winston Churchill and Princess Diana. A note written by Jennyngs can be seen at the start of book **XIV**.

**Jones, Mr** A confectioner, who dwelt at the Plow in Lombard Street, London, and who discovered (in about 1662) some of Dee's papers in a wooden chest (*see* Ashmole's preface to Book **I** for the complete story).

**Mrs ~** wife of Mr JONES.

**Kelley/Kelly/Talbot, Edward/E.K.** (1555–c.1597) Dee's famous, or infamous, scryer. Said to have died falling from the walls of a Bohemian castle while trying to escape, but this has never been proven. It is interesting to note that the angel Uriel predicted a violent death for Kelley at the age of 46 (*see* **XIII**-18).

**Ione/I. K.** Joan Cooper (b.1563), Edward Kelley's wife.

**Thomas/T. K.** Younger brother of Edward (b.1567).

**Kinsky/Kynsky, Lord** One of the oldest Bohemian noble families still existing, dating back to the thirteenth century, when their original surname was *Vchynsky*.

**Lacy** "Deputy of Ireland" Hugh de Lacy (c.1125–1185/6) was never Deputy of Ireland, but became Earl of Meath and was granted the custody of the city of Dublin. He was assassinated in Ireland, beheaded with an axe. The name Lacy is of an old Norman noble family that came to England with William the Conqueror in 1066.

**Lang/Langh, Iohn** "the Iudge". One of the landlords of a house that Dee had hired in Kraków, the other being Martin PLATNER.

**Langham, Captayne** Promised to lend Dee a hundred pounds (nothing else known).

**Lasky/Laski/Lascy, Albert/A.L.** Albert Łaski (1536–1605), Count Palatine of Siradia. The name derives from the town of Łask. A Polish landowner, his father was Hieronymus Łaski.

**Lazaro** Lazarus, biblical (*see* the resurrection of Lazarus in the Gospel of John).

**Lecester** Robert Dudley, Earl of Leicester (c.1532–1588), the Queen's favourite and a close friend and pupil of Dee's.

**Lee, Harry** Sir Henry Lee (c.1532–1611), a royal champion from 1559–1590 who took part in many tournaments, fought the Scots, became lieutenant of Woodstock and died at Spelsbury in Oxfordshire. Made a knight in 1597.

**Lillie, William** Lilly (1602–1681), an astrologer of some fame. He predicted the Great Fire of London, for which he was tried and found innocent. He was also a close friend of Elias ASHMOLE. His works on astrology have become classics.

**Lister, Isabell** A woman that, in June 1583, sought help from Dee, possibly believing herself to be possessed by the devil. Dee sought advice from the angel Murifri.

**Lobcovitz, Lord** Lobkowitz or Lobkovic: one of the oldest Bohemian noble families still existing, dating back to the fourteenth century.

**Lodovik/Lodovic** Dee's servant.

**Lot** Biblical: nephew of the Hebrew patriarch Abraham, his wife was turned into a pillar of salt whilst escaping from Sodom, having turned to look back, against God's commandment.

**Luc./Lucæ** Luke the Evangelist, biblical.

**Lullio, Raymondo** Raymond Lully (1235–1315), a scientist, philosopher, and mystic, born into a wealthy family in Palma, Majorca, in the Balearic Islands.

**Lush** "a Surgien" (nothing else known).

**Luther** Martin Luther (1483–1546), German priest and leader of the Protestant Reformation in Germany.

**Lyne, Master** Probably Richard Lyne (1570–1600), a painter and engraver known to Dee.

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**Madden, Sir Frederic, KH** (1801–1873), Keeper of Manuscripts at the British Museum from 1837 to 1866, he was also a palaeographer. He was made a knight at the age of thirty-two. Notes written by Madden can be seen at the beginning of Sloane 3188, Cotton Appendix XLVI, and Sloane 3189.

**Malachiah/Malach.** Malachi, the last of the biblical prophets: author of the last book of the Old Testament in the Christian tradition.

**Mala Spina** "Nuncius Apostolicus" Papal Nuncio Germanicus Malaspina (1550–1603), Bishop of San Severo in Italy from 1583 until his death.

**Manasse** Manasseh: fourth tribe of Israel, and according to legend one of the ten lost tribes.

**Marc/Mar.** Biblical: the Gospel of Mark, the second book of the New Testament.

**Martialis** Marcus Valerius Martialis (c.40–c.104 AD), a Roman satiric poet.

**Mary**$^{(I)}$ Queen of Scots (1542–1587). She was beheaded at Fotheringhay Castle, being a threat to the throne.

**Mary**$^{(II)}$**/Marie** Dee's maid.

**Mary**$^{(III)}$**/Marie, Virgin** "the blessed virgin". Mother of Christ.

**Matthæi/Matth./Math./Mat.** Matthew, biblical: the Gospel of Matthew, the first book of the New Testament.

**Maximilian** II (1527–1576), Holy Roman Emperor from 1564–1576, to whom Dee dedicated his work *Monas Hieroglyphica* (*see also* Rudolph).

**Maximilian** III (1558–1618), son of Maximilian II, and hence, brother of emperor RUDOLPH II. Archduke of Austria, he was captured at the Battle of Byczyna in 1588, and was released a year later after formally renouncing his claim to the Polish crown.

**Meckelburgh, Duke of** "Lord Christopher". Christopher Herzog von Mecklenburg Gadebusch (1537–1592), fourth son of Albrecht VII, Duke of Mecklenburg and Anna of Brandenburg; married Dorothea Oldenburg, Princess of Denmark. *Meckelburgh* is an old variant spelling of Mecklenburg.

**Mela, Pomponius** First century AD: famous for his work on geography *De Situ Orbis* – "*A Description of the Globe*".

**Menschik, Iacob** A servant of ROSENBERG.

**Miniver, Mr** (nothing known).

**Mizaldus, Antonius** Antoine Mizauld (1510–1578), French naturalist, astrologer, astronomer, and physician. His *Memorabilium*, in Latin, appeared in 1566 and 1584.

**Morgan a Brytan** (nothing known).

**Mort, Mr** Seems to have been holding some books of Lord Monteagle (*see* Mowntegle), who had died the previous year. Edward KELLEY was to have collected these books (nothing else known).

**Mortimer**$^{(I)}$**, Edmond** Fifth Earl of March and Ulster (1391–1425), son of Roger de Mortimer (the fourth Earl).

**Mortimer**$^{(II)}$**, Roger** first Earl of March (1287–1330), married to Joan de GENVILLE$^{(II)}$. He was accused of the murder of Edward II and hanged.

**Moschovite** Inhabitant of Muscovy.

**Mowntegle, Lord** William Stanley, third Lord Monteagle of Hornby Castle, Lancashire (1528–1581). His father was Thomas Stanley (the second Lord Monteagle).

**Moyses** Moses, biblical prophet: traditionally the author of the Torah (the first five books of the Old Testament).

**Munster** Sebastian Münster (1488–1552), German cartographer, Greek and Hebrew scholar, wrote *Dictionarium Trilingue,* "of Latine greke and hebrue" (1530), to which Dee refers. Died of the plague. *WHITBY* misreads this name as "Misteries of Latine greke and hebrue", where "Misteries" should be "Munsters" .

**Myrcopskey** Servant of LASKY.

**Ned, little** "or Edward". Had an argument with Edward Kelley at the Black Raven in Westminster, London, 20 April 1583 (nothing else known).

**Nemrod** Nimrod or Nimrud, biblical: son of Cush, great-grandson of Noah. A mighty hunter, often said to be a giant, who began the building of the Tower of Babel and was also the founder of the Babylonian empire.

**Nephthalim** Naphtali: ninth tribe of Israel, and according to legend one of the ten lost tribes.

**Noe/Noë** Noah, biblical.

**Nonnius** Pedro Nuñes (1502–1578), Portuguese mathematician, inventor, and Cosmographer Royal of Portugal, best known for his contributions to the science of navigation, with whom Dee corresponded for a while.

**Orchenii** People of southern Babylonia, on the Arabian Gulf, said by Ptolemy to be the inhabitants of the city of Orchoe, known as Uruk today.

**Overton, Lawrence** English merchant (nothing else known).

**Paul/Paule/Pawl** Paul the Apostle, biblical.

**paynims** Pagans.

**Pentecost, Goodman** [*Kelley*] "bowght a prety dun Mare, of goodman Pentecost" On 9 May 1583 (nothing else known).

**Pernus** Acquaintance of Dee's who had a house at Kraków, Poland.

**Peter** Biblical: one of the twelve apostles, also known as Cephas, meaning a rock in the Syriac tongue. Peter is the Greek translation of Cephas.

**Φavorinus** Varinus Phavorinus (c.1450–c.1537), Italian humanist and scholar, appointed Bishop of Nocera Umbra in 1514. He devoted much of his time to Greek lexicography, publishing in 1523 his *Etymologicum Magnum*, a very copious Greek dictionary. Also known as Guarino, Vary, Favorinus, Varinus Camers and Varinus Favorinus Camers Nucerinus.

**Ph.** Philip II (1527–1598), King of Spain from 1556 until his death.

**Philipus** "Episcopus Placentius". Philip Sega (1537–1596), the Italian Bishop of Piacenza from 1578 until his death.

**Pilat** Pontius Pilate, biblical: authorized the crucifixion of Jesus.

**Pilosi** The people of Vinsan (*see* appendix II).

**Plantagenet, Richard** Third Duke of York (1411-1460), son of RICHARD, Earl of Cambridge, by ANNE. Instigated the Wars of the Roses.

**Platner, Martin** One of the landlords of a house that Dee had hired in Kraków, the other being John Lang.

**Polipos** Apostle Philip: "Polipos, whom we call Philip" – *Three Books of Occult Philosophy*, Book 3, Chapter 34: >*Hebrew* – פילפום.

**Polycarpus** Saint Polycarp: second century Greek bishop of Smyrna, friend of IGNATIUS.

**Pontoys, Iohn/Io. Pon.** (1564–1624) English merchant and close friend of Dee's in his later years.

**Pope** Gregory XIII (1502–1585), Pope from 1572 to 1585. In 1582, he introduced the Gregorian calendar to most of Europe.

**Ptolomie** Ptolemy, Claudius Ptolemaeus: second century BC geographer, mathematician; considered the Earth to be the centre of the universe.

**Pucci, Francis** Francesco Pucci (1543–1597), Florentine priest, had been at Oxford University; probably met Dee in Poland where they travelled to Prague together. In 1594, he was captured at Salzburg by the Inquisition and taken to Rome where he was imprisoned, sentenced to death by beheading, and burnt at the stake.

**Queen** Elizabeth I (1533–1603), Queen of England and Ireland from 1558 until her death. The last of the Tudors. Maintained a close relationship with Dee, sometimes visiting him at his Mortlake home.

**Rawly, Mr** Sir Walter Raleigh (1552–1618), navigator, friend of Dee's, and half-brother of Sir Humphrey Gilbert.

**Reuclinum/Reuclini** Johann Reuchlin (1455–1522), German humanist and classics scholar, one of the architects of the Christian Kabbalah.

**Richard Erle of Cambridge** Richard of Conisburgh (c.1375–1415), third Earl of Cambridge, second son of Edmund of Langley (first Duke of York).

**Rodolph** (*see* Rudolph).

**Roffensis** Episcopus Roffensis – "Bishop of Rochester" (Edmund Guest), from 1560–1571. Produced an edition of the Psalms, which Dee refers to in several places.

**Romfe, Lord** Wolfgang von Rumpf (c.1540–1606), a chief minister and long-time friend of Rudolf II (*see* Rudolph).

**Rosenberg, William of/W.R.** Vilém of Rožmberk (1535–1592), burgrave. The Rosenberg's family seat was Český Krumlov castle in Bohemia, now in the Czech Republic. A friend and patron of Dee's.

**Ruben** Reuben: second tribe of Israel, and according to legend one of the ten lost tribes.

**Rudolph/Rodolph/Rud./Rod.** Rudolf II (1552–1612), Holy Roman Emperor from 1576–1612, King of Bohemia, Hungary and Croatia. Son of MAXIMILIAN II. Over the years, Rudolf developed deep melancholia and uncontrollable rages. Wolfgang von Rumpf (ROMFE), one of his chief ministers, was forced to resign. Eventually Rudolf's government fell into chaos.

**Salisbury, Erle of** Sir Robert Cecil (1563–1612), succeeded his father (Sir William Cecil) as Secretary of State.

**Saloman, Doctor** "of prage" (nothing else known).

**Salomon** Solomon, biblical: c.1000 BC, King of Israel and builder of the First Temple in Jerusalem.

**Samuel** Biblical prophet and leader of ancient Israel.

**Sancto Clemente, Gulielmo de** Spanish ambassador to RUDOLPH II.

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**Sanders, Patrick** (1582–1638) Dee's servant and companion; he later became a member of the London College of Physicians.

**Sanford, Mr** (nothing known).

**Sarazens** Saracens, Arabs, and by extension Muslims.

**Saul$^{(I)}$/Sawle** Biblical: king of Israel, anointed by SAMUEL.

**Saul$^{(II)}$/Sawle, Barnabas** One of Dee's early scryers.

**Sborosky, Lord Samuel** Lord Samuel Zborowski (d.1584). Having been banished from Poland for murder, he returned a few years later and was arrested by supporters of the King and on 26 May 1584 was beheaded in Kraków.

**Schonberg/Schonburg/Schomberg** Lord (nothing known).

**Scotus** Could refer to John Duns Scotus (c.1265–1308), a philosopher and theologian who possibly entered the Franciscan Order; or John Scotus Eriugena (c.815–c.877), an Irish theologian, often considered Europe's greatest philosopher of the early Middle Ages, his magnum opus is *De Divisione Naturæ* – "*On the Division of Nature*".

**Seth** Biblical: third son of Adam.

**Seve, Vincent** Brother-in-law to LASKY.

**Sharman, George** "dreaming of threasor to be under the fowndation of the wall, called the De la pry wall". Apparently, an acquaintance of Barthilmew Hickman, who made a request to Dee for information about a certain treasure.

**Sidney, Sir Henry/Harry** (*see* Sydney).

**Simeon** Sixth tribe of Israel, and according to legend one of the ten lost tribes.

**Simon Baccalaureus Pragensis** (*see* Hageck).

**Sled, Charles** A spy who worked for WALSINGHAM in denouncing Catholics, also an apothecary.

**Sodomites/Sodomytes** People of Sodom, the biblical city on the shores of the Dead Sea, and those of an immoral character.

**Sontag/Sunttag, Emericus/Emerich/Emerik** Secretary to LASKY (nothing else known).

**Spinola, Octavius** Stall-master and Chamberlain to RUDOLPH II (nothing else known).

**Stanley, Mr** "a great tylt boat from Graves Ende to take us in, (by appointment of me and Mr Stanley)". Refers to the first leg of Dee's journey to Poland.

**Stapers, Mr** An acquaintance of Dee's, probably Richard Staper (c.1540–1608), merchant of the Levant Company, described on his tomb at St. Helen's, Bishopsgate, London, as "the greatest merchant in his tyme".

**Story, Samuell** Servant to ASHMOLE, stayed in Ashmole's service until the latter's death.

**Swartz, Peter Hans** Owned a house in Leipzig where Dee lodged for a while.

**Sydney/Sidney, Sir Henry/Harry** (1529–1586) Diplomat, Lord Deputy of Ireland.

**Syracasba** One of nine prophets called upon by an unknown angel on 20 March 1584.

**Talbot, Edward/E.T.** (*see* Kelley).

**Tanfeld** Servant to KELLEY.

**Tartariens** Tartarians, Tatars. Inhabitants of central Asia, including the Mongols, Cossacks, Turks, and other mixed races.

**Tate, Sir William** (1559–1617) The Tate family home was Delapré (De La Pré) Abbey, a former convent in Northampton.

**Tedaldo, Mr** "Lawyer or atturny... (an Italien) an ancient practisioner in the Polish & Cracovia causes" (nothing else known).

**Thomas** Servant to the partner of OVERTON.

**Tobias/Thobias/Tobie** Biblical: Israelite, his story is told in the Book of Tobit (or Tobias). He receives help from the angel Raphael who appears in the form of a human.

**Tritemius** Johannes Trithemius (1462–1516). The name is derived from the town of Trittenheim in Germany. He was a German abbot, cryptographer, occultist, and author of the *Stegenographia*. AGRIPPA was one of his pupils.

**Turk** Inhabitant of Turkey, or of the Turkic peoples inhabiting a large area of western and northern Asia.

**Turner, Thomas** Dee's companion or servant.

**Vander Boxe, Arnoldus** Wrote a letter on behalf of Rudolf II sending for Dee (nothing else known).

**Wale, Thomas** A warden at the Tower of London and friend to ASHMOLE, who had acquired a number of Dee's manuscripts.

**Wallsingham/Walsingam, Sir Francis/Francys** (c.1532–1590) English statesman, diplomat, secretary of state, and spymaster for Queen Elizabeth I.

**Webster, Thomas** A carpenter, accused of being a thief by ECLESTONE.

**William, the sonn of Ursine** (*see* Rosenberg).

**Wolfg., Pauli** Probably *Wolfgang Pauli* (nothing known).

**Woodall$^{(I)}$, John** (1570–1643) A Paracelsian surgeon, inventor of the *trephine*, a surgical instrument used for cutting holes in bone. In 1612, he was appointed Surgeon General to the East India Company. Author of the very successful *The Surgeon's Mate*, first published in 1617.

**Woodall$^{(II)}$, Thomas** (1617–1667) Surgeon, as was his father John WOODALL$^{(I)}$. He died in a drunken brawl, as told by Samuel Pepys, "Tom Woodall, the known chyrurgeon, is killed at Somerset House by a Frenchman in a drunken quarrel".

**Yong, Mr Richard** "one of the higher commissioners" (nothing else known).

**York, Duke of** (*see* Edward).

**Zabulon** Zebulun: eleventh tribe of Israel, and accor-ding to legend one of the ten lost tribes.

**Zacharias/Zacharie/Zachar./Zach.** Biblical: prophet, and the author attributed to the Old Testament Book of Zachariah (or Zechariah).

**Zadzaczadlin** Encrypted form of the name "Adam", as found in the *Book of Soyga*.

**Zyrom** One of nine prophets called upon by an unknown angel on 20 March 1584.

# VI. AN EXAMINATION OF JOHN DEE'S 48 CLAVES ANGELICÆ

These Keys follow Dee's *48 Claves Angelicæ*, but laid out in tabular form with each word being assigned a number (first column). Each word has been checked against the original recording, where Dee has often given more information: some relating to specific occurrences of a word (not always easy to judge), others clearly applicable to every occurrence (e.g., Key 3, word 1, "micma"). The reader should make his/her own judgement on this.

All of Dee's notes from the original recording have been enclosed within square brackets and quotation marks just beneath the corresponding word or letter, which is underlined. Editorial annotations and additions appear in the same way, but without the quotation marks.

The second column gives the Angelic words in bold type, as originally dictated (*see* appendix X). Any differences between these and Dee's *48 Claves Angelicæ* have been noted. I have separated some of these where they were joined, but only where this was safe to do so. Other words I have kept together because they appear to be pronounced slightly differently than when pronounced individually. The note "possible compound word" indicates a word that cannot reliably be separated into two or more words (*see* at the end of appendix VII for a definition of the compound word).

The third column gives the Angelic words as found in *48 Claves Angelicæ*, including Dee's accents. This requires some clarification: it is often said that this is of Dee's own invention. Now this is clearly quite false, as examples can be found scattered throughout the Keys and other Angelic words where Kelley dictated to Dee what he saw and heard (e.g., in **IX**-55 the letter "i" in "amiran" "is skarse heard"; or in **XI**-55, the cacodæmon "xoy", where Dee writes "I note this pronunciation", etc.). For other pronunciations of a particular word, see appendix X "Complete Angelic Lexicon". Notes added here refer (in the main) to the original recording of this particular instance of the word. Note that where a page reference is given in superscript immediately following a word, this refers to the separation of the word into syllables only. A few notes are found within Dee's *48 Claves Angelicæ*, these are shown in brackets immediately following the word concerned (e.g., (a) in the First Key, word 72)

The final column gives the English translation. Text within curly brackets indicates an error, or a translation which does not appear to have any corresponding Angelic word(s).

Note that the original recording of the last two words of Key 13, the whole of Keys 14 and 15, and the first twelve words of Key 16 are now lost. These folios were also missing when Casaubon was preparing his edition of Dee's work, where a number of pages appear out of sequence, as the complete Keys were, at that time, unknown. Note that Dee was instructed to reproduce the last fourteen words of Key 1 and add them to the end of Keys 11 to 18 (Key 12 was slightly modified), although for some reason Dee omits the second of these fourteen words from all but Key 11 (but note that Key 12 does not require this word).

In compiling these Keys a number of other versions have been consulted, namely those found in *REGARDIE*, *TURNER EM*, *JAMES*, *CROWLEY* and *LEITCH*. Surprisingly, the most accurate, but by no means perfect, is *REGARDIE* (which also includes some corrections to *48 Claves Angelicæ*). The others introduce more errors than they solve, take too many liberties with spellings, and add extra words to the text (e.g., *JAMES* has ninety-two angelic words for the first Key, when it should only have eighty-six, as stated by Nalvage in Book **IX**-33.

No doubt *LEITCH* will be considered authoritative, but his use of the circumflex (representing a long vowel) is a mistake, and should all be substituted by the breve (from the Latin *brevis*, "short"), being a short vowel (confirmed by Dee (*see* e.g., **IX**-20): this error was first noted in another source. There are also a few Angelic words that have been misread. Also bear in mind that, "hoath Iaida" translates as "the true worshipper of the Highest", where Iaida is not simply "the Highest", but "signifyeth, of the highest" (Nalvage, **IX**-17). Contrastingly, in *LEITCH* the word "hoath" is translated as "the true worshipper of". There are a number of other similar instances.

In Key 1 some attempt at punctuation or prosodic juncture has been made (here enclosed in brackets). These are: a full point ("."), a vertical ("|") and a solidus ("/"). They were dictated with the Key, and so do not originate from Dee. The precise contextual meaning of these symbols is a matter for the reader to decide.

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 1:1 | **OL** | *ol* | I |
| 1:2 | **SONF** | *sonf* | rayng |
| 1:3 | **VORSG** (· – *a point*) | *vorsg,* | over you, |
| 1:4 | **GOHO** | *gohó* | sayeth |
| 1:5 | **IAD** | *Iad*<br>["as yad": **IX**-27] | the God |
| 1:6 | **BALT** (· – *a point*) | *balt* | of iustice |
| 1:7 | **LANSH** | *lansh*<br>["as lonsh": **IX**-27] | in powre exalted |
| 1:8 | **CALZ** | *calz* | above the firmaments |
| 1:9 | **VONPHO** | *vonpho,* | of wrath: |
| 1:10 | **SOBRA** | *sobra* | in whose |
| 1:11 | **ZOL** (· – *a point*) | *z-ol*<br>["zöl as zod-ol": **IX**-27] | hands |
| 1:12 | **ROR** (· – *a point*) | *ror* | the Sonne |
| 1:13 | **I** | *i* | is |
| 1:14 | **TA** | *ta* | as |
| 1:15/16 | **NAZPSAD**<br>[Possible compound word – "nazp od" (*see* "poamalsod" in appendix VII for a possible precedent), or perhaps "nazps od". This would then agree with Dee's tabulation on page **IX**-33] | *Nazpsad* | a sword {and}, |
| 1:17 | **GRAA** (· – *a point*) | *Graa*<br>["graä": **IX**-26] | and the Mone<br>["and" is possibly word 1:16 above] |
| 1:18 | **TA** | *ta* | as |
| 1:19 | **MALPRG** | *Malprg*<br>["as malpurg": **IX**-26] | a throwgh-thrusting fire<br>[translated as "fyrie darts" in 6:18] |
| 1:20 | **DS** | *Ds*<br>[Probably two syllables] | which |
| 1:21 | **HOLQ** | *hol-q*<br>["as hol-quu": **IX**-26. The pronunciation of "quu" is often given as "kwa", and is quite literally a "double u". In early printed works this was achieved by printing two "v"s together, but we are here referring to Dee's handwriting, not a printed source. As Dee, clearly writes "uu", we can rule out the pronunciation as "kwa", as I think Dee would have wriiten "kwa", or "qua" avoiding any ambiguity. I would suggest "kwu", or possibly "koo"; note Dee omits a final "a"] | measureth |
| 1:22 | **QAA** (· – *a point*) | *q-ä-a*<br>["thre sylables": **IX**-26] | your garments |
| 1:23 | **NOTHOA** | *nothóa* | in the mydst |
| 1:24 | **ZIMZ** | *Zimz* | of my vestures, |
| 1:25 | **OD** | *od*<br>["as before" (word 1:65): **IX**-25. Note that this Key was dictated backwards] | and |
| 1:26 | **COMMAH** (· – *a point*) | *com-mah* | trussed you to gither |
| 1:27 | **TA** | *ta* | as |
| 1:28 | **NOBLOH** | *nobloh* | the palms |
| 1:29 | **ZIEN** (· – *a point*) | *Zien:* | of my hands: |
| 1:30 | **SOBA** | *Soba* | Whose |
| 1:31 | **THIL** (· – *a point*) | *thil* | seats |
| 1:32 | **GNONP** | *gnonp* | I garnished |
| 1:33 | **PRGE** | *prge*<br>["as purge": **IX**-24] | with the fire |
| 1:34 | **ALDI** | *aldi*<br>["aldí": **IX**-24] | of gathering, |
| 1:35 | **DS** | *Ds* | and<br>[Angelic word "ds" = "which" or "that"] |
| 1:36 | **VRBS** | *urbs* | bewtified |
| 1:37 | **OBOLEH** | *óbŏleh* | your garments |
| 1:38 | **GRSAM** (\| – *a stop*) | *grsam:*<br>["as gursam": **IX**-24] | w<sup>th</sup> admiration. |
| 1:39 | **CASARM** (\| – *a stop*) | *Casárm* | To whome |
| 1:40 | **OHORELA** (\| – *a stop*) | *ohoréla* | I made a law |
| 1:41 | **CABA**<br>[cf. words beginning "taba" in the Complete Angelic Lexicon] | *cabá* | to govern |
| 1:42 | **PIR** (· – *a point*) | *pir* | the holy ones |
| 1:43 | **DS** | *Ds* | and<br>[Angelic word "ds" = "which" or "that"] |
| 1:44 | **ZONRENSG** | *zonrensg* | delivered you |
| 1:45 | **CAB** | *cab* | a rod |
| 1:46 | **ERM** | *erm* | with<br>[This has been mistranslated by Dee, and should read "with the ark"] |
| 1:47 | **IADNAH** | *Iadnah:*<br>["yadnah": **IX**-23] | {the ark} of knowledg:<br>[Again, mistranslated, it should read "of knowledge"; cf. "iadnamad"] |
| 1:48 | **PILAH** | *P-íl-ah*<br>["three syllables": **IX**-23. "P is distinctly pronounced by itself": **IX**-23n] | Moreover |
| 1:49 | **FARZM** | *farzm* | you lifted up your voyces |
| 1:50 | **ZNRZA** | *Znrza (u?)*<br>["as znurza": **IX**-23. Dee is unsure of the spelling of this word: see Key 19:167 where it gives "surzas"] | and sware |

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*This section was never translated into English by Dee.*

| | | | |
|---|---|---|---|
| 1:51 | **ADNA** | *adná* | obedience |
| 1:52 | **GONO** | *gono* | {and} faith |
| 1:53 | **IADPIL**<br>[The word "Iadpil" is, in every published source that I have seen, assigned the meaning "Him", or "to Him", but not according to Dee's tabulation on page **IX**-29 (*see also* **IX**-34 no. 52), which gives "to Him that liveth", also this is probably a compound word as "Iad" = "God" and "pil" = "life" (root of "apila"?). See appendix VII] | *Iắdpil* | to him that Liveth |
| 1:54 | **DS** | *Ds* | and<br>[Angelic word "ds" = "which" or "that"] |
| 1:55 | **HOMTOH** (*/ – a stroke*)<br>["Homtoh" is always given as two words, including Dee's first recording (**IX**-22). At the end of "toh" Dee records a stroke ("called virgula") between them, but this is recorded in reverse, placing it at the end of "Hom toh". Usually given as "liveth and triumpheth", but this simply doesn't add up, as the word "liveth" is part of "Iadpil" (see 53 above); also, see **IX**-29 and **IX**-34 no. 54, although Dee's numbering does get a little confused in places] | *hom-tóh* | triumpheth |

| | | | |
|---|---|---|---|
| 1:56 | **SOBA**<br>[Probably a word missing here for "beginning", which Dee attaches to "ipam". *JAMES* inserts "iaod" here, but Nalvage clearly states that this call has eighty-six words (**IX**-33), whilst *JAMES* has ninety-two. See **IX**-34 no. 55, where two English words are assigned here (to "soba") and two to the following word "ipam"] | *Soba*<br>["Sobá": **IX**-21] | Whose {begynning} |
| 1:57 | **IPAM** | *Ipam* | {begynning} is not, |
| 1:58 | **VL** | *lu*<br>[The "u" pronounced "yew, wherof bows ar made": **IX**-20. Dee erroneously gives "lu" here; cf. "uls" in appendix VII] | nor ende |
| 1:59 | **IPAMIS** (*· – a point*) | *ipămis*<br>["the a pronownced short": **IX**-20] | can not be |
| 1:60 | **DS** | *Ds* | which |
| 1:61 | **LOHOLO** | *lóhŏlo* | shyneth |
| 1:62 | **VEP** (*/ – a stroke*) | *vep* | as a flame |
| 1:63 | **ZOMD**<br>[*LEITCH* gives "zomdux", but see **IX**-19 and 20, where this word is perfectly clear, and also appendix X] | *zomd* | in the myddst |
| 1:64 | **POAMAL** (*· – a point*) | *Poamal* | of your pallace |
| 1:65 | **OD**<br>[This and the preceding word were originally given as a compound word, "poamalsod", or "poamaltod". see appendix VII] | *od* | and |
| 1:66 | **BOGPA** | *bogpa* | rayngneth |
| 1:67 | **AAI** | *aäi*<br>["The first A may be an A an O or an E": **IX**-19] | amongst you |
| 1:68 | **TA** | *ta* | as |
| 1:69 | **PIAP** | *piap* | the ballance |
| 1:70 | **PIAMOL** (BALTAL)<br>[See **IX**-15, where "piamol" is crossed out and changed to "baltal", pronounced "bal-ta-ël". Whereas in *48 Claves Angelicae* Dee uses "piamol". Judging by the meaning of the word, "baltal" would seem to be correct. Leitch omits the second "a", giving "baltle". It should be written "baltal", with the final "l" sounded as "el" or perhaps "le". This was corrected the same day and not the next, as stated in Leitch. Yet strangely, Dee seems to forget this and uses "piamol" the next day and thereafter] | *piamo-l* | of righteousness, |
| 1:71 | **OD** | *od*<br>["drawing the o long": **IX**-15] | and |
| 1:72 | **VOOAN** | *voöan (a)*<br>["It may be sownded better Vaoan": **IX**-15. See "Vooan" in appendix X] | truth: |

*When receiving the English of these Keys, Dee is instructed to repeat these last fourteen words (i.e., from "Zacare" to "Iaida", indicated here by the surrounding box) at the end of Keys 11–18, except that Key 12 has a minor change. This partly answers the question in the note attached to "zacare" 11:38 below.*

| | | | |
|---|---|---|---|
| 1:73 | **ZACARE**<br>["E must come after R but without number" >*Nalvage*: **IX**-14. Is this for all occurrences? It is quite likely that the "e" is silent. *LEITCH* omits this "e"] | *ZACARe*<br>[Here, Dee makes the final "e" a minuscule, indicating perhaps its silent nature?] | Move |
| 1:74 | **CA** | *c-a* [**XXI**-11]<br>["two syllables": **IX**-14. "sa": **X**-13. probably sounded "see-ah"] | therfore |
| 1:75 | **OD** | *od*<br>["or ot": **IX**-14] | and |
| 1:76 | **ZAMRAN** | *ZAMRAN* | shew yo$^{r}$ selves: |
| 1:77 | **ODO** | *odo* | open |
| 1:78 | **CICLE** | *ciclé* | the Mysteries |
| 1:79 | **QAA** | *q-ä-á* [**X**-46]<br>["qäắ – thre syllables with accent on the last A": **IX**-13. "q-á-a": **X**-46] | of your Creation: |
| 1:80 | **ZORGE** | *zorge*<br>["of one syllable": **IX**-13] | be frendely unto me, |
| 1:81 | **LAP** | *lap* | for |
| 1:82 | **ZÏRDO** | *zirdo*<br>["ï": **IX**-13] | I am |
| 1:83 | **NOCO** | *noco* | the servant |
| 1:84 | **MAD** | *MAD* | of the same yo$^{r}$ God, |
| 1:85 | **HOATH** | *ho-ath* [**XXI**-11] | the true worshipper |
| 1:86 | **IAIDA** | *Iaïda.*<br>[This appears as "Iaída" in **XXI**-12 and "Iaïda" in **XXI**-13. Page **XI**-97 (Key of the 30 Ayres) gives the pronunciation as "Ya-í-da"] | of the Highest. |

## THE SECOND KEY

| Key | Original Angelic Word | Word from BookXXI | Translation from Book XXI |
|---|---|---|---|
| 2:1 | **ADGT** | *Adgt* | Can |
| 2:2 | **VPAAH** | *ú-pă-ah* | The wings |

*Dee was clearly confused with this section.*

| | | | |
|---|---|---|---|
| 2:3 | **ZONG** | *zongom*<br>[This should read "zong"] | of the windes<br>["The Wings of the Winds" – this phrase can be found in 2 Sam. 22:11 and Ps. 18:10 & 104:3, referring to angels] |
| 2:4 | **OM** | ["om" should be here] | ["understand" should be read here] |
| 2:5 | **FAAIP** | *fa-á-ip* | {understand}<br>["your voyces" should be read here] |
| 2:6 | **SALD** | *sald* | {your voices} of wunder<br>["of wunder" should be read here] |

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| | | | |
|---|---|---|---|
| 2:7 | **VIIV** | *vi-i-v* | ô you the second |
| 2:8 | **L** | *L* | of the first |
| 2:9 | **SOBAM** | *Sobam*<br>["s-ó-bam": **IX**-41] | whome |
| 2:10 | **IALPRG** | *I-ál-prg*<br>["i-ál-purg": **IX**-41] | the burning flames |
| 2:11 | **IZAZAZ** | *I-ză-zaz*<br>["í-ză-zaz": **IX**-41] | have framed |
| 2:12 | **PIADPH** | *pi-ádph* | within the depth of my Iaws |
| 2:13 | **CASARMA** | *cas-árma* | whome |
| 2:14 | **ABRAMG** | *abramg* | I have prepared |
| 2:15 | **TA** | *ta* | as |
| 2:16 | **TALHO** | *tal-ho* [IX-40] | Cupps |
| 2:17 | **PARACLEDA** | *parácl̆eda* | for a wedding, |
| 2:18 | **Q** | *Q*<br>["quu": **IX**-40. See Key 1:21] | or |
| 2:19 | **TA** | *ta* | as |
| 2:20 | **LORSLQ** | *lors-l-q*<br>["lors-l-quu": **IX**-40. See Key 1:21] | the flowers |
| 2:21 | **TVRBS** | *turbs* | in theyr beawty |
| 2:22 | **OOGE** | *oő́ge* | for the Chamber |
| 2:23 | **BALTOH** | *baltoh* | of righteousnes |
| 2:24 | **GIVI** | *Giui*<br>["as ghiui": **IX**-39] | stronger |
| 2:25 | **CHIS** | *chis*<br>["as xis in greke": **IX**-39] | are |
| 2:26 | **LVSD** | *lusd* | your fete |
| 2:27 | **ORRI** | *orri* | then the barren stone: |
| 2:28 | **OD** | *Od* | And |
| 2:29 | **MICALP** | *mi-calp*<br>["mí-calp": **IX**-39] | mightier |
| 2:30 | **CHIS** | *chís*<br>["the i long": **IX**-39] | are |
| 2:31 | **BIA** | *bia*<br>["biä": **IX**-39] | your voices |
| 2:32 | **OZONGON** | *ózŏngon* | then the manifold windes |
| 2:33 | **LAP** | *Lap* | For, |
| 2:34 | **NOAN** | *no-án* [IX-39] | you are become |
| 2:35 | **TROF** | *trof* | a buylding |
| 2:36 | **CORS** | *cors* | such |
| 2:37 | **TAGE**<br>[Two words, "ta ge"] | *tage,*<br>["tagé": **IX**-38] | as is not, |
| 2:38 | **OQ** | *o-q*<br>["o-quu": **IX**-38. See Key 1:21] | but |
| 2:39 | **MANIN** | *manin* | in the mynde |
| 2:40 | **IAIDON** | *Ia-í-don* | of the all powerfull. |
| 2:41 | **TORZV** | *Torzú*<br>["tórz-ú": **IX**-38] | Arise |
| 2:42 | **GOHEL**<br>[Compound word – "goho el"] | *góhel* | sayeth the First |
| 2:43 | **ZACAR**<br>[See Key 1:73] | *ZACAR* | Move |
| 2:44 | **CA** | *ca* | therfore |
| 2:45 | **CNOQOD** | *C'-nó-qod,*<br>["c-nó-quod": **IX**-37] | unto his Servants |
| 2:46 | **ZAMRAN** | *ZAMRAN* | Shew your selves |
| 2:47 | **MICALZO** | *micalzo* | in power: |
| 2:48 | **OD** | *od* | And |
| 2:49 | **OZAZM** | *ozazm* | make me |
| 2:50 | **VRELP** | *vrelp* | a strong See-thing:<br>["Seething" (boiling) seems unlikely; often given as "Seer of things" (e.g., G.D.), perhaps related to "uran" (*to see*). Perhaps "a strong Seer" is the meaning, confirming the G.D.'s interpretation] |
| 2:51 | **LAP** | *lap* | for |
| 2:52 | **ZIR** | *zir* | I am |
| 2:53 | **IOIAD** | *ioïad.* | of him that liveth for ever. |

## THE THIRD KEY

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 3:1 | **MICMA** | *Micma*<br>["mik-ma": **IX**-62] | Behold |
| 3:2 | **GOHO** | *gohó* | sayeth |
| 3:3 | **PIAD** | *Pi-ad* [IX-62] | your God |
| 3:4 | **ZIR** | *zir* | I am |
| 3:5 | **COMSELH** | *Cóm-selh* | a Circle |
| 3:6 | **AZIEN** | *a-zíen* | on whose hands |
| 3:7 | **BIAB** | *biab* | stand |
| 3:8 | **OS** | *Os* | 12 |
| 3:9 | **LONDOH** | *Lón-doh* | Kingdomes |
| 3:10 | **NORZ** | *Norz* | Six |
| 3:11 | **CHIS** | *chis*<br>["as Kis": **IX**-61] | are |
| 3:12 | **OTHIL** | *óthil* | the seats |
| 3:13 | **GIGIPAH** | *Gi-gĭ-pah*<br>["gí-gĭ-pah": **IX**-61] | of Living breath: |
| 3:14 | **VNDL**<br>[This word may also be "vnl": **IX**-61] | *vnd-l* | the rest |
| 3:15 | **CHIS** | *chis*<br>["Kis": **IX**-61] | are |
| 3:16 | **TAPVIN**<br>[Two words, "ta puin", possibly compound. The initial recording of this word is "tapuin". *You may call it Tápŭim also*: >*Nalvage* **IX**-61. Dee has "tapuim" in his *48 Claves Angelicæ*] | *tá-pŭ-im* | as sharp sickles: |
| 3:17 | **Q** | *Q* | or |
| 3:18 | **MOSPLEH** | *mos-pleh* | the horns |
| 3:19 | **TELOCH** | *teloch*<br>["as och in horch pot": **IX**-60] | of death |

|  |  |  |  |
|---|---|---|---|
| 3:20 | **QVIIN** | *Qui-i-n* | wherein |
| 3:21 | **TOLTORG** | *toltorg*<br>[“org as in George”: **IX**-60] | the Creatures of $y^e$ earth |
| 3:22 | **CHIS** | *chis*<br>[“Kis”: **IX**-60] | are |
| 3:23 | **ICHISGE** | *í-chis-ge*<br>[“Kis”: **IX**-60] | to are not<br>[The meaning here is somewhat vague, perhaps “are and are not”. Dee leaves a large gap between i and chis, and writes the word “to” above the “i”] |
| 3:24 | **M** | *m*<br>[“em”: **IX**-60] | except |
| 3:25 | **OZIEN** | *ozíen* | myne own hand |
| 3:26 | **DST** | *dst* | which<br>[This should read “which also”. See Key 4:25] |
| 3:27 | **BRGDA** | *brgda*<br>[“as burgen to bud”: **IX**-59: i.e., as “burjda”] | slepe |
| 3:28 | **OD** | *od* | and |
| 3:29 | **TORZVL** | *torzul*<br>[“tor-zúl”: **IX**-59] | shall rise: |
| 3:30 | **ILI** | *í-li* | In the first |
| 3:31 | **EOL** | *E-ól* | I made you |
| 3:32 | **BALZARG** | *bal-zarg,*<br>[“arg as in barge”: **IX**-59] | stuards: |
| 3:33 | **OD** | *od* | and |
| 3:34 | **AALA** | *á-ăla* [IX-59] | placed you |
| 3:35 | **THILN** | *Thiln* | in seats |
| 3:36 | **OS** | *os* | 12<br>[“or, in 12 seats”: **IX**-63] |
| 3:37 | **NETAAB** | *ne-tă-ab* | of government |
| 3:38 | **DLVGA** | *dluga* | giving |
| 3:39 | **VOMZARG** | *vomsarg*<br>[“arg as in barge”: **IX**-58. Possible copying error, “s” should be “z”] | unto every one of you |
| 3:40 | **LONSA** | *lonsa* | power |
| 3:41 | **CAPMIALI**<br>[Possible error for capimali: see appendix VII] | *cap-mi-áli*<br>[“as if the el wer sownded”: **IX**-58] | successively |
| 3:42 | **VORS** | *vors* | over |
| 3:43 | **CLA** | *cla* | ·456· |
| 3:44 | **HOMIL** | *homil* | the true ages |
| 3:45 | **COCASB** | *cocasb* | of tyme |
| 3:46 | **FAFEN** | *fa-fen* | to the intent that |
| 3:47 | **IZIZOP** | *izízop* | from $y^e$ highest vessells |
| 3:48 | **OD** | *od* | and |
| 3:49 | **MIINOAG**<br>[“It may be called Mímŏag or Diuph/Diuf”: **IX**-57] | *mi-í-nŏag* | the corners |
| 3:50 | **DE** | *de*<br>[“as my name pronownced”, Dee: **IX**-57] | of |
| 3:51 | **GNETAAB** | *gne-táab* | your governments, |
| 3:52 | **VAVN** | *vaun* | you might work |

|  |  |  |  |
|---|---|---|---|
| 3:53 | **NANAEEL** | *na-ná-ĕ-el* | my power: |
| 3:54 | **PANPIR** | *pan-pir* | powring downe |
| 3:55 | **MALPIRGI** | *malpirgi* | the fires of life, and increase, |
| 3:56 | **CAOSG** | *caósg* | {continually}<br>[This should read “on the earth”] |
| 3:57 | **PILD** | *Pild* | {on the earth}<br>[This should read “continually”] |
| 3:58 | **NOAN** | *noan*<br>[“no-án”: **IX**-56] | Thus you are become |
| 3:59 | **VNALAH** | *vnalah* | the skirts |
| 3:60 | **BALT** | *balt* | of Iustice |
| 3:61 | **OD** | *od* | and |
| 3:62 | **VOOAN**<br>[See appendix X for information on “Vooan”] | *voóan* | Truth. |
| 3:63 | **DOOIAP**<br>[Possibly an error for “Dooaip”] | *do-ó-ĭ-ap* | in the Name |
| 3:64 | **MAD** | *MAD* | of the same your God |
| 3:65 | **GOHOLOR** | *gohólor* | Lift up |
| 3:66 | **GOHVS** | *gohús* | I say |
| 3:67 | **AMIRAN** | *amiran*<br>[The “i” “is skarse hard”: **IX**-55] | your selves. |
| 3:68 | **MICMA** | *Micma* | Behold, |
| 3:69 | **IEHVSOZ** | *Iehúsoz* | his mercies |
| 3:70 | **CACACOM** | *ca-cá-com* | florish |
| 3:71 | **OD** | *od*<br>[“it must be sownded with one breath”: **IX**-54] | and |
| 3:72 | **DOOAIN** | *do-ó-ă-in* | {His} Name |
| 3:73 | **NOAR** | *no-ar* [IX-54] | is become |
| 3:74 | **MICAOLZ** | *mi-cá-olz* | mighty |
| 3:75 | **AAIOM** | *a-aí-om* | amongst us |
| 3:76 | **CASARMG** | *casármg* | In whome |
| 3:77 | **GOHIA** | *gohía* | we say |
| 3:78 | **ZACAR**<br>[See Key 1:73] | *Ź-Ă-CAR (zód)* [IX-53] | Move, |
| 3:79 | **VNIGLAG** | *ú-nĭg-lag* [IX-53] | Descend |
| 3:80 | **OD** | *od* | and |
| 3:81 | **IMVAMAR** | *Ím-uă-mar* | apply your selves unto us |
| 3:82 | **PVGO** | *pugo*<br>[“púgo”: **IX**-52] | as unto |
| 3:83 | **PLAPLI** | *pla-pli* | the partakers |
| 3:84 | **ANANAEL** | *a-ná-nă-el* | of the secret wisdom |
| 3:85 | **QAAN** | *Q-á-an.* | of your Creation.<br>[Dee originally wrote “in your Creation”: **IX**-63. “Qaan” is almost certainly a contraction of “qaaon” (Key 6:46), which also translates as “in your Creation”] |

## THE FOURTH KEY

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 4:1 | **OTHIL** | *O-thíl* [IX-77] | I have set |
| 4:2 | **LASDI** | *lasdi*<br>["läs-di": **IX**-77] | my fete |
| 4:3 | **BABAGE** | *bá-băge* [IX-77] | in the sowth, |
| 4:4 | **OD** | *od* | and |
| 4:5 | **DORPHA** | *dor-pha* [IX-77] | have loked abowt me: |
| 4:6 | **GOHOL** | *Go-hól* [IX-77] | Saying, |
| 4:7 | **GCHISGE**<br>[This prefixed "g" is of uknown meaning; cf. "ichisge", Key 3:23] | *G-chis-ge* | are not |
| 4:8 | **AVAVAGO** | *a-uá-uă-go* | the Thunders of encrease |
| 4:9 | **CORMP** | *cormp* | numbred |
| 4:10 | **PD** | *p-d* [IX-77]<br>["pe-de": **IX**-77] | 33, |
| 4:11 | **DSONF**<br>[Compound word, "ds sonf"] | *dsonf* | which raigne |
| 4:12 | **VIVDIV**<br>[Two words, "viú díu"] | *vi-ú-di-v* | in the second Angle? |
| 4:13 | **CASARMI** | *Ca-sár-mi* [IX-76] | Under whome |
| 4:14 | **OALI** | *ó-ă-li* [IX-76] | I have placed |
| 4:15 | **MAPM** | *Map-m*<br>["the m remissly", i.e., faintly or indistinctly: **IX**-76] | :9639: |
| 4:16 | **SOBAM** | *So-bam* [IX-76] | Whome |
| 4:17 | **AG** | *ag*<br>["as agg in nag": **IX**-76] | None |
| 4:18 | **CORMPO** | *corm-pó* [IX-76] | hath yet numbred, |
| 4:19 | **CRPL**<br>[Compound word, "crip l"] | *c-rp-'l*<br>["Ce-erp-él": **IX**-76] | but one |
| 4:20 | **CASARMG** | *casarmg*<br>["ca-sarmg, the g as in scurge": **IX**-76] | in whome |
| 4:21 | **CROODZI** | *cro-ód-zi* | {the second} beginning of things |
| 4:22 | **CHIS** | *chis*<br>["Kís": **IX**-75] | are |
| 4:23 | **OD** | *od* | and |
| 4:24 | **VGEG** | *ú-geG*<br>["as wedge": **IX**-75] | wax strong |
| 4:25 | **DST**<br>[Two words, "ds t", or perhaps the "t" is only used as a suffix] | *dst* | which allso |
| 4:26 | **CAPIMALI** | *ca-pi-má-li* [IX-75] | successively<br>["or, by succession": **IX**-78] |
| 4:27 | **CHIS** | *chis*<br>["Kís": **IX**-75] | are |
| 4:28 | **CAPIMAON** | *ca-pi-mă-on* | the number of tyme: |
| 4:29 | **OD** | *od* | and |
| 4:30 | **LONSHIN** | *lonshin* | theyr powres |
| 4:31 | **CHIS** | *chis* | are |
| 4:32 | **TALO**<br>[Two words – "ta lo", or perhaps the "lo" is a form of suffix] | *ta-lo* | as the first |
| 4:33 | **CLA** | *Cla* | :456: |
| 4:34 | **TORGV**<br>[This is the only occurrence of this word; possible error for "torzu"] | *Torgú* | Arrise |
| 4:35 | **NORQVASAHI** | *Nor-qua-sá-hi* [IX-74] | you Sonnes of pleasure, |
| 4:36 | **OD** | *od* | and |
| 4:37 | **FCAOSGA**<br>[Two words, "f caosga"] | *F-ca-ósga* | viset the earth: |
| 4:38 | **BAGLE** | *Ba-gle* [IX-74] | for |
| 4:39 | **ZIRENAIAD**<br>[Compound word, "Zir enay iad"] | *zire-naí-ad* | I am the Lord yoʳ God |
| 4:40 | **DS** | *Ds* | which |
| 4:41 | **I** | *i* | is, |
| 4:42 | **OD** | *od* | and |
| 4:43 | **APILA** | *A-pĭ-la* | Liveth. |
| 4:44 | **DOOAIP** | *Do-ó-ă-ip* | In the name |
| 4:45 | **QAAL** | *Q-á-al* | of the Creätor |
| 4:46 | **ZACAR** | *ZACÁR* | Move, |
| 4:47 | **OD** | *od* | and |
| 4:48 | **ZAMRAN** | *ZAMRAN* | shew your selves<br>["or, appear": **IX**-78] |
| 4:49 | **OBELISONG** | *Obelisong*<br>["obelisóng": **IX**-73] | as pleasant deliverers |
| 4:50 | **RESTIL**<br>[Originally "Restel": **IX**-73] | *rest-el (i)* | That you may praise him |
| 4:51 | **AAF**<br>[cf. "aao"] | *a-áf* | amongst |
| 4:52 | **NORMOLAP**<br>[Compound word, "norom olap"] | *Nor-mŏ-lap.* | the Sonnes of men. |

## THE FIFTH KEY

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 5:1 | **SAPAH** | *Sa-páh* | The mighty sownds |
| 5:2 | **ZIMII** | *zí-mĭ-i* | have entred<br>[The original English has, "have entred into", see next word] |
| 5:3 | **DVIV**<br>[Possible compound word "d diu", or spelling error] | *du-í-v* | into yᵉ 3ᵗʰ Angle |
| 5:4 | **OD** | *od* | and |
| 5:5 | **NOAS** | *noas* | are become |
| 5:6 | **TA** | *ta* | as |
| 5:7 | **QANIS** | *qu-a-nis* | olives |
| 5:8 | **ADROCH** | *adroch*<br>["as otch": **X**-10] | in yᵉ Olive mownt |

|  |  |  |  |
|---|---|---|---|
| 5:9 | **DORPHAL** | *dorph-al* $^{[X-10]}$ | looking w$^{th}$ gladnes |
| 5:10 | **CAOSG** | *ca-ósg* | uppon the earth |
| 5:11 | **OD** | *od* | and |
| 5:12 | **FAONTS** | *fa-onts* $^{[X-10]}$ | dwelling |
| 5:13 | **PIRIPSOL** | *pe̱-ríp-sol (i)* $^{[X-10]}$ | in {the brightnes of} the hevens |
| 5:14 | **TA** | *ta* | as |
| 5:15 | **BLIOR** | *bli-or*<br>[If "ta" and "blior" are taken as one word, then "ta" would be the accented syllable: **X**-10] | {contynuall} cumforters |
| 5:16 | **CASARM** | *casarm* | unto whome |
| 5:17 | **AMIPZI** | *a-mip-zi* | I fastened |
| 5:18 | **NAZARTH**<br>[Two words, "naz arth"? Possibly compound: cf. "nazavabh" in appendix VII] | *na-zarth* | pillers of gladness |
| 5:19 | **AF** | *af* | :19: |
| 5:20 | **OD** | *od* | and |
| 5:21 | **DLVGAR** | *dlu-gar* $^{[X-11]}$ | gave them |
| 5:22 | **ZIZOP** | *zi-zop* $^{[X-11]}$ | vessels |
| 5:23 | **ZLIDA** | *z-lida*<br>["zod-lida": **X**-11] | to water |
| 5:24 | **CAOSGI** | *ca-ós-gi* $^{[X-11]}$ | the earth |
| 5:25 | **TOLTORGI** | *tol-tór-gi* $^{[X-11]}$ | w$^{th}$ her Creatures |
| 5:26 | **OD**<br>[See **X**-12 where the word "zizop" is inserted here, but does not appear in the *48 Claves Angelicæ* (which is certainly correct). I expect there was an instruction to remove this, now lost] | *od* | and |
| 5:27 | **ZCHIS** | *z-chis*<br>["zod-chis": **X**-12] | they are |
| 5:28 | **ESIASCH** | *e-sĭ-asch*<br>[Pronounced "ash" or "ask"?] | the brothers |
| 5:29 | **L** | *L* | of the first |
| 5:30 | **TA**<br>[Should this not be "od" (*and*)?] | *ta* | and |
| 5:31 | **VIV** | *vi-u* | the second |
| 5:32 | **OD** | *od* | and |
| 5:33 | **IAOD** | *i-á-od* | the beginning |
| 5:34 | **THILD** | *thild*<br>["one syllable": **X**-12] | of theyr own seates |
| 5:35 | **DS** | *ds* | which {are garnished}<br>["here doth a word want": **XXI**-15. *JAMES* places the word "peral" here, but see word 37] |
| 5:36 | **HVBAR** | *Hubar* (Δ. hubar, is a burning lamp) | with {continuall} burning lamps |
| 5:37 | **PEOAL**<br>[In recent years a new word has appeared, "peral", which is totally spurious. This is simply a misprint for "peoal" in *TFR*. *JAMES* thinks it was added later for the word "garnished" (word 35), and *LEITCH* has it down as a later correction, as it appears in *TFR*. | *Pe-ó-al* | :69636: |
| 5:38 | **SOBA** | *So-ba* $^{[X-13]}$ | whose |
| 5:39 | **CORMFA** | *corm-fa* $^{[X-13]}$ | numbers |
| 5:40 | **CHIS** | *chis*<br>["Kís": **X**-13] | are |
| 5:41 | **TA** | *ta* | as |
| 5:42 | **LA** | *la* | the first |
| 5:43 | **VLS** | *uls* | the endes |
| 5:44 | **OD** | *od* | and |
| 5:45 | **QCOCASB** | *Q-có-casb* | y$^{e}$ contents of tyme |
| 5:46 | **CA** | *ca*<br>["sa": **X**-13] | Therfore |
| 5:47 | **NIIS** | *ni-is* $^{[X-13]}$ | Come you |
| 5:48 | **OD** | *od* | and |
| 5:49 | **DARBS** | *Darbs*<br>["one syllable": **X**-13] | obey |
| 5:50 | **QAAS** | *Q-á-as* | yo$^{r}$ creation |
| 5:51 | **FETHARZI**<br>[Two words, possibly compound, "f etharzi"?] | *Feth-ár-zi* | viset us in peace |
| 5:52 | **OD** | *od* | and |
| 5:53 | **BLIORA** | *bli-ó-ra* $^{[X-14]}$ | cumfort |
| 5:54 | **IAIAL** | *ia-ial* | Conclude us<br>[Sometimes given (incorrectly) as "include us"] |
| 5:55 | **EDNAS** | *ed-nas* | as receivers |
| 5:56 | **CICLES** | *ci-cles* $^{[X-14]}$ | of your mysteries: |
| 5:57 | **BAGLE** | *Bá-gle* $^{[X-14]}$ | for why? |
| 5:58 | **GEIAD** | *Ge-iad*<br>["as ie in ien, the iad – as iade": **X**-14. i.e., the "ien" is "jen", the "iade" is "jade", giving us "jejade"] | Our Lord and M$^{r}$ |
| 5:59 | **IL** | *i-L.* | is {all} One. |

## The Sixth Key

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 6:1 | **GAH** | *Gah* | The Spirits |
| 6:2 | **S** | *s*<br>["es": **X**-15] | of y$^{e}$ 4$^{th}$ |
| 6:3 | **DIV** | *dí-u* | Angle |
| 6:4 | **CHIS** | *chis* | are |
| 6:5 | **EM** | *em* | Nine, |
| 6:6 | **MICALZO** | *micálzo* $^{[X-15]}$ | Mighty |
| 6:7 | **PILZIN** | *pilzin*<br>["pilzen": **X**-15] | in the firmament of Waters: |
| 6:8 | **SOBAM** | *sobam* | Whome |
| 6:9 | **EL** | *El* | the first |
| 6:10 | **HARG** | *harg*<br>["argentum": **X**-15 – i.e., hard "g"] | hath planted |
| 6:11 | **MIR** | *mir* | a torment |
| 6:12 | **BABALON** | *ba-bá-lon* $^{[X-15]}$ | to the Wicked |

| | | | |
|---|---|---|---|
| 6:13 | **OD** | *od* | and |
| 6:14 | **OBLOC** | *ob-loc*[X-16] | a garland |
| 6:15 | **SAMVELG** | *sam-velg*[X-16] | to the righteous |
| 6:16 | **DLVGAR** | *dlu-gar*[X-16] | giving unto them |
| 6:17 | **MALPRG** | *malprg*<br>["mal-purg": **X-16**] | fyrie darts |
| 6:18 | **ARCAOSGI**<br>[Two words, "ar caosgi", possibly compound] | *ar-ca-ós-gi* | to vanne the earth |
| 6:19 | **OD** | *od* | and |
| 6:20 | **ACAM** | *A-cám*[X-16] | :7699: |
| 6:21 | **CANAL** | *canal*<br>["sanal": **X-16**] | continuall Workmen: |
| 6:22 | **SOBOLZAR**<br>[Compound word, "soba olzar"] | *so-ból-zar* | whose courses |
| 6:23 | **TBLIARD**<br>[Possibly two words, "t bliard"] | *tbli-ard (o)*<br>["f-bliard": **X-16** and **XXI-6**. "It is better if the T be made an F, and pronownced F-bli-ard.": **X-16**] | viset with comfort |
| 6:24 | **CAOSGI** | *caosgi*<br>["ka-os-gi": **X-17**] | the earth |
| 6:25 | **OD** | *od* | and |
| 6:26 | **CHIF**<br>[Probably an error for "chis"] | *chif* | are |
| 6:27 | **ANETAB** | *a-né-tab* | in government |
| 6:28 | **OD** | *od* | and |
| 6:29 | **MIAM** | *mi-am*[X-17] | contynuance |
| 6:30 | **TA** | *ta* | as |
| 6:31 | **VIV** | *vi-v́* | the second |
| 6:32 | **OD** | *od* | and |
| 6:33 | **D** | *d* | the third. |
| 6:34 | **DARSAR** | *Dar-sar*[X-17] | Wherfore |
| 6:35 | **SOLPETH** | *Sol-peth* | harken |
| 6:36 | **BIEN** | *bi-en* | unto my voyce |
| 6:37 | **BRITA** | *B-ri-ta* | I have talked of you |
| 6:38 | **OD** | *od* | and |
| 6:39 | **ZACAM** | *zá-cam*[X-18] | I move you |
| 6:40 | **GMICALZO** | *ǵ-mi-cál-zo*[X-18] | in powre and presence |
| 6:41 | **SOBHAATH**<br>[Compound word, "soba haath"] | *sob-há-ath* | whose works |
| 6:42 | **TRIAN** | *trían* | shall be |
| 6:43 | **LVIAHE** | *lu-iá-he*<br>["lu-i-a-he": **X-18**] | a song of honor |
| 6:44 | **ODECRIN**<br>[Two words, "od ecrin", possibly compound] | *o-de-crín* | and the praise |
| 6:45 | **MAD** | *MAD* | of your God |
| 6:46 | **QAAON**<br>[= "qaan", see appendix VII] | *Q-a-a-on.* | in your Creation. |

## The Seventh Key

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 7:1 | **RAAS** | *Ra-as* | The East |
| 7:2 | **ISALMAN**<br>[Two words, "i salman"] | *í-săl-man*[X-18] | is a howse |
| 7:3 | **PARADIZ** | *pa-ra-di-zod (z)* | of virgins |
| 7:4 | **OECRIMI** | *oé-crĭ-mi*<br>["o-é-crĭ-mi": **X-19**] | singing prayses |
| 7:5 | **AAO**<br>[cf. "aaf"] | *a-a-ó* | amongst |
| 7:6 | **IALPIRGAH**<br>[Compound word, "ialpirg gah"] | *ial-pír-gah*<br>["yal-pı́r-gah" : **X-19**] | the flames of first glory |
| 7:7 | **QVIIN** | *qui-in* | wherein |
| 7:8 | **ENAY** | *e-náy*[X-19] | the Lord {hath opened}<br>["the Lord" only] |
| 7:9 | **BVTMON** | *but-mon*[X-19] | {hath opened} his mowth: |
| 7:10 | **OD** | *od* | and |
| 7:11 | **INOAS** | *in-ó-as*[X-19] | they are become |
| 7:12 | **NI** | *ni* | :28: |
| 7:13 | **PARADIAL** | *pa-ra-dí-al*[X-20] | Living dwellings |
| 7:14 | **CASARMG** | *casarmg*<br>["ca-sármg, the g as dg", i.e., soft g: **X-20**] | in whome |
| 7:15 | **VGEAR** | *v-gé-ar*[X-20] | the strength of man |
| 7:16 | **CHIRLAN** | *chirlan*<br>["chir-lan – kir": **X-20**] | reioyseth |
| 7:17 | **OD** | *od* | and |
| 7:18 | **ZONAC** | *zo-nac*[X-20] | they are apparailed |
| 7:19 | **LVCIFTIAN** | *Lu-cif-tí-an* | w$^{th}$ ornaments of brightnes |
| 7:20 | **CORS** | *cors* | such |
| 7:21 | **TA** | *ta* | as |
| 7:22 | **VAVLZIRN**<br>[Two words, "vaul zirn", possibly compound] | *vaúl-zirn* | work wunders |
| 7:23 | **TOLHAMI** | *tol-há-mi* | on all creatures |
| 7:24 | **SOBA** | *Soba* | Whose |
| 7:25 | **LONDOH** | *lon-dóh*[X-21] | Kingdomes |
| 7:26 | **OD** | *od* | and |
| 7:27 | **MIAM** | *miam (nuam)* | continuance |
| 7:28 | **CHIS** | *chis*<br>["Kís": **X-21**] | are |
| 7:29 | **TAD**<br>[Two words, "ta d"] | *tad* | as the Third |
| 7:30 | **OD** | *od* | and |
| 7:31 | **ES** | *es* | fowrth |
| 7:32 | **VMADEA** | *v-má-dĕ-a*[X-21] | strong towers |
| 7:33 | **OD** | *od* | And |
| 7:34 | **PIBLIAR**<br>[Two words, "pi bliar", possibly compound] | *pib-li-ăr*[X-21] | places of comfort |
| 7:35 | **OTHIL** | *O-thíl*[X-21] | The seats |

| | | | |
|---|---|---|---|
| 7:36 | **RIT** | *rit* | of Mercy |
| 7:37 | **OD** | *od* | and |
| 7:38 | **MIAM** | *miam* | continuance |
| 7:39 | **CNOQVOL** | *C-no-quol*<br>["kol": **X-22**] | ô you Servants |
| 7:40 | **RIT** | *Rit* | of Mercy |
| 7:41 | **ZACAR**<br>[Possibly "zacare", see Key 1: 73] | *ZA-CAR,* [X-22] | Move, |
| 7:42 | **ZAMRAN** | *ZAM-RAN* [X-22] | Appeare, |
| 7:43 | **OECRIMI** | *o-ế-cri-mi* [X-22] | sing prayses |
| 7:44 | **QADAH** | *Q-á-dah* | unto the Creator: |
| 7:45 | **OD** | *od* | And |
| 7:46 | **OMICAOLZ** | *o-mi-ca-ol-z (zod)* | be mighty |
| 7:47 | **AAIOM** | *a-a-ĭ-om*<br>["a-á- ĭ-om": **X-22**] | amongst us |
| 7:48 | **BAGLE** | *Ba-gle* [X-22] | For |
| 7:49 | **PAPNOR** | *pap-nor* | unto this remembrance |
| 7:50 | **IDLVGAM**<br>[Two words, "i dlugam"] | *id-lú-gam* [X-23] | is given |
| 7:51 | **LONSHI** | *lonshi* | powre |
| 7:52 | **OD** | *od* | and |
| 7:53 | **VMPLIF** | *ump-lif* [X-23] | our strength |
| 7:54 | **VGEGI** | *v-gĕ-gi* [X-23] | waxeth strong |
| 7:55 | **BIGLIAD** | *Big-lĭ-ad.* [X-23] | in our Cumforter. |

## THE EIGHTH KEY

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 8:1 | **BAZMELO**<br>[Compound word, "bazm lo". This word is found in other forms: "basemlo", "basemilo"] | *Baz-mĕ-lo* | The Midday the first |
| 8:2 | **I** | *i* | is |
| 8:3 | **TA** | *ta* | as |
| 8:4 | **PIRIPSON** | *pi-ríp-son* [X-23] | the third heaven |
| 8:5 | **OLN** | *oln* | made |
| 8:6 | **NAZAVABH**<br>[Two words, "naza vabh"? Possibly compound] | *Na-ză-vábh* | of Hiacynct Pillers |
| 8:7 | **OX** | *ox* | :26: |
| 8:8 | **CASARMG** | *casarmg*<br>["casármg": **X-24**] | in whome |
| 8:9 | **VRAN**<br>[**XXI-8** shows "gran" as an alter-native spelling, but on **X-23** the "g" is crossed out and replaced with "v"] | *v-rán (g)* [X-24] | The Elders |
| 8:10 | **CHIS** | *chis* | are |
| 8:11 | **VGEG** | *v-geg* [X-24] | become strong |
| 8:12 | **DS** | *ds* | wch [which] |
| 8:13 | **ABRAMG** | *a-bramg*<br>["g not as dg", i.e., hard g: **X-24**] | I have prepared |
| 8:14 | **BALTOHA** | *bal-tŏ-ha* | for my own righteousnes |
| 8:15 | **GOHO** | *go-hó* [X-24] | sayeth |
| 8:16 | **IAD** | *ïad*<br>[Key 1:5, gives "yad"] | the Lord: |
| 8:17 | **SOLA** | *So-lá*<br>["forte soba" >*Dee:* **XXI-8**] | Whose |
| 8:18 | **MIAN**<br>[Perhaps "miam"] | *mi-an* | long contynuance |
| 8:19 | **TRIAN** | *trí-an* [X-25] | shall be |
| 8:20 | **TA** | *ta* | as |
| 8:21 | **LOLCIS** | *lól-cis*<br>["sis": **X-25**] | Bucklers<br>[Dee originally wrote "buckles": **XI-77**] |
| 8:22 | **ABAIVONIN**<br>[Two words, "abai vonin", possibly compound] | *A-ba-í-uŏ-nin* | to the stowping Dragon |
| 8:23 | **OD** | *od* | and |
| 8:24 | **AZIAGIAR**<br>[Two words, "azia giar"? Possibly compound] | *a-zi-á-gĭ-er* [X-25] | like unto the harvest |
| 8:25 | **RIOR** | *rior* | of a wyddow. |
| 8:26 | **IRGILCHISDA**<br>[Three words, "irgil chis da", possibly compound] | *Ir-gil-chís-da* | How many are there |
| 8:27 | **DS** | *ds* | which |
| 8:28 | **PAAOX** | *pá-ă-ox* | remayn |
| 8:29 | **BVFD** | *bufd*<br>["forte busd" >*Dee:* **XXI-8**] | in the glory |
| 8:30 | **CAOSGO** | *ca-ós-go*<br>["ka": **X-26**] | of the earth |
| 8:31 | **DS** | *ds* | which |
| 8:32 | **CHIS** | *chis* | are |
| 8:33 | **OD** | *od* | and |
| 8:34 | **IPVRAN**<br>[Two words, "ip uran"] | *í-pŭ-ran* [X-26] | shall not see |
| 8:35 | **TELOAH** | *té-lŏ-ah* [X-26] | death |
| 8:36 | **CACRG** | *ca-crg*<br>["curg": **X-26**] | untyll |
| 8:37 | **OISALMAN**<br>[Two words, "oi salman", possibly compound] | *o-í-săl-man* [X-26] | this howse |
| 8:38 | **LONCHO** | *lon-cho*<br>["lon-ko": **X-26**] | fall<br>["I understand the ende of this erth": >*Dee:* **XI-77**] |
| 8:39 | **OD** | *od* | and |
| 8:40 | **VOVINA** | *Vo-uí-na* [X-26] | the Dragon |
| 8:41 | **CARBAF** | *car-baf* | Synck |
| 8:42 | **NIISO** | *Ni-ĭ́-so* [X-27] | Come away, |
| 8:43 | **BAGLE** | *Ba-gle* [X-27] | for |
| 8:44 | **AVAVAGO** | *a-uá-uă-go* | the Thunders |
| 8:45 | **GOHON** | *go-hón* [X-27] | have spoken: |
| 8:46 | **NIISO** | *Ni-í-so* [X-27] | Come away, |
| 8:47 | **BAGLE** | *ba-gle* [X-27] | for |
| 8:48 | **MOMAO** | *mó-mă-o* [X-27] | the Crownes |
| 8:49 | **SIAION** | *si-á-ĭ-on* | of the Temple, |

|  |  |  |  |
|---|---|---|---|
| 8:50 | **OD** | *od* | and |
| 8:51 | **MABZA** | *máb-za* | the coat |
| 8:52 | **IADOIASMOMAR**<br>[Four words, "Iado i as momar"? Possibly compound] | *Iad-o-i-ás-mŏ-mar* | of him that is, was, & shalbe crowned, |
| 8:53 | **POILP** | *poilp*<br>["one syllable": **X**-28] | are divided |
| 8:54 | **NIIS** | *Ni-is*<br>["small sownd of i": **X**-28] | Come, |
| 8:55 | **ZAMRAN** | *ZAM-RAN* [X-28] | Appeare |
| 8:56 | **CIAOFI** | *c-i-á-ŏ-fi* [X-28] | to the terror |
| 8:57 | **CAOSGO** | *caósgo*<br>["ka-ós-go": **X**-28] | of the earth |
| 8:58 | **OD** | *od* | and |
| 8:69 | **BLIORS** | *bli-ors* | to our Cumfort |
| 8:60 | **OD** | *od* | and |
| 8:61 | **CORSI** | *cor-si* [X-29] | of such |
| 8:62 | **TA** | *ta* | as |
| 8:63 | **ABRAMIG** | *a-bră-mig.* | are prepared. |

## THE NINTH KEY

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 9:1 | **MICAOLI** | *Mi-cá-ŏ-li* [X-29] | A mighty |
| 9:2 | **BRANSG** | *bransg* | garde |
| 9:3 | **PRGEL** | *prgel*<br>["pur-gel": **X**-29] | of fire |
| 9:4 | **NAPTA** | *nap-ta* [X-29] | w$^{th}$ two edged swords |
| 9:5 | **IALPOR** | *ial-por (y)*<br>["yal": **X**-29] | flaming |
| 9:6 | **DS** | *ds* | (which<br>[The closing bracket is at word 20] |
| 9:7 | **BRIN** | *brin* | have |
| 9:8 | **EFAFAFE** | *e-fá-fă-fe* [X-30] | Viols |
| 9:9 | **P** | *P* | :8: |
| 9:10 | **VONPHO** | *von-pho* [X-30] | of wrath |
| 9:11 | **OLANI** | *o-l-á-ni* | for two tymes |
| 9:12 | **OD** | *od* | and |
| 9:13 | **OBZA** | *ob-za* [X-30] | a half: |
| 9:14 | **SOBCA**<br>[Only appears twise, usually "soba"] | *Sobca*<br>["sob-ka": **X**-30] | Whose |
| 9:15 | **VPAAH** | *ú-pă-ah* | wings, |
| 9:16 | **CHIS** | *chis* | are |
| 9:17 | **TATAN** | *ta-tan* [X-30] | of wormwood, |
| 9:18 | **OD** | *od* | and |
| 9:19 | **TRANAN** | *tra-nan* | of the marrow |
| 9:20 | **BALYE** | *ba-lў-e* [X-30] | of salt) |
| 9:21 | **ALAR** | *a-lár* | have setled |
| 9:22 | **LVSDA** | *lus-da* | their feete |
| 9:23 | **SOBOLN** | *so-bóln* | in the west, |
| 9:24 | **OD** | *od* | and |
| 9:25 | **CHIS** | *chís* | are |
| 9:26 | **HOLQ** | *hŏl-q* | measured |
| 9:27 | **CNOQVODI** | *C-no-quó-di* | with their Ministers |
| 9:28 | **CIAL** | *cial*<br>["si-al": **X**-31] | :9996: |
| 9:29 | **VNAL** | *v-nál* | These |
| 9:30 | **ALDON** | *al-don* [X-31] | gather up |
| 9:31 | **MOM** | *mom* | the moss |
| 9:32 | **CAOSGO** | *ca-ós-go* [X-31] | of the earth |
| 9:33 | **TA** | *ta* | as |
| 9:34 | **LASOLLOR**<br>[Two words, "las ollor" possibly compound] | *las-ól-lor* [X-32] | the rich man |
| 9:35 | **GNAY** | *gnay* | doth |
| 9:36 | **LIMLAL** | *lim-lal* [X-32] | his threasor: |
| 9:37 | **AMMA** | *am-ma* [X-32] | Cursed |
| 9:38 | **CHIIS** | *chiis* | ar they |
| 9:39 | **SOBCA**<br>[Appears twice, only in this Key, usually "soba"] | *Sob-ca (ka)* | whose |
| 9:40 | **MADRID** | *ma-drid* | iniquities |
| 9:41 | **ZCHIS** | *z-chis, (zod)*<br>["kis": **X**-32] | they are, |
| 9:42 | **OOANOAN**<br>[Perhaps "ooaonan"] | *o-ö-á-nŏ-an* | in theyr eyes |
| 9:43 | **CHIS** | *chis* | are |
| 9:44 | **AVINY** | *a-uí-ny* | milstones |
| 9:45 | **DRILPI** | *dril-pi* | greater |
| 9:46 | **CAOSGIN** | *ca-ós-gin,* [X-33] | then the earth |
| 9:47 | **OD** | *od* | And |
| 9:48 | **BVTMONI** | *but-mŏ-ni* | from their mowthes |
| 9:49 | **PARM** | *parm* | runne |
| 9:50 | **ZVMVI** | *zum-vi* | seas |
| 9:51 | **CNILA** | *c-ní-la* [X-33] | of blud: |
| 9:52 | **DAZIS** | *Daz-ís* [X-33] | Their heds |
| 9:53 | **ETHAMZ** | *e-thám-z (zod)* | are covered |
| 9:54 | **ACHILDAO** | *a-chíl-da-o (kíl)* | with Diamond: |
| 9:55 | **OD** | *od* | and |
| 9:56 | **MIRC** | *mirc*<br>["mirk": **X**-33] | uppon |
| 9:57 | **OZOL** | *ozól*<br>["ŏzól": **X**-34] | their {heds}<br>[Copying error, this should read "hands", not "heds": see word 52 above, and **XI**-77] |
| 9:58 | **CHIS** | *chis* | are |
| 9:59 | **PIDIAI** | *pi-di-á-i* | marble |
| 9:60 | **COLLAL** | *col-lal* [X-34] | sleves. |
| 9:61 | **VLCININ** | *Vl-cí-nin* | Happie is he, |
| 9:62 | **ASOBAMA**<br>[Note the final "a" is missing from the *48 Claves Angelicæ*: see **X**-34, vertical, mid page where Dee apparently makes this error] | *a-só-bam* [X-34]<br>[Probably a-só-bam-a] | on whome |

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| | | | |
|---|---|---|---|
| 9:63 | **VCIM** | *v-sim* | they frown not. |
| 9:64 | **BAGLE** | *Ba-gle* [X-34] | For why? |
| 9:65 | **IAD** | *Iad*<br>[Probably sounded "yad"] | The God |
| 9:66 | **BALTOH** | *bál-toh* [X-34] | of righteousness, |
| 9:67 | **CHIRLAN** | *chirlan*<br>["kir-lan": **X**-34] | reioyseth |
| 9:68 | **PAR** | *par* | in them. |
| 9:69 | **NIISO** | *Ni-í-so* [X-34] | Come away |
| 9:70 | **OD** | *od* | and |
| 9:71 | **IP** | *ip* | not |
| 9:72 | **OFAFAFE** | *o-fá-fă-fe* | your viols |
| 9:73 | **BAGLE** | *Ba-gle* [X-35] | For |
| 9:74 | **ACOCASB** | *a-có-casb* | the tyme |
| 9:75 | **I** | *i* | is |
| 9:76 | **CORS** | *córs* | such |
| 9:77 | **CA**<br>[Perhaps "ta"] | *ca (ka)* | as |
| 9:78 | **VNIG** | *v-nig* | requireth |
| 9:79 | **BLIOR** | *bli-or.* [X-35] | cumfort. |

## The Tenth Key

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 10:1 | **CORAXO** | *Co-ráx-o* [X-35] | The Thunders of Iudgment and wrath |
| 10:2 | **CHIS** | *chis* | are |
| 10:3 | **CORMP** | *cormp* | numbred |
| 10:4 | **OD** | *od* | and |
| 10:5 | **BLANS** | *blans* | are harborowed |
| 10:6 | **LVCAL** | *Lu-cal* | in the North |
| 10:7 | **AZIAZOR** | *a-zí-ă-zor* | in the likenes |
| 10:8 | **PAEB** | *pa-eb* | of an oke |
| 10:9 | **SOBA** | *So-ba* [X-36] | whose |
| 10:10 | **LILONON** | *li-lŏ-non* [X-36] | branches |
| 10:11 | **CHIS** | *chis* | are |
| 10:12 | **VIRQ** | *vir-q*<br>["vir-quu": **X**-36. See Key 1:21] | Nests |
| 10:13 | **OP**<br>[In **X**-36 Dee is instructed to place this word between "chis" and "virq"] | *op* | :22: |
| 10:14 | **EOPHAN** | *e-ŏ-phan* [X-36] | of lamentation |
| 10:15 | **OD** | *od* | and |
| 10:16 | **RACLIR** | *ra-clir* | weaping |
| 10:17 | **MAASI** | *ma-ă-si* [X-36] | layd up |
| 10:18 | **BAGLE** | *ba-gle* [X-37] | for |
| 10:19 | **CAOSGI** | *ca-ós-gi* [X-37] | the earth |
| 10:20 | **DS** | *ds* | which |
| 10:21 | **IALPON** | *ial-pon (y)*<br>["yal-pon": **X**-37] | burn |
| 10:22 | **DOSIG** | *do-sig*<br>["as big": **X**-37] | night |
| 10:23 | **OD** | *od* | and |
| 10:24 | **BASGIM** | *bas-gim* | day: |
| 10:25 | **OD** | *od* | and |
| 10:26 | **OXEX** | *ox-ex* | vomit out |
| 10:27 | **DAZIS** | *daz-ís* | the heds |
| 10:28 | **SIATRIS** | *si-ă-tris* [X-37] | of scorpions |
| 10:29 | **OD** | *od* | and |
| 10:30 | **SALBROX** | *sal-brox* | live sulphur |
| 10:31 | **CYNXIR** | *cynx-ir* | myngled |
| 10:32 | **FABOAN** | *fa-bŏ-an* | with poyson. |
| 10:33 | **VNAL** | *V-nál* | These |
| 10:34 | **CHIS** | *chis* | be<br>[i.e., "are"] |
| 10:35 | **CONST** | *Const (k)* | The Thunders |
| 10:36 | **DS** | *ds* | that |
| 10:37 | **DAOX** | *dă-ox* [X-38] | :5678: |
| 10:38 | **COCASG** | *co-casg (dg)*<br>["g as dg": **X**-38] | tymes |
| 10:39 | **OL** | *ol* | in y$^{e}$ 24th part |
| 10:40 | **OANIO** | *o-á-nĭ-o* | of a moment |
| 10:41 | **YOR** | *yor* | Rore [roar] |

*This section was never translated into English by Dee.*

| | | | |
|---|---|---|---|
| 10:42 | *(MA)***TORB**<br>["T orb" is how it appears in the manuscript, including the underline (*see* **XI**-78), but it is not found in *48 Claves Angelicæ*. Page **XI**-78 is one of several pages that have been trimmed, and a small part of the initial "T" is missing, as are parts of the other marginal notes along this edge, hence the "ma" could have been trimmed off. It's possible that "matorb" (word 58 below), for which, no translation exists, has been inserted into the wrong place. According to the MS. it is to be inserted after the words "om droln". In *TFR* it appears as "T or B" (probably giving the wrong impression) meaning "with a hundred" which would seem unlikely. The word "matorb" is similar to "matb" ("a thousand")] | | with an hundred |
| 10:43 | **VOHIM** | *vó-him* | mighty |
| 10:44 | **OL**<br>[This appears to be a redundant word, probably placed here in error. See 39] | ol | :24: |
| 10:45 | **GIZYAX** | *giz-yax* | erthquakes |
| 10:46 | **OD** | *od* | and |
| 10:47 | **EORS**<br>[Probable redundant word; sometimes moved up to word 42 and assigned the meaning of "with an hundred", as in *JAMES*, the author of which also inserts and removes other words with little justification] | *e-órs* | *(?)* |
| 10:48 | **MATB**<br>[This word was given by Nalvage (**XI**-78), but was never inserted by Dee] | *matb*<br>[Not given by Dee's in Book XXI] | a Thowsand |

| | | | |
|---|---|---|---|
| 10:49 | **COCASG** | *co-casg*<br>["g as dg": **X**-39] | tymes |
| 10:50 | **PLOSI** | *plo-si* | as many |
| 10:51 | **MOLVI** | *mol-ui* [X-39] | surges |

| | | | |
|---|---|---|---|
| 10:52 | **DS** | *ds* | which |
| 10:53 | **PAGE** | *pa-gě* | rest |
| 10:54 | **IP** | *ip* | not, |
| 10:55 | **LARAG** | *la-rag* | neyther |
| 10:56 | **OM** | *om* | know |
| 10:57 | **DROLN** | *droln* | any |
| 10:58 | **MATORB**<br>["matorb", sometimes given as "echoing", but not found in the original English of this call (*see* **XI**-78) or in the *48 Claves Angelicæ*. This probably originated with the Golden Dawn, as it also appears in *REGARDIE* and *CROWLEY*. *LEITCH* translates this as, "long (time)". Possibly misplaced, see word 42] | *ma-torb* [X-40] | [?] |
| 10:59 | **COCASB** | *co-casb* | tyme |
| 10:60 | **EMNA** | *em-na* | here. |
| 10:61 | **L** | *L*<br>["el": **X**-39] | One |
| 10:62 | **PATRALX** | *pá-tralx* | rock |
| 10:63 | **YOLCI** | *yol-ci* | bringeth furth<br>[The original English has "bringeth oute": **XI**-78] |
| 10:64 | **MATB** | *matb* | 1000<br>[The original English has "a thowsand": **XI**-78] |
| 10:65 | **NOMIG** | *no-mig*<br>[As in "big": **X**-40] | even as |
| 10:66 | **MONONS** | *mo-nons* | the hart |
| 10:67 | **OLORA** | *ol-ŏ-ra*<br>["o-lŏ-ra": **X**-40] | of man |
| 10:68 | **GNAY** | *g-nay* [X-40] | doth |
| 10:69 | **ANGELARD** | *angĕlard* | his thowghts |
| 10:70 | **OHIO** | *O-hĭ-o* [X-40] | Wo |
| 10:71 | **OHIO** | *o-hĭ-o* [X-40] | wo |
| 10:72 | **OHIO** | *o-hĭ-o* [X-40] | wo |
| 10:73 | **OHIO** | *o-hĭ-o* [X-40] | wo |
| 10:74 | **OHIO** | *o-hĭ-o* [X-40] | wo |
| 10:75 | **OHIO** | *o-hĭ-o* [X-41] | wo |
| 10:76 | **NOIB** | *no-ib* | yea |
| 10:77 | **OHIO** | *O-hĭ-o* [X-41] | wo<br>[Note seven woes, see **XIII**-4] |
| 10:78 | **CAOSGON** | *Ca-ós-gon* [X-41] | be to the earth |
| 10:79 | **BAGLE** | *Ba-gle* [X-41] | For |
| 10:80 | **MADRID** | *ma-drid* [X-41] | her Iniquities<br>[Obviously a copying error, this should be "her iniquity", i.e., singular: **XI**-78] |
| 10:81 | **I** | *i* | is |
| 10:82 | **ZIROP** | *zi-róp* | was, |
| 10:83 | **CHISO** | *chiso*<br>["k": **X**-41] | {and} shalbe |
| 10:84 | **DRILPA** | *dril-pa* | great. |
| 10:85 | **NIISO** | *Ni-i-so* | Come awaye |

| | | | |
|---|---|---|---|
| 10:86 | **CRIP** | *crip*<br>[See appendix X] | but |
| 10:87 | **IP** | *ip* | not |
| 10:88 | **NIDALI** | *ni-dă-li,* [X-41] | your noyses. |

## THE ELEVENTH KEY

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 11:1 | **OXIAYAL** | *Ox-ī-aў-al* | The mighty Seat |
| 11:2 | **HOLDO** | *hol-do* [X-42] | groaned |
| 11:3 | **OD** | *od* | and |
| 11:4 | **ZIROM** | *zir-om* [X-42] | they were<br>[The original English has "there were", which is almost certainly correct] |
| 11:5 | **O** | *O* | :5: |
| 11:6 | **CORAXO** | *co-ráx-o* | thunders |
| 11:7 | **DS** | *ds* | which |
| 11:8 | **ZILDAR** | *zil-dar* [X-42] | flew |
| 11:9 | **RAASY** | *ra-ă-sy* [X-42] | into the East |
| 11:10 | **OD** | *od* | and |
| 11:11 | **VABZIR** | *vab-zir* | the Egle |
| 11:12 | **CAMLIAX** | *cam-lĭ-ax* | spake |
| 11:13 | **OD** | *od* | and |
| 11:14 | **BAHAL** | *ba-hál* | cryed w$^{th}$ a lowde voyce |
| 11:15 | **NIISO** | *Ni-ī-so* [X-43] | Come awaye |

*There are no Angelic words for this section of the Key. These six lines represent the maximum number of words missing; this is often seen reconstructed, but is unreliable in my opinion. Referring to this section,* LEITCH *makes the following statement, on p. 86 vol. II, "Dee noted that no Angelical had been given in the Key for (all of) those words, so he went back and added 11.16 and 18 (Od) and 11.19 (Noas)". The words referred to in the present listing are: 16, 20, and 21. I can find no record of Dee ever having added any words to this section.*

| | | | |
|---|---|---|---|
| 11:16 | – | – | {and |
| 11:17 | – | – | they gathered |
| 11:18 | – | – | them selves |
| 11:19 | – | – | to gither, |
| 11:20 | – | – | and |
| 11:21 | – | – | became} |
| 11:22 | **SALMAN** | *sal-man* | the howse |
| 11:23 | **TELOCH** | *telóch*<br>["te-loch – hotch": **X**-43] | of death |
| 11:24 | **CASARMAN** | *Ca-sár-man* | of whome |
| 11:25 | **HOLQ** | *hol-q* | it is measured |
| 11:26 | **OD** | *od* | and |
| 11:27 | **TI**<br>[Two words, possibly compound, "t i"] | *ti* | it is |
| 11:28 | **TA** | *ta* | as |
| 11:29 | **ZCHIS** | *z-chis*<br>["zod-chis": **X**-43] | they are |
| 11:30 | **SOBA** | *so-ba* [X-43] | whose |

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| | | | |
|---|---|---|---|
| 11:31 | **CORMF** | *cormf* | number |
| 11:32 | **I** | *i* | is |
| 11:33 | **GA** | *ga* | :31: |
| 11:34 | **NIISA**<br>[= "niiso", see Key 8:41] | *Ni-í-sa* [X-43] | Come away |
| 11:35 | **BAGLE** | *Bagle* | For |
| 11:36 | **ABRAMG** | *abramg*<br>["g, not as dg", i.e., hard g: **X**-44] | I prepare<br>["or, have prepared." >*Gab.*: **XI**-79] |
| 11:37 | **NONCP** | *Noncp (s)*<br>["nonsp": **X**-44] | for you |

*These last 14 words are repeated from Key 1: see* ***XI**-79* *bottom right.*

| | | | |
|---|---|---|---|
| 11:38 | **ZACARE** | *ZACARe*<br>["E must come after R but without number and so is it Zacare": **IX**-14. It is probable that the "e" is silent, but is this so for all occurrences?] | Move, |
| 11:39 | **CA** | *c-a*<br>["two syllables": **IX**-14: "sa", **X**-13. probably sounded, "see-ah"] | therefore |
| 11:40 | **OD** | *od* | and |
| 11:41 | **ZAMRAN** | *ZAMRAN* | shew your selves |
| 11:42 | **ODO** | *odo* | open |
| 11:43 | **CICLE** | *cicle*<br>["ciclé": **IX**-14] | the Mysteries |
| 11:44 | **QAA** | *Q-ä-á* [X-46]<br>["qäá – thre syllables with accent on the last A": **IX**-13, where this word also appears as "QÄÁ"] | of your Creation |
| 11:45 | **ZORGE** | *zorge*<br>["of one syllable": **IX**-13] | Be frendely unto me |
| 11:46 | **LAP** | *lap* | for |
| 11:47 | **ZIRDO** | *zirdo*<br>["ï": **IX**-13] | I am |
| 11:48 | **NOCO** | *Noco* | the servant |
| 11:49 | **MAD** | *Mad* | of y$^{e}$ same yo$^{r}$ God, |
| 11:50 | **HOATH** | *ho-ath* | the true worshipper |
| 11:51 | **IAIDA** | *Iaïda.*<br>[This also appears as "Iaída" in **XXI**-12 and "Iaḯda" in **XXI**-13. Page **XI**-97 (Key of the 30 Ayres) gives the pronunciation as "Ya-í-da"] | of the Highest. |

## The Twelfth Key

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 12:1 | **NONCI** | *Non-ci*<br>["si": **X**-44] | O you |
| 12:2 | **DSONF**<br>[Compound word, "ds sonf"] | *dsonf* | that rayng |
| 12:3 | **BABAGE** | *Babage*<br>["ba-bă-ge": **X**-44] | in the Sowth |

| | | | |
|---|---|---|---|
| 12:4 | **OD** | *od* | and |
| 12:5 | **CHIS** | *chis* | are |
| 12:6 | **OB** | *ob* | :28: |
| 12:7 | **HVBAIO** | *hu-bá-ĭ-o* [X-44] | the lanterns |
| 12:8 | **TIBIBP** | *ti-bibp* | of sorrow |
| 12:9 | **ALLAR** | *al-lar* [X-45] | bynde up |
| 12:10 | **ATRAAH** | *a-tră-ah* [X-45] | yo$^{r}$ girdles |
| 12:11 | **OD** | *od* | and |
| 12:12 | **EF** | *ef* | viset us |
| 12:13 | **DRIX** | *drix* | Bring down |
| 12:14 | **FAFEN** | *fa-fen* [X-45] | your trayn |
| 12:15 | **MIAN** | *Mi-an* [X-45] | :3663: |
| 12:16 | **AR** | *ar* | that |
| 12:17 | **ENAY** | *E-nay* | the Lord |
| 12:18 | **OVOF** | *o-vof* | may be magnified |
| 12:19 | **SOBA** | *So-ba* [X-45] | Whose |
| 12:20 | **DOOAIN** | *do-ó-ă-in* | name |
| 12:21 | **AAI** | *a-ă-i* | amongst you |
| 12:22 | **I** | *i* | is |
| 12:23 | **VONPH** | *VONPH* | Wrath. |

*These last 14 words are repeated from the first Key (word 25 differs in this instance): see* ***XI**-79* *mid page.*

| | | | |
|---|---|---|---|
| 12:24 | **ZACARE** | *ZACAR*<br>[As this is repeated from the first Key it should have a final "e" on "zacar". See Key 11:38] | Move, |
| 12:25 | **GOHVS** | *go-hus* [X-46] | I say, |
| 12:26 | **OD**<br>[This word "od" is inserted here by Dee in his *48 Claves Angelicæ*, but does not appear in the original Key on page **X**-46] | *od* | and |
| 12:27 | **ZAMRAN** | *ZAM-RAN* [X-46] | shew yo$^{r}$ selves |
| 12:28 | **ODO** | *o-do* [X-46] | open |
| 12:29 | **CICLE** | *ci-cle* [X-46]<br>["ciclé": **IX**-14] | y$^{e}$ mysteryes |
| 12:30 | **QAA** | *Q-ä-á* [X-46]<br>["QÄÁ – thre syllables with accent on the last A": **IX**-13. "q-á-a": **X**-46, where these words Zacar to Qaa are listed] | of your Creation |
| 12:31 | **ZORGE** | *zorge,*<br>["of one syllable": **IX**-13] | be frendely unto me |
| 12:32 | **LAP** | *lap* | for |
| 12:33 | **ZIRDO** | *zirdo*<br>["ï": **IX**-13] | I am |
| 12:34 | **NOCO** | *Noco* | the servant |
| 12:35 | **MAD** | *MAD,* | of the same yo$^{r}$ God |
| 12:36 | **HOATH** | *Ho-ath* | The true worshipper |
| 12:37 | **IAIDA** | *Iaída*<br>[The First Key has "Iaïda". This also appears as "Iaḯda" (**XXI**-13). Page **XI**-97 (Key of the 30 Ayres) gives the pronunciation as "Ya-í-da"] | of the Highest. |

## The Thirteenth Key

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 13:1 | **NAPEAI** | *Na-pě-ai* [X-46] | Ô you swords |
| 13:2 | **BABAGEN** | *Ba-bă-gen (i)*<br>["ien": **X**-46. i.e., "jen"] | of the Sowth |
| 13:3 | **DS** | *ds* | which |
| 13:4 | **BRIN** | *brin* | have |
| 13:5 | **VX** | *ux* | :42: |
| 13:6 | **OOAONA** | *o-o-á-ŏ-na* [X-46] | eyes |
| 13:7 | **LRING** | *l-ring* | to styr up |
| 13:8 | **VONPH** | *vonph* | the wrath |
| 13:9 | **DOALIM** | *do-ă-lim* [X-47] | of Synn |
| 13:10 | **EOLIS** | *e-ŏ-lis* [X-47] | making |
| 13:11 | **OLLOG** | *ol-log* [X-47] | men |
| 13:12 | **ORSBA** | *ors-ba* | drunken |
| 13:13 | **DS** | *ds* | which |
| 13:14 | **CHIS** | *chis* | are |
| 13:15 | **AFFA** | *af-fa* [X-47] | empty: |
| 13:16 | **MICMA** | *Mic-ma* [X-47] | Behold |
| 13:17 | **ISRO**<br>[cf. "aisro", Key 14:21] | *is-ro* [X-47] | the promise |
| 13:18 | **MAD** | *MAD* | of God |
| 13:19 | **OD** | *od* | and |
| 13:20 | **LONSHITOX**<br>[Two words, "lonshi tox"] | *lon-shi-tox*<br>["shĭ": **X**-47] | his powre |
| 13:21 | **DS** | *ds* | which |
| 13:22 | **I** | *i* | is |
| 13:23 | **VMD** | *vmd* | called |

*The original Angelic text for this section is now lost, hence the blank pages at **X-48–X-53**. The original English can be found on **XI-80**.*

| | | | |
|---|---|---|---|
| 13:24 | **AAI** | *aái* | amongst you |
| 13:25 | **GROSB** | *GROSB* | A bitter sting |

*These words are repeated from the first Key: see **XI-80** bottom right.*

| | | | |
|---|---|---|---|
| 13:26 | **ZACARE** | *ZACAR*<br>["E must come after R but without number"; Dee omits the "e" from his *48 Claves Angelicæ*] | Move |
| 13:27 | **CA**<br>[Dee mistakenly omits this word (ca) from his *48 Claves Angelicæ*, as does *Leitch, James and* others] | *c-a* [XXI-13:1]<br>["sa": **X**-13. "two syllables": **IX**-14. Probably sounded "see-ah"] | therefore |
| 13:28 | **OD** | *od* | and |
| 13:29 | **ZAMRAN** | *ZAMRAN* | shew your selves |
| 13:30 | **ODO** | *odo* | Open |
| 13:31 | **CICLE** | *ci-cle* [X-46]<br>["ciclé": **IX**-14] | the mysteryes |

| | | | |
|---|---|---|---|
| 13:32 | **QAA** | *Q-ä-a,* [X-46]<br>["QÄÁ – thre syllables with accent on the last a": **IX**-13] | of yoʳ Creation |
| 13:33 | **ZORGE** | *zorge,*<br>["of one syllable": **IX**-13] | Be frendely unto me: |
| 13:34 | **LAP** | *lap* | for |
| 13:35 | **ZIRDO** | *zirdo*<br>["ï": **IX**-13] | I am |
| 13:36 | **NOCO** | *Noco* | the servant |
| 13:37 | **MAD** | *MAD* | of yᵉ same yoʳ God, |
| 13:38 | **HOATH** | *Ho-ath* [XXI-11] | the true worshipper |
| 13:39 | **IAIDA** | *Iaïda.*<br>[The First Key has "Iaïda". This also appears as "Iaída" in **XXI**-12. Page **XI**-97 (Key of the 30 Ayres) gives the pronunciation as "Ya-í-da"] | of the Highest. |

## The Fourteenth Key

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|

*The original Angelic text for this section is now lost, hence the blank pages at **X-48–X-53**. The original English can be found on **XI-80**.*

| | | | |
|---|---|---|---|
| 14:1 | **NOROMI** | *Norómi* | Ô you Sonns |
| 14:2 | **BAGIE** | *bagíe (ghi)* | of fury |
| 14:3 | **PASBS** | *pasbs* | the dawghters |
| 14:4 | **OIAD** | *oïad* | of the Iust |
| 14:5 | **DS** | *ds* | which |
| 14:6 | **TRINT** | *trint* | sit |
| 14:7 | **MIRC** | *mirc* | uppon<br>[The original English has "on"] |
| 14:8 | **OL** | *ol (ob)*<br>["ob" is 28; see table in appendix VII] | :24: |
| 14:9 | **THIL** | *thil* | seates |
| 14:10 | **DODS** | *dods* | vexing |
| 14:11 | **TOLHAM** | *tolham* | all creatures |
| 14:12 | **CAOSGO** | *ca-ós-go* | of the earth |
| 14:13 | **HOMIN** | *Ho-min* | with age |
| 14:14 | **DS** | *ds* | which |
| 14:15 | **BRIN** | *brin* | have |
| 14:16 | **OROCH** | *oroch*<br>[probably "o-rok", see Key 19:133] | under you |
| 14:17 | **QVAR** | *Quar* | :1636: |
| 14:18 | **MICMA** | *Micma* | Behold |
| 14:19 | **BIAL** | *bial* | the voyce |
| 14:20 | **OIAD** | *oïad* | of God |
| 14:21 | **AISRO**<br>[cf. "isro", Key 13:17] | *a-ís-ro* | the promys |
| 14:22 | **TOX** | *tox* | of him |
| 14:23 | **DS** | *ds* | which |
| 14:24 | **I** | *i* | is |

| | | | |
|---|---|---|---|
| 14:25 | **VM**<br>[Possibly an error for "vmd", see Keys 13 and 18, also cf. "undl"/ "unl"] | *um*<br>["umd"?] | called |
| 14:26 | **AAI** | *aái* | amongst you |
| 14:27 | **BALTIM** | *Baltim* | Furye<br>["or, extreme Iustice" >*Nal.*: **XI**-80] |

*These last 14 words are repeated from the first Key: see **XI-80** bottom left.*

| | | | |
|---|---|---|---|
| 14:28 | **ZACARE** | *ZACAR*<br>[As this is repeated from the first Key it should have a final "e" on "zacar"] | Move |
| 14:29 | **CA**<br>[Dee mistakenly omits this word (ca) from his *48 Claves Angelicæ*, as does *LEITCH, JAMES and* others] | *c-a* [XXI-1]<br>["sa": **X**-13. "two syllables": **IX**-14. probably sounded "see-ah"] | therefore |
| 14:30 | **OD** | *od* | and |
| 14:31 | **ZAMRAN** | *ZAM-RAN* [X-46] | shew yo$^{r}$ selves: |
| 14:32 | **ODO** | *o-do* [X-46] | open |
| 14:33 | **CICLE** | *ci-cle* [X-46]<br>["ciclé": **IX**-14] | the mysteries |
| 14:34 | **QAA** | *Q-ä-a,*<br>["QÄÄ' – thre syllables with accent on the last a": **IX**-13] | of yo$^{r}$ Creation |
| 14:35 | **ZORGE** | *zorge*<br>["of one syllable": **IX**-13] | Be frendely unto me, |
| 14:36 | **LAP** | *lap* | for |
| 14:37 | **ZIRDO** | *zirdo*<br>["ï": **IX**-13] | I am |
| 14:38 | **NOCO** | *Noco* | the servant |
| 14:39 | **MAD** | *MAD,* | of the same your God, |
| 14:40 | **HOATH** | *ho-ath* [XXI-11] | the true worshipper |
| 14:41 | **IAIDA** | *Iaḯda.*<br>[The First Key has "Iaïda". This also appears as "Iaída" in **XXI**-12. Page **XI**-97 (Key of the 30 Ayres) gives the pronunciation as "Ya-í-da"] | of the Highest. |

## THE FIFTEENTH KEY

*The original Angelic text for this section is now lost, hence the blank pages at **X**-48–**X**-53. The original English can be found on **XI**-80.*

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 15:1 | **ILS** | *Ils* | O thow |
| 15:2 | **TABAAN** | *tabăan* | the governor |
| 15:3 | **LIALPRT**<br>[Two words, "l ialprt"] | *li-ál-prt* | of the first flame |
| 15:4 | **CASARMAN** | *casarman* | under whose |
| 15:5 | **VPAAHI** | *upa-ă-hi* | wyngs |
| 15:6 | **CHIS** | *chis* | are |
| 15:7 | **DARG** | *darg (dg)* | :6739: |

| | | | |
|---|---|---|---|
| 15:8 | **DSOADO**<br>[Two words, "ds oado", possibly compound, "ds soado"?] | *dso-ădo* | which weave |
| 15:9 | **CAOSGI** | *ca-ós-gi* | the earth |
| 15:10 | **ORSCOR** | *orscor* | w$^{th}$ drynes |
| 15:11 | **DS** | *ds* | which |
| 15:12 | **OMAX** | *ŏmax* | knowest |
| 15:13 | **MONASCI** | *monasci (s)* | the great name |
| 15:14 | **BAEOVIB** | *Ba-éŏ-uib* | Righteousnes |
| 15:15 | **OD** | *od* | and |
| 15:16 | **EMETGIS** | *e-mét-gis* | the seale |
| 15:17 | **IAIADIX** | *ia-í-ă-dix (y)* | of Honor |

*These last 14 words are repeated from the first Key: see **XI-80** bottom left.*

| | | | |
|---|---|---|---|
| 15:18 | **ZACARE** | *ZACAR*<br>[As this is repeated from the first Key it should have a final "e" on "zacar"] | Move |
| 15:19 | **CA**<br>[Dee mistakenly omits this word (ca) from his *48 Claves Angelicæ*, as does *LEITCH, JAMES and* others] | *c-a* [XXI-1]<br>["sa": **X**-13. "two syllables": **IX**-14. probably sounded "see-ah"] | therefore |
| 15:20 | **OD** | *od* | and |
| 15:21 | **ZAMRAN** | *ZAM-RAN* [X-46] | shew yo$^{r}$ selves |
| 15:22 | **ODO** | *o-do* [X-46] | open |
| 15:23 | **CICLE** | *ci-cle* [X-46]<br>["ciclé": **IX**-14] | the mysteries |
| 15:24 | **QAA** | *Q-ä-a* [X-46]<br>["QÄÄ' – thre syllables with accent on the last a" **IX**-13] | of yo$^{r}$ Creation |
| 15:25 | **ZORGE** | *zorge,*<br>["of one syllable": **IX**-13] | Be frendely unto me |
| 15:26 | **LAP** | *lap* | for |
| 15:27 | **ZIRDO** | *zirdo*<br>["ï": **IX**-13] | I am |
| 15:28 | **NOCO** | *Noco* | the servant |
| 15:29 | **MAD** | *MAD,* | of the same your God, |
| 15:30 | **HOATH** | *ho-ath* [XXI-11] | the true worshipper |
| 15:31 | **IAIDA** | *Iaḯda.*<br>[The First Key has "Iaïda". This also appears as "Iaída" in **XXI**-12. Page **XI**-97 (Key of the 30 Ayres) gives the pronunciation as "Ya-í-da"] | of the Highest. |

## THE SIXTEENTH KEY

*The original Angelic text for this section is now lost, hence the blank pages at* ***X-48–X-53****. The original English can be found on* ***XI-81****.*

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 16:1 | **ILS** | *Ils* | Ô thow |
| 16:2 | **VIVIALPRT**<br>[Two words, “viv ialprt”] | *vi-uí-ăl-prt* | Second flame |
| 16:3 | **SALMAN** | *sal-man* | the howse |
| 16:4 | **BALT** | *balt* | of Iustice |
| 16:5 | **DS** | *ds* | which |
| 16:6 | **ACROODZI** | *acro-ód-zi* | hast thy begynning |
| 16:7 | **BVSD** | *busd* | in glory: |
| 16:8 | **OD** | *od* | and |
| 16:9 | **BLIORAX** | *bliŏrax* | shalt cumfort |
| 16:10 | **BALIT** | *balit* | the iust: |
| 16:11 | **DSINSI**<br>[Two words, “ds insi”, possibly compound, “ds sinsi”?] | *dsin-si* | which walkest |
| 16:12 | **CAOSG** | *caósg (dg)* | on the earth |
| 16:13 | **LVSDAN** | *lus-dan* [X-54] | with feete |
| 16:14 | **EMOD** | *Ĕ-mod* [X-54] | :8763: |
| 16:15 | **DS** | *ds* | that |
| 16:16 | **OM** | *om* | understand |
| 16:17 | **OD** | *od* | and |
| 16:18 | **TLIOB** | *tli-ob* | separate creatures: |
| 16:19 | **DRILPA** | *dril-pa* | great |
| 16:20 | **GEH** | *geh (i)*<br>[“ieh”: **X-54**. i.e., “jeh”] | art |
| 16:21 | **YLS** | *yls*<br>[“as yils”: **X-54**] | thow |
| 16:22 | **MADZILODARP**<br>[Four words, “Mad zil od arp”? Possibly compound] | *Mad-zilodarp*<br>[“mad-zi-lŏ-darp”: **X-54**] | in the God of Stretch-furth and conquere |

*These last 14 words are repeated from the first Key: see* ***XI-81*** *top right.*

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 16:23 | **ZACARE** | *ZACAR*<br>[As this is repeated from the first Key it should have a final “e” on “zacar”] | Move |
| 16:24 | **CA**<br>[Dee mistakenly omits this word (ca) from his *48 Claves Angelicæ*, as does *LEITCH, JAMES and* others] | *c-a* [XXI-1]<br>[“sa”: **X-13**. “two syllables”: **IX-14**. probably sounded “see-ah”] | therefore |
| 16:25 | **OD** | *od* | and |
| 16:26 | **ZAMRAN** | *ZAM-RAN* [X-46] | shew yo$^{r}$ selves |
| 16:27 | **ODO** | *o-do* [X-46] | open |
| 16:28 | **CICLE** | *ci-cle* [X-46]<br>[“ciclé”: **IX-14**] | the mysteries |
| 16:29 | **QAA** | *Q-ä-a*<br>[“QÄÄ’ – thre syllables with accent on the last a”: **IX-13**] | of yo$^{r}$ Creation |
| 16:30 | **ZORGE** | *zorge,*<br>[“of one syllable”: **IX-13**] | Be frendely unto me |
| 16:31 | **LAP** | *lap* | for |
| 16:32 | **ZIRDO** | *zirdo*<br>[“ï”: **IX-13**] | I am |
| 16:33 | **NOCO** | *Noco* | the servant |
| 16:34 | **MAD** | *MAD,* | of the same your God, |
| 16:35 | **HOATH** | *ho-ath* [XXI-11] | the true worshipper |
| 16:36 | **IAIDA** | *Iaída.*<br>[The First Key has “Iaïda”. This also appears as “Iaída” in **XXI-12**. Page **XI-97** (Key of the 30 Ayres) gives the pronunciation as “Ya-í-da”] | of the Highest. |

## THE SEVENTEENTH KEY

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 17:1 | **ILS** | *Ils* | Ô thow |
| 17:2 | **D** | *d* | Third |
| 17:3 | **IALPRT** | *ial-prt*<br>[“ial-pert”: **X-54**] | flame |
| 17:4 | **SOBA** | *so-ba* [X-55] | whose |
| 17:5 | **VPAAH** | *v-pă-ah* [X-55] | wyngs |
| 17:6 | **CHIS** | *chis* | are |
| 17:7 | **NANBA** | *nan-ba* [X-55] | thorns |
| 17:8 | **ZIXLAY** | *zix-lay* | to styr up |
| 17:9 | **DODSIH** | *dod-sih* | vexation: |
| 17:10 | **OD** | *od* | and |
| 17:11 | **BRINT** | *brint* | hast |
| 17:12 | **TAXS** | *Faxs (Taxs)*<br>[“Faxes or faxis to be sowded. I finde in the call taxs”: *>Dee:* **XI-81**] | :7336: |
| 17:13 | **HVBARO** | *hu-bă-ro* [X-55] | lamps living |
| 17:14 | **TASTAX** | *tas-tax* | going before |
| 17:15 | **YLSI** | *yl-si* | The<br>[thee] |
| 17:16 | **SOBA** | *so-ba* | whose |
| 17:17 | **IAD** | *ı́ad* | God |
| 17:18 | **I** | *I* | is |
| 17:19 | **VONPOVNPH**<br>[Two words, possibly compound, “vonpho vonph”?] | *vón-pŏ-vnph* | Wrath in Angre |
| 17:20 | **ALDON** | *Al-don* | Gyrd up |
| 17:21 | **DAXIL** | *dax-il* | thy loynes |
| 17:22 | **OD** | *od* | and |
| 17:23 | **TOATAR** | *to-á-tar:* | Harken. |

*These last 14 words are repeated from the first Key: see* ***XI-81*** *bottom left.*

| | | | |
|---|---|---|---|
| 17:24 | **ZACARE** | *ZACAR*<br>[As this is repeated from the first Key it should have a final "e" on "zacar"] | Move |
| 17:25 | **CA**<br>[Dee mistakenly omits this word (ca) from his *48 Claves Angelicæ*, as does *LEITCH, JAMES and* others] | *c-a* [XXI-1]<br>["sa": **X**-13. "two syllables": **IX**-14. probably sounded "see-ah"] | therefore |
| 17:26 | **OD** | *od* | and |
| 17:27 | **ZAMRAN** | *ZAM-RAN* [X-46] | shew yo$^{r}$ selves: |
| 17:28 | **ODO** | *o-do* [X-46] | Open |
| 17:29 | **CICLE** | *ci-cle* [X-46]<br>["ciclé": **IX**-14] | the mysteries |
| 17:30 | **QAA** | *Q-ä-á*<br>["QÄÁ' – thre syllables with accent on the last a": **IX**-13] | of yo$^{r}$ Creation |
| 17:31 | **ZORGE** | *zorge,*<br>["of one syllable": **IX**-13] | Be frendely unto me, |
| 17:32 | **LAP** | *lap* | for |
| 17:33 | **ZIRDO** | *zirdo*<br>["ï": **IX**-13] | I am |
| 17:34 | **NOCO** | *Noco* | the servant |
| 17:35 | **MAD** | *Mad* | of the same your God, |
| 17:36 | **HOATH** | *ho-ath* [XXI-11] | the true worshipper |
| 17:37 | **IAIDA** | *Iaḯda.*<br>[The First Key has "Iaïda". This also appears as "Iaída" in **XXI**-12. Page **XI**-97 (Key of the 30 Ayres) gives the pronunciation as "Ya-í-da"] | of the Highest. |

## THE EIGHTEENTH KEY

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 18:1 | **ILS** | *Ils* | O thow |
| 18:2 | **MICAOLZ**<br>[*LEITCH* gives "micalzo" here] | *Micá-ol-z*<br>["mi-cá-ol-zod": **X**-56] | mighty |
| 18:3 | **OLPIRT**<br>[*LEITCH* gives, "ialpirt" (*flame*) here, believing "olpirt" to be an error, no doubt basing this on **XI**-95, where we find "al-purt", but see "Notes to Manuscripts" regarding this page. "Olpirt" appears twice in Dee's records, so I think we can safely assume it is correct] | *ol-pirt* | light |
| 18:4 | **IALPRG** | *ial-prg*<br>["yal-purg": **X**-57] | {and} burning flame |
| 18:5 | **BLIORS** | *Bliors* | of cumfort |
| 18:6 | **DS** | *ds* | which |
| 18:7 | **ODO** | *odo* | openest |
| 18:8 | **BVSDIR** | *Bus-dir* [X-57] | the glory |
| 18:9 | **OIAD** | *o-ĭ-ad* | of God |
| 18:10 | **OVOARS** | *o-uŏ-ars* | to the center |
| 18:11 | **CAOSGO** | *ca-ós-go* [X-57] | of the erth |
| 18:12 | **CASARMG** | *Ca-sarmg*<br>["as, dg": **X**-57. i.e., soft "g"] | In whome |
| 18:13 | **LAIAD** | *la-ī-ad* [X-57] | the secrets of truth |
| 18:14 | **ERAN** | *e-rán* [X-57] | :6332: |
| 18:15 | **BRINTS** | *brints* | have |
| 18:16 | **CAFAFAM**<br>[*LEITCH* incorrectly gives "casasam" here, believing that the two "s"s have been mistaken for "f"s. He writes, "In Dee's English, f was often written in an elongated fashion that highly resembles an s". I think he means the "s" was elongated which then resembles an "f". He also writes, referring to the *48 Claves Angelicæ*, "Here, Dee confirms that the f's shown in this word in *TFR* should be s's instead". However, the *48 Claves Angelicæ* show "f"s, not "s"s: see also **X**-58, or folio 157v of the original manuscript where this word appears in capital letters] | *ca-fă-fam* [X-58] | their abiding |
| 18:17 | **DS** | *ds* | which |
| 18:18 | **I** | *i* | is |
| 18:19 | **VMD** | *vmd* | called |
| 18:20 | **AQLO** | *a-q́-lo*<br>["qúu": **X**-58. See Key 1:21] | in thy |
| 18:21 | **ADOHI**<br>[These two words (20/21) appear in the manuscript as listed here; the word "Kingdom" appears elsewhere as "londoh", and in my view this should almost certainly be one word, "aqloadohi", or possibly compound] | *a-dó-hi* | Kingdome |
| 18:22 | **MOZ**<br>["qzMOZ" appears in the original Call (**X**-58), which is certainly an error] | *MOZ* | IOYE |
| 18:23 | **OD** | *od* | and |
| 18:24 | **MAOFFAS** | *ma-óf-fas* | not to be measured |
| 18:25 | **BOLP** | *Bolp* | Be thow |
| 18:26 | **COMOBLIORT**<br>[Two words, "como bliort", possibly compound] | *co-mó-blĭ-ort* [X-58] | a wyndow of cumfort |
| 18:27 | **PAMBT** | *pambt* | unto me |

*These last 14 words are repeated from the first Key: see* ***XI-81*** *top left.*

| | | | |
|---|---|---|---|
| 18:28 | **ZACARE** | *ZACAR*<br>[As this is repeated from the first Key it should have a final "e" on "zacar"] | Move |
| 18:29 | **CA**<br>[Dee mistakenly omits this word (ca) from his *48 Claves Angelicæ*, as does *LEITCH, JAMES and* others] | *c-a* [XXI-1]<br>["sa": **X**-13. "two syllables": **IX**-14. probably sounded "see-ah"] | therefore |
| 18:30 | **OD** | *od* | and |
| 18:31 | **ZAMRAN** | *ZAM-RAN,* [X-46] | shew yo$^{r}$ selves |
| 18:32 | **ODO** | *o-do* [X-46] | open |
| 18:33 | **CICLE** | *ci-cle* [X-46]<br>["ciclé": **IX**-14] | the mysteries |

|  |  |  |  |
|---|---|---|---|
| 18:34 | **QAA** | *Q-ä-a*<br>[“QÄÄ′ – thre syllables with accent on the last a”: **IX**-13] | of yo$^{r}$ Creation |
| 18:35 | **ZORGE** | *zorge,*<br>[“of one syllable”: **IX**-13] | Be frendely unto me |
| 18:36 | **LAP** | *lap* | for |
| 18:37 | **ZIRDO** | *zirdo*<br>[“ï”: **IX**-13] | I am |
| 18:38 | **NOCO** | *Noco* | the servant |
| 18:39 | **MAD** | *MAD,* | of the same your God, |
| 18:40 | **HOATH** | *ho-ath* [XXI-11] | the true worshipper |
| 18:41 | **IAIDA** | *Iaḯda*<br>[The First Key has “Iaïda”. This also appears as “Iaída” in **XXI**-12. Page **XI**-97 (Key of the 30 Ayres) gives the pronunciation as “Ya-í-da”] | of the Highest. |

## The Key of The Thirty Ayres

| Key | Original Angelic Word | Word from Book XXI | Translation from Book XXI |
|---|---|---|---|
| 19:1 | **MADRIAX**<br>[Copying error, should be “MADRIIAX”. See **XI**-96] | *Ma-drĭ-ax* [XI-96]<br>[See word 131 where this appears as “má-drĭ-yax”] | O you (hevens) |
| 19:2 | **DS** | *ds* | which |
| 19:3 | **PRAF** | *praf* | dwell |
| 19:4 | **LIL** | *LIL* | in the first Ayre |
|  | [Name of the Ayre being called: but according to Nalvage, *They beare no name*: **X**-62:<br>“ – *I take these names to be as primus, secundus, tertius &c. to 30.*<br>“A voice – *Not so, they be the substantiall names of the Ayres.*<br>“ – *It was sayd they had no proppre names but wer to be called, O thow of the first ayre, O thow of the second, &c. I pray you reconcyle the repugnancy of these two places as they shold seme.*<br>“Gabriel – *Thinkest thow we speak any thing that is not true? Thow shalt never know the mysteryes of all things that have byn spoken*”: **X**-62. See also **VII**-7 where it is stated that *All things have a name*] |  |  |
| 19:5 | **CHIS** | *chis*<br>[“kis”: **XI**-96] | are |
| 19:6 | **MICAOLZ** | *Mi-cá-olz* | Mighty |
| 19:7 | **SAANIR** | *sa-á-nir* | in the partes |
| 19:8 | **CAOSGO** | *ca-ós-go* [XI-97] | of the Erth, |
| 19:9 | **OD** | *od* | and |
| 19:10 | **FISIS** | *fi-sis* [XI-97] | execute |
| 19:11 | **BALZIZRAS** | *bal-zi-zraz* [XI-97] | the Iudgment |
| 19:12 | **IAIDA** | *Iaída (y)*<br>[“Ya-í-da”: **XI**-97] | of the highest: |
| 19:13 | **NONCA** | *nonca (s)*<br>[“non-sa”: **XI**-97] | to you |
| 19:14 | **GOHVLIM** | *go-hú-lim* [XI-97] | it is sayd, |
| 19:15 | **MICMA** | *Micma*<br>[“mik-ma”: **XI**-98] | Beholde |
| 19:16 | **ADOIAN** | *a-do-í-an* [XI-98] | the face |
| 19:17 | **MAD** | *MAD* | of your God, |
| 19:18 | **IAOD** | *I-á-od* | the begynning |
| 19:19 | **BLIORB** | *bliorb*<br>[“bli-órb”: **XI**-98] | of cumfort: |
| 19:20 | **SOBA** | *sa-bá (o)*<br>[“o or a”: **XI**-98] | whose |
| 19:21 | **OOAONA** | *o-o-á-ŏ-na* [XI-98] | eyes |
| 19:22 | **CHIS** | *chis*<br>[“kis”: **X**-98] | are |
| 19:23 | **LVCIFTIAS** | *lu-cíf-tĭ-as* [XI-98] | the brightnes |
| 19:24 | **PIRIPSOL** | *pe-ríp-sol* [XI-99]<br>[Presumably the first “i” is sounded as “e” in this instance, unless this is a copying error] | of the hevens: |
| 19:25 | **DS** | *ds* | which |
| 19:26 | **ABRAASSA** | *abraássa* | provided |
| 19:27 | **NONCF** | *noncf (s)* | you |
| 19:28 | **NETAAIB** | *ne-tá-ă-ib* [XI-99] | for the government |
| 19:29 | **CAOSGI** | *ca-ós-gi* [XI-99] | of the Erth, |
| 19:30 | **OD** | *od* | and |
| 19:31 | **TILB** | *tilb* | her |
| 19:32 | **ADPHAHT** | *adphaht*<br>[“ad-pháht”: **XI**-99] | unspeakable |
| 19:33 | **DAMPLOZ** | *dám-ploz* | varietie: |
| 19:34 | **TOOAT** | *to-ó-at* | furnishing |
| 19:35 | **NONCF** | *non-cf (s)* [XI-100] | you, |
| 19:36 | **GMICALZOMA**<br>[Compound word, “gimicalzo oma”] | *gmi-cál-zŏ-ma* [XI-100] | with a powre [of] understanding, |
| 19:37 | **LRASD** | *l-rásd* | to dispose |
| 19:38 | **TOFGLO** | *tóf-glo* | all things |
| 19:39 | **MARB** | *marb* | according |
| 19:40 | **YARRY** | *yár-ry* [XII-1] | to the providence |
| 19:41 | **IDOIGO**<br>[This is the only name from the four Watchtowers that appears in these Keys] | *I-DOI-GO* [XII-1] | of him that sitteth on the holy Throne |
| 19:42 | **OD** | *od* | and |
| 19:43 | **TORZVLP** | *tor-zulp*<br>[“zúlp”: **XII**-1] | rose up |
| 19:44 | **IAODAF** | *ia-ó-daf (y)* | in the begynning |
| 19:45 | **GOHOL** | *go-hól* [XII-1] | saying, |
| 19:46 | **CAOSGA** | *Ca-ós-ga* [XII-1] | The Earth |
| 19:47 | **TABAORD** | *ta-ba-ord* | let her be governed |
| 19:48 | **SAANIR** | *sa-á-nir* | by her parts |
| 19:49 | **OD** | *od* | and |
| 19:50 | **CHRISTEOS** | *chris-té-os* [XII-2] | let there be |
| 19:51 | **YRPOIL** | *yr-pó-il* [XII-2] | Division |
| 19:52 | **TIOBL** | *ti-ób-l* | in her, |
| 19:53 | **BVSDIR** | *Bus-dir* | that the glory |
| 19:54 | **TILB** | *tilb* | of hir [*sic*] |
| 19:55 | **NOALN** | *no-aln* [XII-2] | may be |
| 19:56 | **PAID** | *pa-id* | allwayes |
| 19:57 | **ORSBA** | *ors-ba* | drunken |
| 19:58 | **OD** | *od* | and |
| 19:59 | **DODRMNI** | *dod-rm-ni (dodrumni)* | vexed |
| 19:60 | **ZYLNA** | *zyl-na* [XII-3] | in it self: |

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| | | | |
|---|---|---|---|
| 19:61, 62 | **ELZAPTILB**<br>[Two words, "elzap tilb"] | *El-záp tilb* | Her course, |
| 19:63 | **PARMGI** | *parm-gi* | let it ronne |
| 19:64 | **PIRIPSAX** | *pe-ríp-sax*<br>[possible copying error, see **XII**-3 where the first syllable is "pi" | w$^{th}$ the hevens: |
| 19:65 | **OD** | *od* | and |
| 19:66 | **TA** | *ta* | as |
| 19:67 | **QVRLST** | *Qurlst*<br>["kurlst": **XII**-3] | an handmayd |
| 19:68 | **BOOAPIS** | *b-o-o-a-pi-S* | let her serve them: |
| 19:69 | **L** | *L* | One |
| 19:70 | **NIBM** | *nib-m* | season |
| 19:71 | **OVCHO** | *o-ú-cho* [XII-4]<br>[As in "chose": **XII**-4] | let it confownd |
| 19:72 | **SYMP** | *symp* | an other: |
| 19:73 | **OD** | *od* | And |
| 19:74 | **CHRISTEOS** | *chris-té-os* [XII-4]<br>["ei": **XII**-4] | let there be |
| 19:75 | **AG** | *Ag* | no |
| 19:76 | **TOLTORN** | *tol-torn* | Creature |
| 19:77 | **MIRC** | *mirc (k)*<br>["mirk": **XII**-4] | uppon, |
| 19:78 | **Q** | *Q* | or |
| 19:79 | **TIOBL** | *ti-ób-l* | within her, |
| 19:80 | **LEL** | *Lel,* | the same:<br>["one and the same" >*Dee*: **XII**-5] |
| 19:81 | **TON** | *Ton* | All |
| 19:82 | **PAOMBD** | *pa-ombd* | her members |
| 19:83 | **DILZMO** | *dil-zmo* [XII-5] | let them differ |
| 19:84 | **ASPIAN** | *as-pí-an,* [XII-5] | in their qualities: |
| 19:85 | **OD** | *Od* | And |
| 19:86 | **CHRISTEOS** | *chris-tĕ-os*<br>["long or short": **XII**-5] | let there be |
| 19:87 | **AG** | *Ag* | no |
| 19:88 | **L** | *L* | one |
| 19:89 | **TOLTORN** | *tor-torn*<br>[This should read "tól-torn", it has been miscopied by Dee, which was done when the original word was received: see **XII**-5] | Creature |
| 19:90 | **PARACH** | *parach (ak)*<br>["pa-rách": **XII**-5] | æquall |
| 19:91 | **ASYMP** | *a-sýmp,* | with an other: |
| 19:92 | **CORDZIZ** | *Cord-ziz* | The reasonable Creatures of the erth (= Men)<br>["or man": **XII**-5] |
| 19:93 | **DODPAL** | *dod-pal* | let them vex |
| 19:94 | **OD** | *od* | and |
| 19:95 | **FIFALZ** | *fi-falz* [XII-6] | weede out |
| 19:96 | **L** | *l* | one |
| 19:97 | **SMNAD** | *s-mnad* | an other: |
| 19:98 | **OD** | *Od* | And |

| | | | |
|---|---|---|---|
| 19:99 | **FARGT** | *far-gt (dg)*<br>["gat": **XII**-8. i.e., as "jat"] | the dwelling places |
| 19:100 | **BAMS** | *bams* | let them forget |
| 19:101 | **OMAOAS** | *o-ma-ó-as,* [XII-8] | their names: |
| 19:102 | **CONISBRA** | *Co-nís-bra* [XII-8] | The work of man, |
| 19:103 | **OD** | *od* | and |
| 19:104 | **AVAVOX** | *av-uă-uox* | his pomp, |
| 19:105 | **TONVG** | *to-nug, (dg)* | let them be defaced: |
| 19:106 | **ORSCATBL** | *Ors-cát-bl* | His buyldings |
| 19:107 | **NOASMI** | *no-ăs-mi* | let them become |
| 19:108 | **TABGES** | *tab-gés* | caves |
| 19:109 | **LEVITHMONG** | *Leuith-mong,* | for the beasts of the feeld: |
| 19:110 | **VNCHI** | *un-chi (ki)* | Confownd |
| 19:111 | **OMPTILB**<br>[Two words, "omp tilb"] | *omp tilb* | her understanding |
| 19:112 | **ORS** | *ors* | with darknes: |
| 19:113 | **BAGLE** | *Bagle* | For why? |
| 19:114 | **MOOOAH** | *Mo-ó-ŏ-ah* | It repenteth me |
| 19:115 | **OL** | *ol* | I made |
| 19:116 | **CORDZIZ** | *córd-ziz.* | Man. |
| 19:117 | **L** | *L* | One |
| 19:118 | **CAPIMAO** | *ca-pí-mă-o* | while |
| 19:119 | **IXOMAXIP** | *ix-o-máx-ip* | let her be known, |
| 19:120 | **OD** | *od* | and |
| 19:121 | **CACOCASB** | *ca-có-casb* | an other while |
| 19:122 | **GOSAA** | *go-să-a.*<br>["go-sǻ-a": **XII**-10] | a stranger: |
| 19:123 | **BAGLEN** | *Baglen* | Bycause |
| 19:124 | **PII** | *pi-i* | she is |
| 19:125 | **TIANTA** | *ti-án-ta* | the bed |
| 19:126 | **ABABALOND** | *a-bá-bă-lond* | of an Harlot, |
| 19:127 | **OD** | *od* | and |
| 19:128 | **FAORGT** | *fa-órgt (dg)* [XII-10] | the dwelling place |
| 19:129 | **TELOCVOVIM**<br>[Compound word, "teloch vovim"] | *te-lóc-vo-v-im (tch)* [XII-10]<br>["lotch": **XII**-10] | of him that is faln: |
| 19:130 | **MADRIIAX** | *Má-drĭ-iax (y)*<br>["yax": **XII**-11] | O you hevens, |
| 19:131 | **TORZV** | *tor-zu* [XII-11] | arrise, |
| 19:132 | **OADRIAX** | *o-ádriax* | the lower hevens |
| 19:133 | **OROCHA** | *o-ró-cha (ka)* | under neath you, |
| 19:134 | **ABOAPRI** | *a-bó-ă-pri* | let them serve you: |
| 19:135 | **TABAORI** | *Ta-bá-ŏ-ri* [XII-11] | Govern |
| 19:136 | **PRIAZ** | *pri-áz* | those |
| 19:137 | **AR** | *ar* | that |
| 19:138 | **TABAS** | *ta-bas.* | govern: |
| 19:139 | **ADRPAN** | *A-dŕ-pan*<br>["dir": **XII**-12] | Cast down |
| 19:140 | **CORS** | *cors* | such |
| 19:141 | **TA** | *ta* | as |
| 19:142 | **DOBIX** | *do-bix*<br>["dó-bix": **XII**-12] | fall: |

| | | | |
|---|---|---|---|
| 19:143 | **YOLCAM** | *Yol-cam* | Bring furth |
| 19:144 | **PRIAZI** | *pri-á-zi* | with those |
| 19:145 | **AR** | *ar* | that |
| 19:146 | **COAZIOR** | *co-a-zior* [XII-12] | encrease: |
| 19:147 | **OD** | *Od* | And |
| 19:148 | **QVASBZ** | *quasb*<br>[Originally given as "quasbz", probably miscopied by Dee, which was done when the original word was received. See **XII-12**] | destroy |
| 19:149 | **QTING** | *q-ting (dg)* | the rotten: |
| 19:150 | **RIPIR** | *Ri-pír* [XII-12] | No place |
| 19:151 | **PAAOXT** | *pa-a-oxt* | let it remayne |
| 19:152 | **SAGACOR** | *sa-gá-cor (k)* | in one number: |
| 19:153 | **VML** | *Vm-l* | Ad |
| 19:154 | **OD** | *od* | and |
| 19:155 | **PRDZAR** | *prd-zar (purd)* | Diminish, |
| 19:156 | **CACRG** | *ca-ćrg (curg)*<br>["cúrg": **XII-13**] | untill |
| 19:157 | **AOIVEAE** | *A-oi-vé-ă-e* | the stars |
| 19:158 | **CORMPT** | *cormpt.* | be numbred: |
| 19:159 | **TORZV** | *TOR-ZU* [XII-13] | ARRISE, |
| 19:160 | **ZACAR**<br>[Perhaps this should have a final "e" as stated on **IX-14**] | *ZACAR* | MOVE, |
| 19:161 | **OD** | *od* | and |
| 19:162 | **ZAMRAN** | *ZAM-RAN* [XII-13] | APPERE |
| 19:163 | **ASPT** | *aspt* | before |
| 19:164 | **SIBSI** | *sib-si* [XII-14] | the Covenant |
| 19:165 | **BVTMONA** | *but-mŏ-na* | of his mowth, |
| 19:166 | **DS** | *ds* | which |
| 19:167 | **SVRZAS**<br>[See Key 1:50] | *Sur-zas* | he hath sworne |
| 19:168 | **TIA** | *tia* | unto us, |
| 19:169 | **BALTAN** | *bal-tan:* [XII-14] | in his Iustice: |
| 19:170 | **ODO** | *Odo* | OPEN |
| 19:171 | **CICLE** | *cicle* | The mysteries |
| 19:172 | **QAA** | *Q-á-a* | of your Creation: |
| 19:173 | **OD** | *od* | And |
| 19:174 | **OZAZMA** | *Oz-az-ma* | Make us |
| 19:175 | **PLAPLI** | *pla-pli* | partakers |
| 19:176 | **IADNAMAD**<br>[Compound word, "iadnah mad"] | *Iad-nă-mad.* | of undefyled knowledg. |

# VII. CONCORDANCE OF ANGELIC WORDS IN DEE'S 48 CLAVES ANGELICÆ

This concordance includes every variation of individual words found in the 48 Keys. For other words, including all the names found in Dee's four Tables of Enoch (*see* appendix X "Complete Angelic Lexicon". Subheadings include related words which are not always in strict alphabetical order.

The first column appears as found in the manuscript.

The second column gives Dee's pronunciation guide (i.e., split into syllables with accents, *see* appendix VI). This generally follows Dee's *48 Claves Angelicæ* (Book **XXI**), but for alternatives see appendix X. Note that some words when joined, including most compound words, can, it would seem, be pronounced differently from their isolated counterparts.

The third column gives the Key where the word is found (where "19" = the Key of the Thirty Ayres), followed by the word number.

The fourth column is the English translation (somewhat modernized), with any relevant notes added in square brackets.

*Symbols used:*

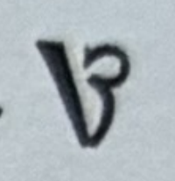
| | |
|---|---|
| [word] | Editorial comments, between square brackets. |
| WORD | Cross-references are indicated by small capitals. |
| "word" | Quotation from the manuscripts. |
| {.....} | English text with no obvious Angelic word(s), enclosed between curly brackets. |
| * | An asterisk indicates a possible error. |

## A – ⅹ

| | | | |
|---|---|---|---|
| **aaf** | *a-áf* | 4:51 | amongst [perhaps AAO] |
| **aai** | *aäi* | 1:67 | amongst you |
| | *a-ă-i* | 12:21 | amongst you |
| | *aái* | 13:24 | amongst you |
| | | 14:26 | amongst you |
| **aaiom** | *a-aí-om* | 3:75 | amongst us |
| | *a-a-ĭ-om* | 7:47 | amongst us |
| **aao** | *a-a-ó* | 7:5 | amongst [cf. AAF] |
| **aala** | *á-ăla* | 3:34 | placed you |
| **oali** | *ó-ă-li* | 4:14 | I have placed |
| **ababalond** | *a-bá-bă-lond* | 19:126 | of an Harlot |
| **babalon** | *babálon* | 6:12 | to the wicked |
| **abaivonin** | *a-ba-í-vŏ-nin* | 8:22 | to the stooping dragon [two words, possibly compound; cf. VOVINA] |
| **aboapri** | *a-bó-ă-pri* | 19:134 | let them serve you |
| **booapis** | *b-o-o-a-pi-s* | 19:68 | let her serve them |
| **abraassa** | *abraássa* | 19:26 | provided |
| **abramg** | *abramg* | 2:14 | I have prepared |
| | | 11:36 | I prepare "or, have prepared" |
| | *a-bramg* | 8:13 | I have prepared |
| **abramig** | *a-bră -mig* | 8:63 | are prepared |
| **acam** | *a-cám* | 6:20 | 7699 |
| **achildao** | *a-chíl-da-o (kil)* | 9:54 | with diamond |

|  |  |  |  |
|---|---|---|---|
| **acocasb** | *a-có-casb* | 9:74 | the time [*see also* COCASB] |
| **acroodzi** | *acro-ód-zi* | 16:6 | hast thy beginning |
| **croodzi** | *cro-ód-zi* | 4:21 | {the second} beginning of things |
| **ad** | *ad* | 1:16 | [possible alternative for OD: from NAZPSAD] |
| **adgt** | *adgt* | 2:1 | can |
| **adna** | *adná* | 1:51 | obedience |
| **adohi*** | – | – | [*see* AQLOADOHI] |
| **adoian** | *a-do-í-an* | 19:16 | the face |
| **adphaht** | *ad-pháht* | 19:32 | unspeakable |
| **adroch** | *adroch (tch)* | 5:8 | in the olive mount |
| **adrpan** | *a-dŕ-pan (dir)* | 19:139 | cast down |
| **af** | *af* | 5:19 | nineteen (19) |
| **affa** | *af-fa* | 13:15 | empty |
| **ag** | *ag* | 4:17 | none |
|  | *ag* | 19:75 | no [from AGTOLTORN] |
|  | *ag* | 19:87 | no [from AGTOLTORN] |
| **aisro** | *a-ís-ro* | 14:21 | the promise |
| **isro** | *is-ro* | 13:17 | the promise |
| **alar** | *a-lár* | 9:21 | have settled |
| **aldi** | *aldí* | 1:34 | of gathering |
| **aldon** | *al-don* | 9:30 | gather up |
|  | *al-don* | 17:20 | gird up |
| **allar** | *al-lar* | 12:9 | bind up |
| **amipzi** | *a-mip-zi* | 5:17 | I fastened |
| **amiran** | *amiran* “*i* is skarse hard”, i.e., heard | 3:67 | your selves |
| **amma** | *am-ma* | 9:37 | cursed |
| **ananael** | *a-ná-nă-el* | 3:84 | of the secret wisdom |
| **anetab** | *a-nét-ab* | 6:27 | in government [*see also* NETAAB] |
| **angelard** | *angĕlard* | 10:69 | his thoughts |
| **aoiveae** | *a-oi-vé-ă-e* | 19:157 | the stars |
| **apila** | *a-pĭ-la* | 4:43 | liveth [cf. IADPIL] |
| **aqlo*** | – | – | [*see* AQLOADOHI] |
| **aqloadohi** | *a-q́-lo-a-dó-hi* | 18:20–1 | in thy kingdom [Dee splits this into two words, *aqlo adohi*] |
| **ar**⁽ᴵ⁾ | *ar* | 6:18 | to van [i.e., *to fan, winnow*: from ARCAOSGI, “to van the earth”] |
| **ar**⁽ᴵᴵ⁾ | *ar* | 12:16 | that |
|  | *ar* | 19:137 | that [from ARTABAS] |
|  | *ar* | 19:145 | that [from ARCOAZIOR] |
| **arcaosgi** | *ar-ca-ós-gi* | 6:18 | to van the earth [possible compound word] |
| **arcoazior** | *ar-coazior* | 19:145–6 | that increase [two words] |
| **artabas** | *ar-ta-bas* | 19:137–8 | that govern [two words] |
| **asobama** | *a-sóbam** | 9:62 | on whom [final *a* omitted by Dee, *see* **X**-34; *see also* SOBA] |
| **aspian** | *as-pí-an* | 19:84 | in their qualities |
| **aspt** | *aspt* | 19:163 | before |
| **asymp** | *a-sýmp* | 19:91 | with another [*see also* SYMP] |
| **atraah** | *a-tră-ah* | 12:10 | your girdles |
| **avavago** | *a-vá-vă-go* | 4:8 | the thunders of increase |
|  | *a-vá-vă-go* | 8:44 | the thunders |

|  |  |  |  |
|---|---|---|---|
| **avavox** | *a-vă-vox* | 19:104 | his pomp |
| **aviny** | *a-ví-ny* | 9:44 | millstones |
| **aziagiar** | *a-zi-á-gĭ-er* | 8:24 | like unto the harvest [possible compound word; cf. AZIAZOR] |
| **aziazor** | *a-zí-ă-zor* | 10:7 | in the likeness |
| **azien** | *a-zien* | 3:6 | on whose hands [*see also* ZIEN] |

## B – 

|  |  |  |  |
|---|---|---|---|
| **babage** | *bá-bă-ge* | 4:3 | in the south |
|  | *ba-bă-ge* | 12:3 | in the south |
| **babagen** | *ba-bă-gen (jen)* | 13:2 | of the south |
| **babalon** | *ba-bá-lon* | 6:12 | to the wicked |
| **ababalond** | *a-bá-bă-lond* | 19:126 | of an harlot |
| **Baeovib** | *ba-éŏ-vib* | 15:14 | Righteousness [divine name] |
| **bagie** | *bagíe (ghi)* | 14:2 | of fury |
| **bagle** | *ba-gle* | 4:38 | for |
|  | *bá-gle* | 5:57 | for why? |
|  | *ba-gle* | 7:48 | for |
|  | *ba-gle* | 8:43 | for |
|  | *ba-gle* | 8:47 | for |
|  | *ba-gle* | 9:64 | for why? |
|  | *ba-gle* | 9:73 | for |
|  | *ba-gle* | 10:18 | for |
|  | *ba-gle* | 10:79 | for |
|  | *bagle* | 11:35 | for |
|  | *bagle* | 19:113 | for why? |
| **baglen** | *baglen* | 19:123 | because |
| **bahal** | *ba-hál* | 11:14 | cried with a loud voice |
| **balit** | *balit* | 16:10 | the just |
| **balt** | *balt* | 1:6 | of justice |
|  | *balt* | 3:60 | of justice |
|  | *balt* | 16:4 | of justice |
| **baltan** | *ba-tan* | 19:169 | in his justice |
| **baltim** | *baltim* | 14:27 | fury “or extreme justice” |
| **baltal** (**piamol***) | *bal-ta-le (ël?)* | 1:70 | of righteousness [*see* appendix VI for further information concerning this word] |
| **baltoh** | *baltoh* | 2:23 | of righteousness |
|  | *bál-toh* | 9:66 | of righteousness [from IADBALTOH] |
| **baltoha** | *bal-tŏ-ha* | 8:14 | for my own righteousness |
| **balye** | *bal-ly̆-e* | 9:20 | of salt |
| **balzarg** | *bal-zarg* | 3:32 | stewards |
| **balzizras** | *bal-zizraz* | 19:11 | the judgment |
| **bams** | *bams* | 19:100 | let them forget |
| **basemlo** | *ba-zem-lo* | – | the midday the first [= BAZMELO] |
| **basgim** | *bas-gim* | 10:24 | day [cf. BAZM] |
| **bazem*** | – | – | [*see* BAZM] |
| **bazm** | *baz-em* | 8:1 | the midday [from *bazmelo*, cf. BASGIM] |
| **bazmelo** | *baz-mĕlo* | 8:1 | the midday the first [also BAZMLO] |

| | | | |
|---|---|---|---|
| **bia** | *bia* | 2:31 | your voices |
| **bial** | *bial* | 14:19 | the voice |
| **bien** | *bi-en* | 6:36 | unto my voice |
| **biab** | *biab* | 3:7 | stand |
| **Bigliad** | *big-lĭ-ad* | 7:55 | in our Comforter [divine name?] |
| **blans** | *blans* | 10:5 | are harboured |
| **bliar** | *bli-ar* | 7:34 | of comfort [from PIBLIAR] |
| **blior** | *bli-or* | 5:15 | {continual} comforters [from TABLIOR] |
| | | 9:79 | comfort |
| **bliora** | *bli-ó-ra* | 5:53 | comfort |
| **bliorax** | *bliŏrax* | 16:9 | shall comfort |
| **bliorb** | *bliorb* | 19:19 | of comfort |
| **bliors** | *bli-ors* | 8:69 | to our comfort |
| | *bliors* | 18:5 | of comfort |
| **bliort** | *blĭort* | 18:26 | of comfort [from COMOBLIORT] |
| **bliard** | *bli-ard (o)* | 6:23 | with comfort [from TBLIARD] |
| **bogpa** | *bogpa* | 1:66 | raigneth |
| **bolp** | *bolp* | 18:25 | be thou |
| **booapis** | *b-o-o-a-pi-s* | 19:68 | let her serve them |
| **aboapri** | *abó-ă-pri* | 19:134 | let them serve you |
| **bransg** | *bransg* | 9:2 | guard |
| **brgda** | *brgda (brj)* | 3:27 | sleep |
| **brin** | *brin* | 9:7 | have |
| | *brin* | 13:4 | have |
| | *brin* | 14:15 | have |
| **brint** | *brint* | 17:11 | hast |
| **brints** | *brints* | 18:15 | have |
| **brita** | *b-ri-ta* | 6:37 | I have talked of you |
| **bufd** | *bufd (busd?)* | 8:29 | in the glory [probably an error for BUSD] |
| **busd** | *busd* | 16:7 | in glory |
| **busdir** | *busdir* | 18:8 | the glory |
| | *bus-dir* | 19:53 | that the glory [from BUSDIRTILB] |
| **butmon** | *but-mon* | 7:9 | hath opened his mouth |
| **butmona** | *but-mŏ-na* | 19:165 | of his mouth |
| **butmoni** | *but-mŏ-ni* | 9:48 | from their mouths |

## C – ℬ

| | | | |
|---|---|---|---|
| **ca** | *c-a* | 1:74 | therefore |
| | *ca* | 2:44 | therefore |
| | *ca* | 5:46 | therefore |
| | *c-a* | 11:39 | therefore |
| | | 13:27 | therefore [omitted from *48 Claves Angelicæ*, *see* **XI**-80] |
| | | 14:29 | therefore [omitted from *48 Claves Angelicæ*, *see* **XI**-80] |
| | | 15:19 | therefore [omitted from *48 Claves Angelicæ*, *see* **XI**-80] |
| | | 16:24 | therefore [omitted from *48 Claves Angelicæ*, *see* **XI**-81] |
| | | 17:25 | therefore [omitted from *48 Claves Angelicæ*, *see* **XI**-81] |
| | | 18:29 | therefore [omitted from *48 Claves Angelicæ*, *see* **XI**-81] |
| **ca*** | *ca (ka)* | 9:77 | as [possible error for TA; from ICORSCA] |
| **cab** | *cab* | 1:45 | a rod |
| **caba** | *cabá* | 1:41 | to govern [perhaps TABA] |
| **cacacom** | *ca-cá-com* | 3:70 | flourish |
| **cacocasb** | *ca-có-casb* | 19:121 | another while [*see also* COCASB] |
| **cacrg** | *ca-crg (curg)* | 8:36 | until |
| | *ca-ćrg (curg)* | 19:157 | until |
| **cafafam** | *ca-fă-fam* | 18:16 | their abiding |
| **calz** | *calz* | 1:8 | above the firmaments |
| **camliax** | *cam-lĭ-ax* | 11:12 | spake |
| **canal** | *canal* | 6:21 | continual workmen |
| **caosg** | *caósg* | 3:56 | on the earth |
| | *ca-ósg* | 5:10 | upon the earth |
| | *caósg (dg)* | 16:12 | on the earth |
| **caosga** | *ca-ósga* | 4:40 | the earth [from FCAOSGA] |
| | *ca-ós-ga* | 19:46 | the earth |
| **caosgi** | *ca-ós-gi* | 5:24 | the earth |
| | *ca-ós-gi (ka)* | 6:24 | the earth |
| | *ca-ós-gi* | 6:18 | the earth [from ARCAOSGI] |
| | *ca-ós-gi* | 10:19 | the earth |
| | *ca-ós-gi* | 15:9 | the earth |
| | *ca-ós-gi* | 19:29 | of the earth [perhaps CAOSGO] |
| **caosgin** | *caósgin* | 9:46 | than the earth |
| **caosgo** | *ca-ós-go (ka)* | 8:30 | of the earth |
| | *ca-ós-go (ka)* | 8:57 | of the earth |
| | *ca-ós-go* | 9:32 | of the earth |
| | *ca-ós-go* | 14:12 | of the earth |
| | *caósgo* | 18:11 | of the earth |
| | *ca-ós-go* | 19:8 | of the earth |
| **caosgon** | *ca-ós-gon* | 10:78 | be to the earth |
| **capimali** | *ca-pi-má-li* | 4:26 | successively "or, by succession" |
| **capimao** | *ca-pí-mă-o* | 19:118 | while [from LCAPIMAO] |
| **capimaon** | *ca-pi-mă-on* | 4:28 | the number of time |
| **capmiali*** | *cap-mi-áli* | 3:41 | successively [possible error; cf. CAPIMALI] |
| **carbaf** | *car-baf* | 8:41 | sink |
| **casarm** | *casárm* | 1:39 | unto whom |
| | *casarm* | 5:16 | unto whom |
| **casarma** | *ca-sárma* | 2:13 | whom |
| **casarman** | *ca-sár-man* | 11:24 | of whom |
| | *casarman* | 15:4 | under whose |
| **casarmg** | *casármg* | 3:76 | in whom |
| | *ca-sarmg* | 4:20 | in whom |
| | *ca-sarmg* | 7:14 | in whom |
| | *casarmg* | 8:8 | in whom |
| | *ca-sarmg* | 18:12 | in whom |
| **casarmi** | *casármi* | 4:13 | under whom |
| **chif*** | *chif* | 6:26 | are [possible error; cf. CHIS] |

| | | | |
|---|---|---|---|
| **chiis** | *chiis* | 9:38 | are they |
| **chis** | *chis* (χισ) [as in *peace*] | 2:25 | are |
| | *chís* "the *i* long" | 2:30 | are |
| | *chis (Kis)* | 3:11 | are |
| | *chis (Kis)* | 3:15 | are |
| | *chis (Kis)* | 3:22 | are |
| | *chis (Kis)* | 3:23 | are [from ICHISGE] |
| | *chis* | 4:7 | are [from GCHISGE] |
| | *chis (Kis)* | 4:22 | are |
| | *chis (Kis)* | 4:27 | are |
| | *chis* | 4:31 | are |
| | *chis* | 5:27 | are [from ZCHIS] |
| | *chis (Kis)* | 5:40 | are |
| | *chis* | 6:4 | are |
| | *chis (Kis)* | 7:28 | are |
| | *chis* | 8:10 | are |
| | *chís* | 8:26 | are [from IRGILCHISDA] |
| | *chis* | 8:32 | are |
| | *chis* | 9:16 | are |
| | *chís* | 9:25 | are [from CHISHOLQ] |
| | *chis* | 9:41 | are [from ZCHIS] |
| | *chis* | 9:43 | are |
| | *chis* | 9:58 | are |
| | *chis* | 10:2 | are |
| | *chis* | 10:11 | are |
| | *chis* | 10:34 | be [i.e., *are*] |
| | *chis* | 11:29 | are [from ZCHIS] |
| | *chis* | 12:5 | are |
| | *chis* | 13:14 | are |
| | *chis* | 15:6 | are |
| | *chis* | 17:6 | are |
| | *chis (Kis)* | 19:5 | are |
| | *chís (Kis)* | 19:22 | are |
| **chiso** | *chiso (k)* | 10:83 | and shall be |
| **chirlan** | *chirlan* | 7:16 | rejoiseth |
| | *chirlan* | 9:67 | rejoiseth |
| **christeos** | *chris-té-os* | 19:50 | let there be |
| | *chris-té-os (ei)* | 19:74 | let there be |
| | *chris-tĕ-os* "long or short" | 19:86 | let there be |
| **cial** | *cial* | 9:28 | 9996 |
| **ciaofi** | *c-i-a- ŏ-fi* | 8:56 | to the terror |
| **cicle** | *ciclé* | 1:78 | the mysteries |
| | *cicle* | 11:43 | the mysteries |
| | *ci-cle* | 12:29 | the mysteries |
| | *ci-cle* | 13:31 | the mysteries |
| | *ci-cle* | 14:33 | the mysteries |
| | *ci-cle* | 15:23 | the mysteries |
| | *ci-cle* | 16:28 | the mysteries |
| | *ci-cle* | 17:29 | the mysteries |
| | *ci-cle* | 18:33 | the mysteries |

| | | | |
|---|---|---|---|
| | *cicle* | 19:171 | the mysteries |
| **cicles** | *ci-cles* | 5:56 | of your mysteries |
| **cla** | *cla* | 3:44 | 456 |
| | *cla* | 4:33 | 456 |
| **cnila** | *ci-níla* | 9:51 | of blood |
| **cnoqod** | *c'-nó-qod* | 2:45 | unto his servants [*see also* NOCO] |
| **cnoquodi** | *c-no-quó-di* | 9:27 | with their ministers |
| **cnoquol** | *c-no-quol (kol)* | 7:39 | o you servants |
| **coazior** | *co-a-zior* | 19:146 | increase |
| **cocasb** | *cocasb* | 3:45 | of time |
| | *co-casb* | 10:59 | time |
| **cocasg** | *co-casg (dg)* | 10:38 | times |
| | *co-casg (dg)* | 10:49 | times |
| **cacocasb** | *ca-có-casb* | 19:121 | an other while [or, time] |
| **acocasb** | *a-có-casb* | 9:74 | the time |
| **qcocasb** | *q-có-casb* | 5:45 | the contents of time |
| **collal** | *col-lal* | 9:60 | sleeves |
| **commah** | *com-mah* | 1:26 | trussed you together |
| **comobliort** | *co-mó-blĭ-ort* | 18:26 | a window of comfort [possible compound word; *see also* BLIOR] |
| **comselh** | *cóm-selh* | 3:5 | a circle |
| **conisbra** | *co-nís-bra* | 19:102 | the work of man |
| **const** | *const (k)* | 10:35 | the thunders |
| **coraxo** | *co-ráx-o* | 10:1 | the thunders {of judgment and wrath} |
| | *co-ráx-o* | 11:6 | thunders |
| **cordziz** | *cord-ziz* | 19:92 | the reasonable creatures of the earth "or, man" |
| | *córd-ziz* | 19:116 | man [from OLCORDZIZ] |
| **cormf** | *cormf* | 11:31 | number |
| **cormfa** | *corm-fa* | 5:39 | numbers |
| **cormp** | *cormp* | 4:9 | numbered |
| | *cormp* | 10:3 | numbered |
| **cormpo** | *cormpó* | 4:18 | hath yet numbered |
| **cormpt** | *cormpt* | 19:158 | be numbered |
| **cors** | *cors* | 2:36 | such |
| | *cors* | 7:20 | such |
| | *córs* | 9:76 | such [from ICORSCA] |
| | *cors* | 19:140 | such |
| **corsi** | *corsi* | 8:61 | of such |
| **crip** | *crip* | 10:86 | but [cf. CRPL] |
| **crpl** | *c-rp-'l* | 4:19 | but one [compound word, *crip l*] |
| **croodzi** | *cro-ód-zi* | 4:21 | the second beginning of things |
| **acroodzi** | *acro-ód-zi* | 16:6 | hast thy beginning |
| **crpl** | *c-rp-'l* | 4:19 | but one [*see* CRIP] |
| **cynxir** | *cynx-ir* | 10:31 | mingled |

## D – Ↄ

| | | | |
|---|---|---|---|
| **d** | *d* | 6:33 | the third |
| | *d* | 7:29 | the third [from TAD] |
| | *d* | 17:2 | third [from DIALPRT] |

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| | | | |
|---|---|---|---|
| **damploz** | *dám-ploz* | 19:33 | variety |
| **daox** | *dă-ox* | 10:37 | 5678 |
| **darbs** | *darbs* "one syllable" | 5:49 | obey |
| **darg** | *darg (dg)* | 15:7 | 6739 |
| **darsar** | *darsar* | 6:34 | wherefore |
| **daxil** | *dax-il* | 17:21 | thy loins |
| **dazis** | *da-zis* | 9:52 | their heads |
| | *daz-ís* | 10:27 | the heads |
| **de** | *de* | 3:50 | of |
| **dilzmo** | *dilzmo* | 19:83 | let them differ |
| **diu** | *di-v* | 4:12 | angle [from VIUDIV] |
| | *dí-u* | 6:3 | angle [from SDIV] |
| **diuph** | *diuf* | – | the corners [= MIINOA] |
| **div** | – | – | [*see* DIU] |
| **dluga** | *dluga* | 3:38 | giving |
| **dlugar** | *dlu-gar* | 5:21 | gave them |
| | *dlu-gar* | 6:16 | giving unto them |
| **dlugam** | *dlú-gam* | 7:50 | given [from IDLVGAM] |
| **doalim** | *do-ă-lim* | 13:9 | of sin |
| **dobix** | *do-bix* | 19:142 | fall |
| **dodpal** | *dod-pal* | 19:93 | let them vex |
| **dodrmni** | *do-drm-ni (dodrumni)* | 19:59 | vexed |
| **dods** | *dods* | 14:10 | vexing |
| **dodsih** | *dod-sih* | 17:9 | vexation |
| **dooain** | *do-ó-ă-in* | 3:72 | {his} name [probably a masculine form] |
| | *do-ó-ă-in* | 12:20 | name |
| **dooaip** | *do-ó-ă-ip* | 4:44 | in the name |
| **dooiap** | *do-ó-ĭ-ap* | 3:63 | in the name [perhaps DOOAIP] |
| **dorpha** | *dorpha* | 4:5 | have looked about me |
| **dorphal** | *dorphal* | 5:9 | looking with gladness |
| **dosig** | *do-sig* | 10:22 | night |
| **drilpa** | *dril-pa* | 10:84 | great |
| | *dril-pa* | 16:19 | great |
| **drilpi** | *dril-pi* | 9:45 | greater |
| **drix** | *drix* | 12:13 | bring down |
| **droln** | *droln* | 10:57 | any |
| **ds** | *ds* | 1:20 | which [note, this word means *which* or *that*] |
| | *ds* | 1:35 | and [perhaps *which*] |
| | *ds* | 1:43 | and [perhaps *which*] |
| | *ds* | 1:54 | and |
| | *ds* | 1:60 | which |
| | *ds* | 3:26 | which [from DST] |
| | *ds* | 4:11 | which [from DSONF] |
| | *ds* | 4:25 | which [from DST] |
| | *ds* | 4:40 | which [from DSI] |
| | *ds* | 5:35 | which |
| | *ds* | 8:12 | which |
| | *ds* | 8:27 | which |
| | *ds* | 8:31 | which |
| | *ds* | 9:6 | which |
| | *ds* | 10:20 | which |
| | *ds* | 10:36 | that |
| | *ds* | 10:52 | which |
| | *ds* | 11:7 | which |
| | *ds* | 12:2 | that [from DSONF] |
| | *ds* | 13:3 | which [from DSBRIN] |
| | *ds* | 13:13 | which |
| | *ds* | 13:21 | which |
| | *ds* | 14:5 | which |
| | *ds* | 14:14 | which [from DSBRIN] |
| | *ds* | 14:23 | which [from DSIUM] |
| | *ds* | 15:8 | which [from DSOADO] |
| | *ds* | 15:11 | which |
| | *ds* | 16:5 | which |
| | *ds* | 16:11 | which [from DSINSI] |
| | *ds* | 16:15 | that [from DSOM] |
| | *ds* | 18:6 | which |
| | *ds* | 18:17 | which |
| | *ds* | 19:2 | which [from DSPRAF] |
| | *ds* | 19:25 | which |
| | *ds* | 19:166 | which |
| **dsinsi** | *dsin-si* | 16:11 | which walkest [possible compound word, *ds sinsi*] |
| **dsium** | *dsi-um* | 14:23–5 | which is called [three words, *ds i um*; possible error for *ds i umd*; *see* 13:21–3. The original page giving this word is now lost but it can be found in *48 Claves Angelicæ*] |
| **dsoado** | *dso-ădo* | 15:8 | which weave [possible compound word, *ds soado ?*] |
| **dsonf** | *dsonf* | 4:11 | which reign [compound word, *ds sonf*] |
| | | 12:2 | that reign |
| **dst** | *dst* | 3:26 | which [possible compound word, *ds st*, *which also*] |
| | | 4:25 | which also |
| **duiu** | *du-í-u* | 5:3 | the third angle [possible error or compound word, *d diu*] |

## E – ⅂

| | | | |
|---|---|---|---|
| **ednas** | *ed-nas* | 5:55 | as receivers |
| **ef** | *ef* | 12:12 | viset us [*see also* F] |
| **efafafe** | *e-fá-fă-fe* | 9:8 | the viols |
| **ofafafe** | *o-fá-fă-fe* | 9:72 | your viols |
| **el** | *el* | 6:9 | the first [*see also* L] |
| | | 2:42 | the first [from GOHEL] |
| **elzap** | *el-záp* | 19:61–2 | course [from ELZAPTILB] |
| **olzar** | *ol-zár* | 6:22 | courses [from SOBOLZAR] |
| **elzaptilb** | *el-záp-tilb* | 19:61–2 | her course [two words, *elzap tilb*] |
| **em** | *em* | 6:5 | nine |
| **emetgis** | *e-mét-gis* | 15:16 | the seal |
| **emna** | *em-na* | 10:60 | here |

| | | | |
|---|---|---|---|
| **emod** | *ĕ-mod* | 16:14 | 8763 |
| **enay** | *e-náy* | 7:8 | the Lord |
| | *e nay* | 12:17 | the Lord |
| **eol** | *e-ól* | 3:31 | I made you [*see also* OL] |
| **eolis** | *e-ŏ-lis* | 13:10 | making |
| **eophan** | *e-ŏ-phan* | 10:14 | of lamentation |
| **eors** | *e-órs* | 10:47 | [meaning unknown; this appears to be a redundant word; sometimes mistakenly given as *one hundred*] |
| **eran** | *e-rán* | 18:14 | 6332 |
| **erm** | *erm* | 1:46 | with the ark |
| **es** | *es* | 7:31 | fourth |
| **s** | *es* | 6:2 | of the fourth |
| **esiasch** | *e-sĭ-asch* | 5:28 | the brothers |
| **ethamz** | *e-thám-z̲ (zod)* | 9:53 | are covered |
| **etharzi** | *eth-ár-zi* | 5:51 | in peace [*see* FETHARZI] |

## F –

| | | | |
|---|---|---|---|
| **f** | *f* | 4:37 | visit [from FCAOSGA] |
| | *f* | 5:51 | visit us [from FETHARZI] |
| | *f* | 6:23 | visit [*see* TBLIARD] |
| **ef** | *ef* | 12:12 | visit us |
| **faaip** | *fa-á-ip* | 2:5 | your voices |
| **faboan** | *fa-bŏ-an* | 10:32 | with poison |
| **fafen(I)** | *fa-fen* | 3:46 | to the intent that |
| **fafen(II)** | *fa-fen* | 12:14 | your train |
| **faonts** | *fa-onts* | 5:12 | dwelling |
| **faorgt** | *fa-órgt (dg)* | 19:128 | the dwelling place |
| **fargt** | *far-gt (dg)* | 19:99 | the dwelling places |
| **farzm** | *farzm* | 1:49 | you lifted up your voices |
| **faxs** | *faxs* | 17:12 | 7336 [also TAXS] |
| **fbliard** | *f-bliard (o)* | 6:23 | visit with comfort [*see* TBLIARD] |
| **fetharzi** | *feth-ár-zi* | 5:51 | viset us in peace [possible compound word, *f tharzi ?* cf. FBLIARD] |
| **fifalz** | *fi-falz* | 19:95 | weed out |
| **fisis** | *fi-sis* | 19:10 | execute |

## G –

| | | | |
|---|---|---|---|
| **ga** | *ga* | 11:33 | 31 |
| **gah** | *gah* | 6:1 | the spirits |
| **gchisge** | *g-chis-ge* | 4:7 | are not [two words, *gchis ge*] |
| **ge** | *ge* | 2:37 | {is} not [from TAGE] |
| | *ge* | 3:23 | not [from ICHISGE] |
| | *ge* | 4:7 | not [from GCHISGE] |
| **geh** | *geh (jeh)* | 16:20 | art [are: 2nd pers. sing. pres. ind. act. of *be*] |
| **geiad** | *ge-iad* | 5:58 | our lord and master |
| **gigipah** | *gí-gĭ-pah* | 3:13 | of living breath |
| **givi** | *ghivi* | 2:24 | stronger |

| | | | |
|---|---|---|---|
| **gizyax** | *giz-yax* | 10:45 | earthquakes |
| **gmicalzo** | *ǵ-micálzo* | 6:40 | in powre and presence |
| | *ǵ-micálzo* | 6:40 | in powre and presence |
| | *gmi-cál-zo* | 19:36 | with a power [from GMICALZOMA] |
| **gmicalzoma** | *gmi-cál-zŏma* | 19:36 | with a power [of] understanding [compound word, *gmicalzo oma*] |
| **gnay** | *gnay* | 9:35 | doth |
| | *g-nay* | 10:68 | doth |
| **gnetaab** | *gne-táab* | 3:51 | your governments [*see also* NETAAB] |
| **gnonp** | *gnonp* | 1:32 | I garnished |
| **gohel** | *góhel* | 2:42 | saith the first [compound word, *goho el*] |
| **gohia** | *gohía* | 3:77 | we say |
| **goho** | *gohó* | 1:4 | saith |
| | *gohó* | 2:42 | saith [from GOHEL] |
| | *gohó* | 3:2 | saith |
| | *go-hó* | 8:15 | saith |
| **gohol** | *go-hól* | 4:6 | saying |
| | *go-hól* | 19:45 | saying |
| **gohon** | *go-hón* | 8:45 | have spoken |
| **gohulim** | *go-hú-lim* | 19:14 | it is said |
| **gohus** | *gohús* | 3:66 | I say |
| | *go-hus* | 12:25 | I say |
| **goholor** | *gohólor* | 3:65 | lift up |
| **gono** | *gono* | 1:52 | {and} faith |
| **gosaa** | *go-să-a* | 19:122 | a stranger |
| **graa** | *graa* | 1:17 | the Moon |
| **gran*** | – | – | [*see* URAN(I)] |
| **grosb** | *grosb* | 13:25 | a bitter sting |
| **grsam** | *grsam (gursam)* | 1:38 | with admiration |

## H –

| | | | |
|---|---|---|---|
| **harg** | *harg* | 6:10 | hath planted |
| **hoath** | *ho-ath* | 1:85 | the true worshipper |
| | *ho-ath* | 11:50 | the true worshipper |
| | *ho-ath* | 12:36 | the true worshipper |
| | *ho-ath* | 13:38 | the true worshipper |
| | *ho-ath* | 14:40 | the true worshipper |
| | *ho-ath* | 15:30 | the true worshipper |
| | *ho-ath* | 16:35 | the true worshipper |
| | *ho-ath* | 17:36 | the true worshipper |
| | *hoath* | 18:40 | the true worshipper |
| **holdo** | *hol-do* | 11:2 | groaned |
| **holq** | *hol-q* | 1:21 | measureth |
| | *hŏl-q* | 9:26 | measured |
| | *hol-q* | 11:25 | it is measured |
| **hom*** | – | – | [*see* HOMTOH] |
| **homil** | *homil* | 3:44 | the true ages |
| **homin** | *ho-min* | 14:13 | with age |
| **homtoh** | *hom-tóh* | 1:55 | triumpheth |

| | | | |
|---|---|---|---|
| **hubaio** | *hu-bá-ĭ-o* | 12:7 | the lanterns |
| **hubar** | *hubar* | 5:36 | with continual burning lamps |
| **hubaro** | *hu-bă-ro* | 17:13 | lamps living |

## I - ⅂

| | | | |
|---|---|---|---|
| **i** | *i* | 1:13 | is |
| | *i* | 4:41 | is |
| | *i* | 5:59 | is [from IL] |
| | *i* | 7:2 | is |
| | *i* | 7:50 | is [from IDLUGAM] |
| | *i* | 8:2 | is |
| | *i* | 9:75 | is [from ICORSCA] |
| | *i* | 10:81 | is |
| | *i* | 11:27 | is [from TI] |
| | *i* | 11:32 | is |
| | *i* | 12:22 | is |
| | *i* | 13:22 | is |
| | *i* | 14:24 | is |
| | *i* | 17:18 | is |
| | *i* | 18:18 | is |
| **Iad** | *iad* | 1:5 | the God |
| | *iắd* | 1:53 | to him [from IADPIL] |
| | *ĭad* | 8:16 | the Lord |
| | *iad* | 9:65 | the God [from IADBALTOH] |
| | *íad* | 17:17 | God |
| **oiad** | *oĭad* | 14:4 | of the Just |
| | *oĭad* | 14:20 | of God |
| | *o-ĭ-ad* | 18:9 | of God |
| **piad** | *pi-ad* | 3:3 | your God |
| **iadbaltoh** | *iad-bál-toh* | 9:65–6 | the God of righteousness [two words, *iad baltoh*] |
| **iadnah** | *iadnah* | 1:47 | of knowledge |
| **iadnamad** | *iad-nă-mad* | 19:176 | of undefiled knowledge [compound word, *iadnah mad* – “divine knowledge”] |
| **Iadoiasmomar** | *yad-o-i-ás-mŏ-mar* | 8:52 | of him that is, was and shall be crowned [possible compound word: *see* IAD *and* MOMAR] |
| **Iadpil** | *iắdpil* | 1:53 | to him that liveth [possibly compound, *iad apil ?*] |
| **iaiadix** | *ia-í-ă-dix (y)* | 15:17 | of honour |
| **iaial** | *ia-ial* | 5:54 | conclude us |
| **Iaida** | *iaïda* | 1:86 | of the highest |
| | *iaïda* | 11:51 | of the highest |
| | *iaída* | 12:37 | of the highest |
| | *iaĭ́da* | 13:39 | of the highest |
| | *iaĭ́da* | 14:41 | of the highest |
| | *iaĭ́da* | 15:31 | of the highest |
| | *iaĭ́da* | 16:36 | of the highest |
| | *iaĭ́da* | 17:37 | of the highest |

| | | | |
|---|---|---|---|
| | *iaĭ́da* | 18:41 | of the highest |
| | *ia-í-da (ya)* | 19:12 | of the highest |
| **Iaidon** | *ia-í-don* | 2:40 | of the all powerful |
| **ialpirgah** | *ial-pír-gah (yal)* | 7:6 | the flames of first glory [compound word, *ialprg gah*] |
| **ialpon** | *ial-pon (yal)* | 10:21 | burn |
| **ialpor** | *ial-por (yal)* | 9:5 | flaming |
| **ialprg** | *i-ál-prg* | 2:10 | the burning flames |
| | *ial-prg (yal)* | 18:4 | {and} burning flame |
| **ialprt** | *i-ál-prt* | 15:3 | flame [from LIALPRT] |
| | *i-ăl-prt* | 16:2 | flame [from VIVIALPRT] |
| | *ial-prt* | 17:3 | flame [from DIALPRT] |
| **iaod** | *i-á-od* | 5:33 | the beginning |
| | *i-á-od* | 19:18 | the beginning |
| **iaodaf** | *ia-ó-daf (y)* | 19:44 | in the beginning |
| **ichisge** | *í-chis-ge* | 3:23 | to are not [possible compound word, meaning doubtful] |
| **icorsca*** | *i-córs-ca (ka)* | 9:75–7 | is such as [three words, *i cors ta*] |
| **Idoigo** | *i-doi-go* | 19:41 | of him that sitteth on the holy throne [divine name] |
| **iehusoz** | *iehúsoz* | 3:69 | his mercies |
| **il** | *i-l* | 5:59 | is {all} one [two words, *i l*] |
| **ili** | *í-li* | 3:30 | in the first [*see also* L] |
| **ils** | *ils* | 15:1 | o thou [*see also* YLS] |
| | *ils* | 16:1 | o thou |
| | *ils* | 17:1 | o thou |
| | *ils* | 18:1 | o thou |
| **imvamar** | *ím-uă-mar* | 3:81 | apply your selves unto us |
| **inoas** | *in-óas* | 7:12 | they are become [*see also* NOALN] |
| **insi** | *in-si* | 16:11 | walkest [*see also* DSINSI] |
| **Ioiad** | *ioïad* | 2:53 | of him that liveth for ever [divine name] |
| **ip** | *ip* | 8:34 | shall not [from ODIPURAN] |
| | *ip* | 9:71 | not |
| | *ip* | 10:54 | not |
| | *ip* | 10:88 | not |
| **ipam** | *ipam* | 1:57 | is not |
| **ipamis** | *ipămis* | 1:59 | cannot be |
| **irgilchisda** | *ir-gil-chís-da* | 8:26 | how many are there [possible compound word] |
| **isro** | *is-ro* | 13:17 | the promise |
| **aisro** | *a-ís-ro* | 14:21 | the promise |
| **ium** | *i-um* | 14:24–5 | is called [two words; possible error for IUMD] |
| **iumd** | *i-umd* | 13:22–3 | is called [two words, *i umd*] |
| | *i-umd* | 18:18–19 | is called [two words, *i umd*] |
| **ivonph** | *i-vonph* | 12:22–3 | is wrath [two words; *see also* VONPH] |
| **ixomaxip** | *ix-o-máx-ip* | 19:119 | let her be known |
| **izazaz** | *í-ză-zaz* | 2:11 | have framed |
| **izizop** | *izízop* | 3:47 | from the highest vessels |
| **zizop** | *zi-zop* | 5:22 | vessels |

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## L – ℭ

| | | | |
|---|---|---|---|
| **l** | *l* | 2:8 | of the first |
| | *l* | 4:19 | one [from CRPL] |
| | *l* | 5:29 | of the first |
| | *l* | 5:59 | one [from IL] |
| | *l* | 10:61 | one |
| | *l* | 15:3 | of the first [from LIALPRT] |
| | *l* | 19:69 | one |
| | *l* | 19:88 | one |
| | *l* | 19:96 | one |
| | *l* | 19:117 | one |
| **la** | *la* | 5:42 | the first [= LO] |
| **lel** | *lel* | 19:80 | the same "one & the same" [*l el*] |
| **lo** | *lo* | 4:32 | the first [= LA; from TALO] |
| | *lo* | 8:1 | the first [from BAZMELO] |
| **el** | *el* | 2:42 | the first [from GOHEL] |
| | *el* | 6:9 | the first |
| **ili** | *i-li* | 3:31 | in the first [possibly compound] |
| **laiad** | *la-i-ad* | 18:13 | the secrets of truth |
| **lansh** | *lansh* "as *lonsh*" | 1:7 | in power exalted [*see also* LONSA] |
| **lap** | *lap* | 1:81 | for |
| | *lap* | 2:33 | for |
| | *lap* | 2:51 | for |
| | *lap* | 11:46 | for |
| | *lap* | 12:32 | for |
| | *lap* | 13:34 | for |
| | *lap* | 14:36 | for |
| | *lap* | 15:26 | for |
| | *lap* | 16:31 | for |
| | *lap* | 17:32 | for |
| | *lap* | 18:36 | for |
| **larag** | *la-rag* | 10:55 | neither |
| **lasdi** | *las-di* | 4:2 | my feet [*see also* LUSD] |
| **lasollor** | *las-ól-lor* | 9:34 | the rich man [two words, *las ollor*; possibly compound] |
| **lel** | *lel* | 19:80 | the same "one & the same" [*see also* L] |
| **levithmong** | *levith-mong* | 19:109 | for the beasts of the field |
| **lialprt** | *li-ál-prt* | 15:3 | of the first flame [two words, *l ialprt*] |
| **LIL** | *lil* | 19:4 | in the first Ayre |
| **lilonon** | *lilŏ-non* | 10:10 | branches |
| **limlal** | *limlal* | 9:36 | his treasure |
| **lnibm** | *l-nib-m* | 19:69–70 | one season [two words, *l nibm*] |
| **lo** | *lo* | 4:34 | the first [from TALO] |
| **loholo** | *lóhŏlo* | 1:61 | shineth |
| **lolcis** | *lól-cis (sis)* | 8:21 | bucklers [i.e., *shields*; originally recorded as *buckles*] |
| **loncho** | *lon-cho* | 8:38 | fall |
| **londoh** | *lón-doh* | 3:9 | kingdoms |
| | *lon-dóh* | 7:25 | kingdoms |

| | | | |
|---|---|---|---|
| **lonsa** | *lonsa* | 3:40 | power |
| **lonshi** | *lonshi* | 7:51 | power |
| **lonshin** | *lonshin* | 4:31 | their powers |
| **lonshitox** | *lon-shĭ-tox* | 13:20 | his power [two words, possibly compound] |
| **lansh** | *lansh* | 1:7 | in power exalted [= LONSH] |
| **lorslq** | *lors-l-q* | 2:20 | the flowers |
| **lrasd** | *l-rásd* | 19:37 | to dispose |
| **lring** | *l-ring* | 13:7 | to stir up |
| **lsmnad** | *l-s-mnad* | 19:96–7 | one another [two words, *l smnad*] |
| **lu*** | – | 1:58 | [Dee's error; *see* UL] |
| **lucal** | *lu-cal* | 10:6 | in the north |
| **luciftian** | *lu-cif-tí-an* | 7:19 | with ornaments of brightness |
| **luciftias** | *lu-cíf-tĭ-as* | 19:23 | the brightness |
| **luiahe** | *lu-iá-he* | 6:43 | a song of honour |
| **lusd** | *lusd* | 2:26 | your feet |
| **lusda** | *lus-da* | 9:22 | their feet |
| **lusdan** | *lus-dan* | 16:13 | with feet |
| **lasdi** | *las-di* | 4:2 | my feet |

## M – Ɛ

| | | | |
|---|---|---|---|
| **m**$^{(I)}$ | *em* | 3:24 | except |
| **m**$^{(II)}$ | – | – | nine [*see* EM] |
| **maasi** | *ma-ă-si* | 10:17 | laid up |
| **mabza** | *máb-za* | 8:51 | the coat |
| **mad** | *mad* | 1:84 | of the same your god |
| | *mad* | 3:64 | of the same your god |
| | *mad* | 6:45 | of your god |
| | *mad* | 11:49 | of the same your god |
| | *mad* | 12:35 | of the same your god |
| | *mad* | 13:18 | of [your] god |
| | *mad* | 13:37 | of the same your god |
| | *mad* | 14:39 | of the same your god |
| | *mad* | 15:29 | of the same your god |
| | *mad* | 16:22 | in the god [from MADZILODARP] |
| | *mad* | 16:34 | of the same your god |
| | *mad* | 17:35 | of the same your god |
| | *mad* | 18:39 | of the same your god |
| | *mad* | 19:17 | of your god |
| | *mad* | 19:176 | in the god [from IADNAMAD] |
| **madrid** | *ma-drid* | 9:40 | iniquities |
| | *ma-drid* | 10:80 | her iniquity [Dee gives "iniquities" in his *48 Claves*, but "iniquity" in the original English, which also reads better] |
| **madriax*** | – | 19:1 | [*see* MADRIIAX *and* **XI-96**] |
| **madriiax** | *ma-drĭ-i̱ax (y)* | 19:1 | o you (heavens) |
| | *ma-drĭ-i̱ax (y)* | 19:130 | o you heavens |
| **Madzilodarp** | *mad-zilodarp* | 16:22 | in the God of Stretch-forth and conquer [probable compound word] |

|  |  |  |  |
|---|---|---|---|
| **malpirgi** | *malpirgi* | 3:55 | the fires of life and increase [cf. PRGE] |
| **malprg** | *malprg* | 1:19 | as a through-thrusting fire |
|  | *mal-prg (purg)* | 6:17 | fiery darts |
| **manin** | *manin* | 2:39 | in the mind |
| **maoffas** | *ma-óf-fas* | 18:24 | not to be measured |
| **mapm** | *map-m* | 4:16 | 9639 |
| **marb** | *marb* | 19:39 | according |
| **matb** | *matb* | 10:48 | a thousand [Dee omitted this word from *48 Clavess, Angelicæ*; *see* **XI**-78 bottom left] |
|  | *matb* | 10:64 | a thousand |
| **matorb** | *matorb* | 10:58 | [possibly misplaced, and meaning *one hundred*. Often translated as *echoing*, which seems to date back to the Golden Dawn, it does not originate from Dee. Indeed, the English of all Keys from 6 to 18 will be found on pages **XI**-74–81, where all Angelic words for the various numbers are given in the margin, with leader lines pointing to the relevant number in the English text. In fact all words added at this stage were numbers, and this, in my view, includes *matorb*. A number of errors were made in this Key (Key 10) including some apparently redundant words, which greatly confused Dee and everyone since. Whatever the truth may be, Dee omitted to include *Torb* (100) in his final version of the Keys (Book **XXI**), where a number of other errors can be found; *see* further in appendix VI] |
| **miam** | *mi-am* | 6:29 | continuance [also NUAM] |
|  | *miam (nuam)* | 7:27 | continuance |
|  | *míam* | 7:38 | continuance |
| **mian** | *mi-an* | 8:18 | long continuance [from SOLAMIAN, perhaps MIAM] |
| **mian** | *mi-an* | 12:15 | 3663 |
| **micalp** | *mí-calp* | 2:29 | mightier |
| **micalzo** | *micalzo* | 2:47 | in power |
|  | *micálzo* | 6:6 | mighty |
| **micaoli** | *mi-cá-ŏ-li* | 9:1 | a mighty |
| **micaolz** | *mi-cá-olz* | 3:74 | mighty |
|  | *mi-ca-ól-z* | 18:2 | mighty |
|  | *mi-cá-olz* | 19:6 | mighty |
| **gmicalzo** | *ǵ-mi-cál-zo* | 6:40 | in power and presence |
|  | *gmi-cál-zo* | 19:36 | with a power [from GMICALZOMA] |
| **omicaolz** | *o-mi-ca-ol-z (zod)* | 7:46 | be mighty |
| **micma** | *mic-ma (mik)* | 3:1 | behold |
|  | *micma* | 3:68 | behold |
|  | *mic-ma* | 13:16 | behold |
|  | *micma* | 14:18 | behold |
|  | *mic-ma (mik)* | 19:15 | behold |
| **miinoag** | *mi-í-nŏag* | 3:49 | the corners [= MIMOAG and DIUPH] |
| **mimoag** | *mimoag* | – | the corners [= MIINOAG] |
| **mir** | *mir* | 6:11 | a torment |

|  |  |  |  |
|---|---|---|---|
| **mirc** | *mirc (k)* | 9:56 | upon |
|  | *mirc* | 14:7 | on [or, *upon*] |
|  | *mirc (k)* | 19:77 | upon |
| **molap*** | – | – | [*see* NORMOLAP] |
| **molvi** | *molvi* | 10:51 | surges |
| **mom** | *mom* | 9:31 | the moss |
| **momao** | *mó-mă-o* | 8:48 | the crowns |
| **momar** | *mŏ-mar* | 8:52 | shall be crowned [from IADOIASMOMAR] |
| **monasci** | *monasci (s)* | 15:13 | of the great name |
| **monons** | *mo-nons* | 10:66 | the heart |
| **moooah** | *mo-ó-ŏ-ah* | 19:114 | it repenteth me |
| **mospleh** | *mos-pleh* | 3:18 | the horns |
| **moz** | *moz* | 18:22 | joy |

## N – Э

|  |  |  |  |
|---|---|---|---|
| **nanaeel** | *na-ná-ĕ-el* | 3:53 | my power |
| **nanba** | *nan-ba* | 17:7 | thorns |
| **napeai** | *na-pĕ-ai* | 13:1 | o you swords [*see also* NAZPSAD] |
| **napta** | *nap-ta* | 9:4 | with two edged swords |
| **nazarth** | *na-zarth* | 5:18 | pillars of gladness [possible compound word; cf. NAZAVABH] |
| **nazavabh** | *na-ză-vábh* | 8:6 | of hyacinth pillars [possible compound word; cf. NAZARTH] |
| **nazpsad** | *nazpsad* | 1:15–16 | a sword and [*see also* NAPEAI; possible compound word, *nazp od*; cf. POAMALSOD] |
| **netaab** | *ne-tă-ab* | 3:37 | of government [cf. TABAAN] |
| **netaaib** | *ne-tá-ă-ib* | 19:28 | for the government |
| **gnetaab** | *gne-táab* | 3:51 | your governments |
| **anetab** | *a-né-tab* | 6:27 | in government |
| **ni** | *ni* | 7:12 | twenty-eight [also OB] |
| **nibm** | *nib-m* | 19:70 | season |
| **nidali** | *ni-dă-li* | 10:88 | your noises |
| **niis** | *niis* | 5:47 | come ye |
|  | *ni-is* | 8:54 | come |
| **niisa** | *ni-í-sa* | 11:34 | come away [= NIISO] |
| **niiso** | *ni-ı̋-so* | 8:42 | come away |
|  | *ni-í-so* | 8:46 | come away |
|  | *ni-í-so* | 9:69 | come away |
|  | *ni-i-so* | 10:85 | come away |
|  | *niíso* | 11:15 | come away |
| **noaln** | *no-aln* | 19:55 | may be |
| **noan** | *no-án* | 2:34 | you are become |
|  | *no-an* | 3:58 | thus you are become |
| **noar** | *no-ar* | 3:73 | is become |
| **noas** | *noas* | 5:5 | are become |
| **noasmi** | *no-ăs-mi* | 19:107 | let them become |
| **inoas** | *in-ó-as* | 7:12 | they are become |
| **nobloh** | *nobloh* | 1:28 | the palms [i.e., of the hands] |

| | | | |
|---|---|---|---|
| **noco** | *noco* | 1:83 | the servant |
| | *noco* | 11:48 | the servant |
| | *noco* | 12:34 | the servant |
| | *noco* | 13:36 | the servant |
| | *noco* | 14:38 | the servant |
| | *noco* | 15:28 | the servant |
| | *noco* | 16:33 | the servant |
| | *noco* | 17:34 | the servant |
| | *noco* | 18:38 | the servant |
| **cnoqod** | *c´-nó-qod* | 2:45 | unto his servants |
| **cnoquodi** | *c-no-quó-di* | 9:27 | with their ministers |
| **cnoquol** | *c-no-quol (kol)* | 7:39 | o you servants |
| **noib** | *no-ib* | 10:76 | yea |
| **nomig** | *no-mig* | 10:65 | even as |
| **nonca** | *nonca (s)* | 19:13 | to you |
| **noncf** | *noncf (s)* | 19:27 | you |
| | *noncf (s)* | 19:35 | you |
| **nonci** | *non-ci (s)* | 12:1 | o you |
| **noncp** | *noncp (s)* | 11:37 | for you |
| **nor*** | – | – | [*see* NORQUASAHI] |
| **normolap** | *nor-mŏ-lap* | 4:52 | the sons of men [compound word, *norom olap*] |
| **norom** | *nor-om* | – | the sons [from NORMOLAP] |
| **noromi** | *norómi* | 14:1 | o you sons |
| **norquasahi** | *nor-qua-sá-hi* | 4:35 | you sons of pleasure [compound word; perhaps *nor* being the root of *norom*] |
| **norz** | *norz* | 3:10 | six |
| **nothoa** | *nothóa* | 1:23 | in the midst |
| **nuam** | *nuam* | - | continuance [= MIAM] |

## O – L

| | | | |
|---|---|---|---|
| **o** | *o* | 11:5 | 5 |
| **oado** | *o-ădo* | 15:8 | weave [from DSOADO, possibly compound] |
| **oadriax** | *o-ádriax* | 19:132 | the lower heavens [cf. MADRIIAX] |
| **oali** | *ó-ă-li* | 4:14 | I have placed |
| **aala** | *á-ă-la* | 3:34 | placed you |
| **oanio** | *o-á-nĭ-o* | 10:40 | of a moment |
| **ob** | *ob* | 12:6 | 28 [also NI] |
| **obelisong** | *obelisong* | 4:49 | as pleasant deliverers |
| **obloc** | *ob-loc* | 6:14 | a garland |
| **oboleh** | *óbŏleh* | 1:37 | your garments |
| **obza** | *ob-za* | 9:13 | a half |
| **od** | *od* | [many] | and [also, AD and OT] |
| **odecrin** | *o-de-crin* | 6:44 | and the praise [possible compound word, *od oecrin* ? cf. OECRIMI] |
| **odo** | *odo* | 1:77 | open |
| | *odo* | 11:42 | open |
| | *o-do* | 12:28 | open |
| | *odo* | 13:30 | open |

| | | | |
|---|---|---|---|
| | *o-do* | 14:32 | open |
| | *o-do* | 15:22 | open |
| | *o-do* | 16:27 | open |
| | *o-do* | 17:28 | open |
| | *odo* | 18:7 | openest [opens] |
| | *o-do* | 18:32 | open |
| | *odo* | 19:170 | open |
| **oecrimi** | *oé-crĭ-mi* | 7:4 | singing praises |
| | *o-ế-crĭmi* | 7:43 | sing praises |
| **ofafafe** | *o-fá-fă-fe* | 9:72 | your vials |
| **efafafe** | *e-fá-fă-fe* | 9:8 | the vials |
| **ohio** | *o-hĭ-o* | 10:70 | woe |
| | *o-hĭ-o* | 10:71 | woe |
| | *o-hĭ-o* | 10:72 | woe |
| | *o-hĭ-o* | 10:73 | woe |
| | *o-hĭ-o* | 10:74 | woe |
| | *o-hĭ-o* | 10:75 | woe |
| | *o-hĭ-o* | 10:77 | woe |
| **ohorela** | *ohoréla* | 1:40 | I made a law [possible compound word] |
| **oiad** | *oĭad* | 14:4 | of the just [*see also* IAD] |
| | *oĭad* | 14:20 | of God |
| | *o-ĭ-ad* | 18:9 | of God |
| **oisalman** | *o-í-săl-man* | 8:37 | this house [two words, *oi salman*; *see also* SALMAN] |
| **ol$^{(I)}$** | *ol* | 19:115 | I made [from OLCORDZIZ] |
| **oln** | *oln* | 8:5 | made |
| **eol** | *e-ól* | 3:31 | I made you |
| **eolis** | *e-ŏ-lis* | 13:10 | making |
| **ol$^{(II)}$** | *ol* | 1:1 | I [pronoun] |
| **ol$^{(III)}$** | *ol* | 10:39 | in the 24th part |
| | *ol (ob)* | 14:8 | 24 |
| | *ol* | 10:44 | 24 [redundant word; probably an error] |
| **olani** | *o-l-á-ni* | 9:11 | for two times |
| **olcordziz** | *ol-córd-ziz* | 19:115–16 | I made man [two words, *ol cordziz*] |
| **olap** | *ŏ-lap* | 4:52 | of men [from NORMOLAP] |
| **ollog** | *ol-log* | 13:11 | men |
| **ollor** | *ol-lor* | 9:34 | man [from LASOLLOR] |
| **olora** | *ol-ŏ-ra (o-lŏ-ra)* | 10:67 | of man |
| **oln** | *oln* | 8:5 | made [*see also* OL] |
| **olpirt** | *ol-pirt* | 18:3 | light |
| **om** | *om* | 2:4 | understand |
| | *om* | 10:56 | know |
| | *om* | 16:16 | understand |
| **oma** | *ŏ-ma* | 19:36 | [of] understanding [from GIMICALZOMA] |
| **omax** | *ŏmax* | 15:12 | knowest [i.e., *know*] |
| **omp** | *omp* | 19:111 | understanding [from OMPTILB] |
| **omaoas** | *o-ma-ó-as* | 19:101 | their names |
| **omicaolz** | *o-mi-ca-ol-z (zod)* | 7:46 | be mighty [*see also* MICALP] |
| **omptilb** | *omp-tilb* | 19:111–12 | her understanding [two words, *omp tilb*] |
| **ooanoan** | *o-ö-á-nŏ-an* | 9:42 | in their eyes [perhaps OOAONAN] |

|  |  |  |  |
|---|---|---|---|
| **ooaona** | *o-o-á-ŏ-na* | 13:6 | eyes |
|  | *o-o-á-ŏ-na* | 19:21 | eyes |
| **ooge** | *oŏ́ge* | 2:22 | for the chamber |
| **op** | *op* | 10:13 | 22 |
| **oq** | *o-q* | 2:38 | but |
| **oroch** | *oroch* | 14:16 | under you |
| **orocha** | *o-ró-cha (ka)* | 19:133 | underneath you |
| **orri** | *orri* | 2:27 | than the barren stone |
| **ors** | *ors* | 19:112 | with darkness |
| **orsba** | *ors-ba* | 13:12 | drunken |
|  | *ors-ba* | 19:57 | drunken |
| **orscatbl** | *ors-cát-bl* | 19:106 | his buildings [possible compound word] |
| **orscor** | *orscor* | 15:10 | with dryness |
| **os** | *os* | 3:8 | 12 |
|  | *os* | 3:36 | 12 |
| **ot** | *ot* | - | and [= OD] |
| **othil**$^{(I)}$ | *óthil* | 3:12 | the seats [*see also* THIL] |
|  | *o-thíl* | 7:35 | the seat [from OTHILRIT] |
| **othil**$^{(II)}$ | *o-thíl* | 4:1 | I have set |
| **oucho** | *o-ú-cho* | 19:71 | let it confound |
| **unchi** | *un-chi (ki)* | 19:110 | confound |
| **ovoars** | *o-uŏ-ars* | 18:10 | to the centre |
| **ovof** | *o-vof* | 12:18 | may be magnified |
| **ox** | *ox* | 8:7 | 26 |
| **oxex** | *ox-ex* | 10:26 | vomit out |
| **oxiayal** | *ox-í-aў-al* | 11:1 | the mighty seat |
| **ozazm** | *ozazm* | 2:49 | make me |
| **ozazma** | *oz-az-ma* | 19:174 | make us |
| **ozien** | *ozíen* | 3:25 | mine own hand [*see also* ZIEN] |
| **ozol** | *ozól* | 9:57 | their hands |
| **zol** | *z-ol* | 1:11 | hands [probably pronounced *zol*; *see* mozod in appendix X] |
| **ozongon** | *ózŏngon* | 2:32 | than the manifold winds |
| **zong** | *zong* | 2:3 | of the winds |

## P – Ω

|  |  |  |  |
|---|---|---|---|
| **p** | *p* | 9:8 | eight |
| **paaox** | *pá-ă-ox* | 8:28 | remain |
| **paaoxt** | *pa-a-oxt* | 19:151 | let it remain |
| **paeb** | *pa-eb* | 10:8 | of an oak |
| **page** | *pa-gĕ* | 10:53 | rest [from *pageip*] |
| **paid** | *pa-id* | 19:56 | always |
| **pambt** | *pambt* | 18:27 | unto me |
| **panpir** | *pan-pir* | 3:54 | pouring down |
| **paombd** | *pa-ombd* | 19:82 | her members |
| **papnor** | *pap-nor* | 7:49 | unto this remembrance |
| **par** | *par* | 9:68 | in them |
| **parach** | *pa-rach (ak)* | 19:90 | equal |
| **paracleda** | *parácl ĕda* | 2:17 | for a wedding |
| **paradial** | *pa-ra-dí-al* | 7:13 | living dwellings |
| **paradiz** | *pa-ra-di-zod (z)* | 7:3 | of virgins |
| **parm** | *parm* | 9:49 | run |
| **parmgi** | *parm-gi* | 19:63 | let it run |
| **pasbs** | *pasbs* | 14:3 | the daughters |
| **patralx** | *pá-tralx* | 10:62 | rock |
| **pd** | *pd* | 4:10 | thirty three |
| **peoal** | *pe-ó-al* | 5:39 | 69636 [*TFR* gives "peral", a misprint] |
| **peral*** | – | – | [*see* PEOAL] |
| **piad** | *pi-ad* | 3:3 | your God [*see also* IAD] |
| **piadph** | *pi-ádph* | 2:12 | within the depth of my jaws |
| **piamol** | *piamo-l* | 1:70 | of righteousness [*but see* BALTOL] |
| **piamos*** | – | – | [*see* PIAMOL] |
| **piap** | *piap* | 1:69 | the balance |
| **pibliar** | *pib-li-ăr* | 7:34 | places of comfort [possible compound word; *see also* BLIOR] |
| **pidiai** | *pĭ-di-á-i* | 9:59 | marble |
| **pii** | *pi-i* | 19:124 | she is |
| **pil** | *pil* | 1:53 | liveth [from IADPIL, probably contracted; cf. APILA] |
| **pilah** | *p-ı̋l-ah* | 1:48 | moreover "the *p* distinctly pronounced by itself" |
| **pild** | *pild* | 3:57 | continually |
| **pilzin** | *pilzin* | 6:7 | in the firmament of waters |
| **pir** | *pir* | 1:42 | the Holy Ones |
| **piripsax** | *pe-ríp-sax* | 19:64 | with the heavens |
| **piripsol** | *pe-ríp-sol (i)* | 5:13 | in {the brightness of} the heavens |
|  | *perípsol* | 19:24 | of the heavens |
| **piripson** | *pi-ríp-son* | 8:4 | the third heaven |
| **plapli** | *pla-pli* | 3:83 | the partakers |
|  | *pla-pli* | 19:175 | partakers |
| **plosi** | *plo-si* | 10:50 | as many |
| **poamal** | *poamal* | 1:64 | of your palace |
| **poamalsod** | *poamalsod* | 1:64–5 | of your palace and [compound word, *poamal od*, with joining letter inserted; cf. NAZPSAD: not used by Dee] |
| **poamaltod** | *poamaltod* | 1:64–5 | [variant of POAMALSOD: not used by Dee] |
| **poilp** | *poilp* "one syllable" | 8:53 | are divided |
| **yrpoil** | *yr-pó-il* | 19:51 | division |
| **praf** | *praf* | 19:3 | dwell [from DSPRAF ] |
| **prdzar** | *prd-zar (purd)* | 19:155 | diminish |
| **prge** | *prge* | 1:33 | with the fire [cf. MALPRG] |
| **prgel** | *pr-gel (pur)* | 9:3 | of fire |
| **priaz** | *pri-áz* | 19:136 | those |
| **priazi** | *pri-á-zi* | 19:144 | with those |
| **pugo** | *pugo* | 3:82 | as unto |
| **puim** | *pŭ-im* | 3:17 | sharp sickles [from TAPUIM] |
| **puin** | *puin* | – | sharp sickles [= PUIM] |

## Q –

| | | | |
|---|---|---|---|
| **q** | *q* | 2:18 | or |
| | *q* | 3:17 | or |
| | *q* | 19:78 | or |
| **qaa**(I) | *q-ä-a* | 1:22 | your garments |
| **qaa**(II) | *qäá* | 1:79 | of your creation |
| | *qäá* | 11:44 | of your creation |
| | *qäa* | 12:30 | of your creation |
| | *qäá* | 13:32 | of your creation |
| | *qäa* | 14:34 | of your creation |
| | *q-ä-a* | 15:24 | of your creation |
| | *qäa* | 16:29 | of your creation |
| | *q-ä-a* | 17:30 | of your creation |
| | *q-ä-á* | 18:34 | of your creation |
| | *qäá* | 19:172 | of your creation |
| **qaan** | *qá-an* | 3:85 | in your creation [= QAAON] |
| **qaaon** | *q-a-a-on* | 6:47 | in your creation[= QAAN] |
| **qaas** | *q-á-as* | 5:50 | your creation |
| **qaal** | *q-á-al* | 4:45 | of the creator |
| **qadah** | *q-á-dah* | 7:44 | unto the creator |
| **qanis** | *qu-a-nis* | 5:7 | olives |
| **qcocasb** | *q-có-casb* | 5:45 | the contents of time [*see also* COCASB] |
| **qting** | *q-ting (dg)* | 19:149 | the rotten |
| **quar** | *quar* | 14:17 | 1636 |
| **quasahi** | *quasáhi* | 4:35 | of pleasure [from NORQUASAHI] |
| **quasb** | *quasb* | 19:148 | destroy [probably an error for QUASBZ; *see* **XII**-12] |
| **quasbz** | – | – | [*see* QUASB] |
| **quiin** | *qui-i-n* | 3:20 | wherein |
| | *qui-in* | 7:7 | wherein |
| **qurlst** | *qurlst (kurlst)* | 19:67 | an handmaid |

## R –

| | | | |
|---|---|---|---|
| **raas** | *ra-as* | 7:1 | the east |
| **raasy** | *ra-ă-sy* | 11:9 | into the east |
| **raclir** | *ra-clir* | 10:16 | weeping |
| **restil** | *rest-e̱l (i)* | 4:50 | that you may praise [originally written with *e*, but later changed to *i*] |
| **rior** | *rior* | 8:25 | of a widow |
| **ripir** | *ri-pír* | 19:150 | no place |
| **rit** | *rit* | 7:36 | of mercy |
| | *rit* | 7:40 | of mercy |
| **ror** | *ror* | 1:12 | the Sun |

## S –

| | | | |
|---|---|---|---|
| **s** | | | |
| **es** | *es* | 6:2 | of the fourth |
| | *es* | 7:31 | fourth |

| | | | |
|---|---|---|---|
| **saanir** | *sa-á-nir* | 19:7 | in the parts |
| | *sa-á-nir* | 19:48 | by her parts |
| **saba** | *sa-bá* | – | whose [= SOBA; *see* **XI**-98] |
| **sagacor** | *sa-gá-c̱or (k)* | 19:152 | in one number [*whole*] |
| **salbrox** | *sal-brox* | 10:30 | live sulphur |
| **sald** | *sald* | 2:6 | of wonder |
| **salman** | *sălman* | 7:2 | a house [from ISALMAN] |
| | *sal-man* | 11:22 | the house |
| | *sal-man* | 16:3 | the house |
| **oisalman** | *o-ísălman* | 8:37 | this house |
| **samvelg** | *sam-velg* | 6:15 | to the righteous |
| **sapah** | *sa-páh* | 5:1 | the mighty sounds |
| **siaion** | *si-á-ĭ-on* | 8:49 | of the temple |
| **siatris** | *si-ătris* | 10:28 | of scorpions |
| **sibsi** | *sibsi* | 19:164 | the covenant |
| **smnad** | *s-mnad* | 19:97 | an other [from LSMNAD] |
| **snrza** | – | – | [*see* SURZAS] |
| **soba** | *soba* | 1:30 | whose |
| | *soba* | 1:56 | whose {beginning} |
| | *so-ba* | 5:38 | whose |
| | *soba* | 6:22 | whose [from SOBOLZAR] |
| | *soba* | 6:41 | whose [from SOBHAATH] |
| | *soba* | 7:24 | whose |
| | *so-ba* | 10:9 | whose |
| | *so-ba* | 11:30 | whose |
| | *so-ba* | 12:19 | whose |
| | *so-ba* | 17:4 | whose |
| | *so-ba* | 17:16 | whose |
| | *so-ba* | 19:20 | whose |
| **sobca** | *sob-c̱a (k)* | 9:14 | whose |
| | *sob-c̱a (k)* | 9:39 | whose |
| **sobra** | *sobra* | 1:10 | in whose |
| **sola** | *Solá* "forte *soba*" | 8:17 | whose [from SOLAMIAN; *see* **XXI**-8] |
| **sobam** | *sobam* | 2:9 | whom |
| | *so-bam* | 4:16 | whom |
| | *sobam* | 6:8 | whom |
| **asobama** | *a-só-bam* | 9:62 | on whom [final *a* omitted by Dee; *see* **X**-34] |
| **sobhaath** | *sob-há-ath* | 6:41 | whose works [compound word, *soba baath*] |
| **soboln** | *so-bóln* | 9:23 | in the west |
| **sobolzar** | *so-ból-zar* | 6:22 | whose courses [compound word, *soba olzar*] |
| **sobra** | *so-bra* | 1:10 | in whose [*see also* SOBA] |
| **solamian** | *so-lá-mi-an* | 8:17–18 | whose long continuance [perhaps *soba miam*; *see* **XXI**-8] |
| **solpeth** | *sol-peth* | 6:35 | hearken |
| **sonf** | *sonf* | 1:2 | reign |
| | *sonf* | 4:11 | reign [from DSONF] |
| | *sonf* | 12:2 | reign [From DSONF] |
| **surzas** | *sur-zas* | 19:167 | he hath sworn [perhaps SNRZAS or ZNRZAS] |
| **znrza** | *znrza* | 1:50 | and swear |
| **symp** | *symp* | 19:72 | another |
| **asymp** | *a-sýmp* | 19:91 | with another |

# T –

| | | | |
|---|---|---|---|
| **t** | *t* | 3:26 | also [from DST] |
| | | 4:25 | also [from DST] |
| **ta** | *ta* | 1:14 | as |
| | *ta* | 1:18 | as |
| | *ta* | 1:27 | as |
| | *ta* | 1:68 | as |
| | *ta* | 2:15 | as |
| | *ta* | 2:19 | as |
| | *ta* | 2:37 | as [from TAGE] |
| | *tá* | 3:16 | as [from TAPVIN] |
| | *ta* | 4:32 | as [from TALO] |
| | *ta* | 5:6 | as |
| | *ta* | 5:14 | as |
| | *ta* | 5:30 | and [possibly an error] |
| | *ta* | 5:41 | as |
| | *ta* | 6:30 | as |
| | *ta* | 7:21 | as |
| | *ta* | 7:29 | as [from TAD] |
| | *ta* | 8:3 | as |
| | *ta* | 8:20 | as |
| | *ta* | 8:62 | as |
| | *ta* | 9:33 | as |
| | *ta* | 9:77 | as [from ICORSTA; *see* ICORSCA] |
| | *ta* | 11:28 | as |
| | *ta* | 19:66 | as |
| | *ta* | 19:141 | as [from CORSTA] |
| **tabaan** | *tabăan* | 15:2 | the governor [cf. NETAAB] |
| **tabaord** | *ta-ba-ord* | 19:47 | let her be governed |
| **tabaori** | *ta-bá-ŏ-ri* | 19:135 | govern |
| **tabas** | *ta-bas* | 19:138 | govern [from ARTABAS] |
| **caba** | *ca-bá* | 1:41 | to govern [perhaps TABA] |
| **tabges** | *tab-gés* | 19:108 | caves |
| **talho** | *tal-ho* | 2:16 | cups |
| **tapuim** | *tá-pŭ-im* | 3:16 | as sharp sickles [= TAPUIN] |
| **tapuin** | *tapuin* | – | as sharp sickles [= TAPUIM] |
| **tastax** | *tas-tax* | 17:14 | going before |
| **tatan** | *ta-tan* | 9:17 | of wormwood |
| **taxs** | *taxs* | 17:12 | 7336 [= FAXS] |
| **tbliard** | *tbli-a̱rd (o)* | 6:23 | visit with comfort [two words, *t bliard*. Dee was told, "It is better if the T be made an F": **X**-16] |
| **teloah** | *té-lŏ-ah* | 8:35 | death |
| **teloch** | *teloch* | 3:19 | of death |
| | *te-lóch* | 11:23 | of death |
| **telocvovim** | *te-lóc̱-vo-v-im (tch)* | 19:129 | of him that is fallen [compound word, *teloch vovim*] |
| **thil** | *thil* | 1:31 | Seats |
| | *thil* | 14:9 | seats |

| | | | |
|---|---|---|---|
| **thild** | *thild* "one syllable" | 5:34 | of their own seats |
| **thiln** | *thiln* | 3:35 | in seats |
| **othil** | *o-thil* | 7:35 | the seats |
| **ti** | *ti* | 11:27 | it is [possible compound word] |
| **tia** | *tia* | 19:168 | unto us |
| **tianta** | *ti-án-ta* | 19:125 | the bed |
| **tibibp** | *ti-bibp* | 12:8 | of sorrow |
| **tilb** | *tilb* | 19:31 | her |
| | *tilb* | 19:54 | of her |
| | *tilb* | 19:62 | her [from ELZAPTILB] |
| | *tilb* | 19:111 | her [from OMPTILB] |
| **tiobl** | *ti-ób-l* | 19:52 | in her |
| | *ti-ób-l* | 19:79 | within her |
| **tliob** | *tli-ob* | 16:18 | separate creatures |
| **toatar** | *to-á-tar* | 17:23 | hearken |
| **tofglo** | *tóf-glo* | 19:38 | all things |
| **toh*** | – | – | [*see* HOMTOH] |
| **tol*** | – | – | [*see* TOLHAM] |
| **tolham** | *tolham* | 14:11 | all creatures [i.e., everywhere, visible and invisible. Often split into two, but this is clearly one word, as are the following] |
| **tolhami** | *tol-há-mi* | 7:23 | on all creatures [i.e., everywhere, visible and invisible] |
| **toltorg** | *toltorg* | 3:21 | the creatures of the earth [of earth only] |
| **toltorgi** | *tol-tór-gi* | 5:25 | with her creatures [of earth only] |
| **toltorn** | *tól-torn* | 19:76 | creature [of earth only] |
| | *tol-torn* | 19:89 | creature |
| **ton** | *ton* | 19:81 | all [not *tol* as sometimes given] |
| **tonug** | *to-nug (dg)* | 19:105 | let them be defaced |
| **tooat** | *to-ó-at* | 19:34 | furnishing [i.e., *providing*] |
| **torb*** | – | 10:42 | [*see* MATORB] |
| **torgu*** | *tor-gú* | 4:34 | arise [perhaps TORZU] |
| **tortorn*** | – | 19:89 | [*see* TOLTORN] |
| **torzu** | *torz-ú* | 2:41 | arise |
| | *tor-zu* | 19:131 | arise |
| | *torzu* | 19:159 | arise |
| **torzul** | *tor-zul* | 3:29 | shall rise |
| **torzulp** | *tor-zulp* | 19:43 | rose up |
| **tox** | *tox* | 13:20 | his [from LONSHITOX] |
| | *tox* | 14:22 | of him |
| **tranan** | *tra-nan* | 9:19 | of the marrow |
| **trian** | *trían* | 6:42 | shall be |
| | *trí-an* | 8:19 | shall be |
| **trint** | *trint* | 14:6 | sit |
| **trof** | *trof* | 2:35 | a building |
| **turbs** | *turbs* | 2:21 | in their beauty |
| **urbs** | *urbs* | 1:36 | Beautified |

## U/V –

| | | | |
|---|---|---|---|
| **ucim** | *u-cim* | 9:63 | they frown not |
| **udl** | *udl* | – | the rest [= UNDL] |
| **ugear** | *u-gé-ar* | 7:15 | the strength of man |
| **ugeg** | *ú-geg* | 4:25 | wax strong |
| | *u-geg* | 8:11 | become strong |
| **ugegi** | *u-gĕ-gi* | 7:54 | waxeth strong |
| **ul** | *ul* "with such sownd to *V* as we pronownce yew, wherof bows ar made" [i.e., *yewl*] | 1:58 | nor end [Dee mistakenly gives "lu" here, in his *48 Claves Angelicæ*] |
| **uls** | *uls* | 5:43 | the ends |
| **ulcinin** | *ul-cí-nin* | 9:61 | happy is he |
| **umadea** | *u-má-dĕ-a* | 7:32 | strong towers |
| **umd** | *umd* | 13:23 | called |
| | *umd* | 18:19 | called |
| **um*** | *um* | 14:25 | called [possible error for UMD; the original folio with this word is now lost, but the word is repeated in *48 Claves Angelicæ*] |
| **uml** | *um-l* | 19:153 | add |
| **umplif** | *ump-lif* | 7:53 | our strength |
| **unal** | *u-nál* | 9:29 | these |
| | *u-nál* | 10:33 | these |
| **unalah** | *unalah* | 3:59 | the skirts |
| **unchi** | *un-chi (ki)* | 19:110 | confound |
| **oucho** | *o-ú-cho (tch)* | 19:71 | let it confound |
| **undl** | *und-l* | 3:14 | the rest [also UDL] |
| **unig** | *u-nig* | 9:78 | requireth |
| **uniglag** | *ŭ-nĭg-lag* | 3:79 | descend |
| **upaah** | *ú-pă-ah* | 2:2 | the wings |
| | *ú-pă-ah* | 9:15 | wings |
| | *u-pă-ah* | 17:5 | wings |
| **upaahi** | *upa-ă-hi* | 15:5 | wings |
| **uran**$^{(I)}$ | *urán* | 8:9 | the elders |
| **uran**$^{(II)}$ | *ŭran* | 8:35 | see [from IPURAN; cf. URELP] |
| **urbs** | *urbs* | 1:36 | beautified |
| **turbs** | *turbs* | 2:21 | in their beauty |
| **urelp** | *urelp* | 2:50 | a strong see-thing [cf. URAN] |
| **ux** | *ux* | 13:5 | 42 |
| **vabzir** | *vab-zir* | 11:11 | the eagle |
| **vaoan** | *va-ö-an* | – | truth [*see* VOOAN] |
| **vaulzirn** | *vaúl-zirn* | 7:22 | work wonders [possible compound word] |
| **vaun** | *vaun* | 3:52 | you might work |
| **vep** | *vep* | 1:62 | as a flame |
| **viiu*** | *vi-i-u* | 2:7 | o you the second [possible error] |
| **viu** | *vi-ú* | 4:12 | in the second [from VIUDIU] |
| | *vi-u* | 5:31 | the second |
| | *vi-ú* | 6:31 | the second [from TAVIU] |
| | *vi-u* | 16:2 | second |
| **viv** | – | – | [*see* VIU] |

| | | | |
|---|---|---|---|
| **virq** | *vir-q (quu)* | 10:12 | nests |
| **vivialprt** | *vi-ví-ăl-prt* | 16:2 | second flame [two words, *viu ialprt*] |
| **vl** | – | – | [*see* UL] |
| **vohim** | *vó-him* | 10:43 | mighty [translation not given by Dee] |
| **vomzarg** | *Vomsarg* | 3:39 | unto every one of you [should perhaps be pronounced *vomzarg*] |
| **vonph** | *vonph* | 13:8 | the wrath |
| | *vonph* | 12:23 | wrath |
| **vonpho** | *vonpho* | 1:9 | of wrath |
| | *von-pho* | 9:10 | of wrath |
| **vonpovnph** | *vón-pŏ-unph* | 17:19 | wrath in anger [possible compound word] |
| **vooan** | *voöan (a)* | 1:72 | truth [*see* appendix X] |
| | *voóan* | 3:62 | truth |
| **vaoan** | *vaoan* | – | truth [*see* appendix X] |
| **vors** | *vors* | 3:42 | over |
| **vorsg** | *vorsg* | 1:3 | over you |
| **vrbs** | – | – | [*see* URBS] |
| **vonin** | *vŏ-nin* | 8:22 | dragon [from ABAIVONIN] |
| **vovina** | *vo-ví-na* | 8:40 | the dragon |
| **vx** | – | – | [*see* UX] |

## Y –

| | | | |
|---|---|---|---|
| **yarry** | *yár-ry* | 19:40 | to the providence |
| **yls** | *yls (yils)* | 16:21 | thou [*see also* ILS] |
| **ylsi** | *yl-si* | 17:15 | thee |
| **yolcam** | *yol-cam* | 19:143 | bring forth |
| **yolci** | *yol-ci* | 10:63 | bringeth out |
| **yor** | *yor* | 10:41 | roar [i.e., *make loud noise*] |
| **yrpoil** | *yr-pó-il* | 19:51 | division |
| **poilp** | *poilp* "one syllable" | 8:53 | are divided |

## Z –

| | | | |
|---|---|---|---|
| **zacam** | *zákam* | 6:39 | I move you |
| **zacar** | *zakar* | 2:43 | move |
| | *ź-ă-kar (zód)* | 3:78 | move |
| | *zakár* | 4:46 | move |
| | *za-kar* | 7:41 | move |
| | *zakar* | 12:24 | move |
| | *zakar* | 13:26 | move |
| | *zakar* | 14:28 | move |
| | *zakar* | 15:18 | move |
| | *zakar* | 16:23 | move |
| | *zakar* | 17:24 | move |
| | *zakar* | 18:28 | move |
| | *zakar* | 19:160 | Move |
| **zacare** | *zakare* | 1:73 | move [Dee failed to reproduce this word exactly for Keys 12–18 as listed above] |
| | *zakare* | 11:38 | move |

| | | | |
|---|---|---|---|
| **zamran** | *zamran* | 1:76 | show your selves |
| | *zamran* | 2:46 | show your selves |
| | *zamran* | 4:48 | show your selves |
| | *zam-ran* | 7:42 | appear |
| | *zam-ran* | 8:55 | appear |
| | *zamran* | 11:41 | show your selves |
| | *zam-ran* | 12:27 | show your selves |
| | *zamran* | 13:29 | show your selves |
| | *zam-ran* | 14:31 | show your selves |
| | *zam-ran* | 15:21 | show your selves |
| | *zam-ran* | 16:26 | show your selves |
| | *zam-ran* | 17:27 | show your selves |
| | *zam-ran* | 18:31 | show your selves |
| | *zam-ran* | 19:162 | appear |
| **zchis** | *z-chis (zod)* | 5:27 | they are [*see also* CHIS] |
| | *z-chis (zod)* | 9:41 | they are |
| | *z-chis (zod)* | 11:29 | they are |
| **zien** | *zien* | 1:29 | of my hands |
| **azien** | *a-zíen* | 3:6 | on whose hands |
| **ozien** | *ozíen* | 3:25 | mine own hand |
| **ozol** | *ozól* | 9:57 | their hands |
| **zol** | *z-ol* | 1:11 | hands [possibly pronounced *zol*; *see* MOZOD in appendix X] |
| **zildar** | *zil-dar* | 11:8 | flew |
| **zilodarp** | *zilodarp* | 16:22 | stretch forth and conquer [probable compound word, from MADZILODARP] |
| **zimii** | *zí-mĭ-i* | 5:2 | have entered into [*48 Claves Angelicæ* omits the word *into*] |
| **zimz** | *zimz* | 1:24 | of my vestures |
| **zir** | *zir* | 2:52 | I am |
| | *zir* | 3:4 | I am |
| | *zir* | 4:39 | I am [from ZIRENAIAD] |
| **zirdo** | *zïrdo* | 1:82 | I am |
| | *zirdo* | 11:47 | I am |
| | *zirdo* | 12:33 | I am |
| | *zirdo* | 13:35 | I am |
| | *zirdo* | 14:37 | I am |
| | *zirdo* | 15:27 | I am |
| | *zirdo* | 16:32 | I am |
| | *zirdo* | 17:33 | I am |
| | *zirdo* | 18:37 | I am |
| **Zirenaiad** | *zire-nái-ad* | 4:39 | I am the lord your God [compound word, *zir enay iad*] |
| **zirom** | *zirom* | 11:4 | there were |
| **zirop** | *zi-róp* | 10:82 | was |
| **zixlay** | *zix-lay* | 17:8 | to stir up |
| **zizop** | *zizop* | 5:22 | vessels |
| **izizop** | *izizop* | 3:47 | from the {highest} vessels |
| **zlida** | *z-lida* | 5:23 | to water |
| **znrza** | *znrza (u?)* | 1:50 | {and} swear |
| **surzas*** | *sur-zas* | 19:167 | he hath sworn [possibly SNRZAS or ZNRZAS] |

| | | | |
|---|---|---|---|
| **zol** | *z-ol* | 1:11 | hands [*see also* ZIEN] |
| **zomd** | *zomd* | 1:63 | in the midst |
| **zonac** | *zo-nac* | 7:18 | they are apparelled |
| **zong** | *zong* | 2:3 | of the winds |
| **ozongon** | *ózŏngon* | 2:32 | than the manifold winds |
| **zonrensg** | *zonrensg* | 1:44 | delivered you |
| **zorge** | *zorge* "of one syllable" | 1:80 | be friendly unto me |
| | *zorge* | 11:45 | be friendly unto me |
| | *zorge* | 12:31 | be friendly unto me |
| | *zorge* | 13:33 | be friendly unto me |
| | *zorge* | 14:35 | be friendly unto me |
| | *zorge* | 15:25 | be friendly unto me |
| | *zorge* | 16:30 | be friendly unto me |
| | *zorge* | 17:31 | be friendly unto me |
| | *zorge* | 18:35 | be friendly unto me |
| **zumvi** | *zum-vi* | 9:50 | seas |
| **zylna** | *zyl-na* | 19:60 | in itself |

## COMPOUND WORDS

*Definition of Compound Word:*

Where two or more words are combined to form a single word, but with the addition or subtraction of a letter or letters, e.g., *gohel* = *goho el*, and *dsonf* = *ds sonf*. These I have termed compound words, and not simply when two complete words have become joined together.

*List of compound words:*

| | | | |
|---|---|---|---|
| **bazmelo** | *bazm lo* | 8:1 | the midday the first |
| **crpl** | *crip l* | 4:19 | but one |
| **dsonf** | *ds sonf* | 4:11; 12:2 | that rayng |
| **gmicalzoma** | *gmicalzo oma* | 19:36 | with a powre [of] understanding |
| **gohel** | *goho el* | 2:42 | sayth the first |
| **iadnamad** | *iadnah mad* | 19:176 | of undefyled knowledge |
| **ialpirgah** | *ialpirg gah* | 7:6 | the flames of first glory |
| **normolap** | *norom olap* | 4:52 | the Sonnes of men |
| **poamalsod** | *poamal od* | 1:64–5 | of your Pallace and |
| **sobhaath** | *soba haath* | 6:41 | whose works |
| **sobolzar** | *soba olzar* | 6:22 | whose courses |
| **telocvovim** | *teloch vovim* | 19:129 | of him that is falln |
| **vonpovnph** | *vonpho vonph* | 17:19 | Wrath in Angre |
| **zirenaiad** | *zir enay iad* | 4:39 | I am the Lord your God |

*List of possible or probable compound words:*

| Original word | Bold = existing words | Key | Translation |
|---|---|---|---|
| **abaivonin** | Abai **vonin** | 8:22 | to the stowping Dragon |
| **arcaosgi** | ar **caosgi** | 6:18 | to vanne the earth |
| **aziagiar** | azia giar; [cf. AZIAZOR, *likeness*] | 8:24 | like unto the harvest |
| **comobliort** | como **bliort** | 18:26 | a window of cumfort |
| **dsoado** | **ds** oado | 15:8 | which weave |
| **dviv** | possible spelling error, *d diu* | 5:3 | In the third Angle |
| **fetharzi** | possibly *ef tharzi* | 5:51 | visit us in peace |

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| | | | |
|---|---|---|---|
| **iadoiasmomar** | Iado **i** as **momar** | 8:52 | of him that is, was, and shalbe crowned |
| **iadpil** | **iad** apil [*see* APILA] | 1:53 | him that liveth |
| **lasollor** | las **ollor** | 9:34 | the rich man |
| **madzilodarp** | **mad** zil **od** arp | 16:22 | the God of Stretch-furth and conquere |
| **nazarth** | naz arth | 5:18 | pillers of gladnes |
| **nazavabh** | naz avabh | 8:6 | of Hiacynct Pillers |
| **nazpsad** | nazp ad? [cf. POAMALSOD] | 1:15–16 | a sword [a sword and?] |
| **norquasahi** | nor quasahi | 4:35 | you sonnes of pleasure |
| **odecrin** | **od** ecrin | 6:44 | and the praise |
| **oisalman** | oi **salman** | 8:37 | this howse |
| **pibliar** | pi **bliar** | 7:34 | places of comfort |
| **ti** | t i | 11:27 | it is |
| **vaulzirn** | vaul zirn | 7:22 | work wunders |

## COMPLETE LIST OF NUMBERS FOUND IN THE 48 KEYS

| | | |
|---|---|---|
| **1st** | el | **X**-15; **IX**-38; **XXI**-2, 6, 8 |
| **1** | l (el) | **IX**-41, 76; **X**-114, 39; **XII**-4, 5, 6, 9; **XXI**-2, 4, 5, 10, 20, 21 |
| **4th** | s (es) | **X**-15, 21; **XXI**-6, 7 |
| **5** | o | **X**-42; **XI**-79; **XXI**-1 |
| **6** | norz | **IX**-61; **XXI**-3 |
| **8** | p | **X**-32; **XI**-76; **XXI**-9 |
| **9** | em | **X**-15; **XI**-74, 76; **XXI**-6 |
| **12** | os | **IX**-59; **XXI**-3 |
| **19** | af | **X**-11; **XI**-75, 76; **XXI**-5 |
| **22** | op | **X**-36; **XI**-78 **XXI**-10 |
| **24** | ol | **X**-38; **XI**-78, 80; **XXI**-10, 14 |
| **26** | ox | **X**-24; **XI**-77; **XXI**-8 |
| **28** | ob | **X**-44; **XI**-79; **XXI**-12 |
| **28** | ni | **X**-19; **XI**-92; **XXI**-7 |
| **31** | ga | **X**-43; **XXI**-11 |
| **33** | pd | **IX**-77; **XXI**-4 |
| **42** | vx | **X**-4; **XI**-80; **XXI**-13 |
| **100** | [ma]torb | **X**-40; **XI**-78?; **XXI**-10 [*see* main entry] |
| **456** | cla | **IX**-58, 74; **XXI**-3, 4 |
| **5678** | daox | **X**-38; **XI**-78; **XXI**-10 |
| **1000** | matb | **XI**-78; **XXI**-10 |
| **1636** | quar (qnar?) | **XI**-80; **XXI**-14 |
| **3663** | mian | **X**-45; **XI**-79; **XXI**-12 |
| **6332** | eran | **X**-57; **XI**-81; **XXI**-18 |
| **6739** | darg | **XI**-80; **XXI**-15 |
| **7336** | taxs (faxs) | **X**-55; **XI**-81n; **XXI**-17n |
| **7336** | faxs (taxs) | **XI**-81n; **XXI**-17 |
| **7699** | acam | **X**-16; **XI**-75; **XXI**-6 |
| **8763** | emod | **X**-54; **XI**-81; **XXI**-16 |
| **9639** | mapm | **IX**-76; **XXI**-4 |
| **9996** | cial | **X**-31; **XI**-76; **XXI**-9 |
| **69636** | peoal | **X**-12; **XI**-76; **XXI**-5 |

An interesting analysis of these numerals can be found in Regardie's *The Complete Golden Dawn System of Magic*. I remain to be convinced.

# VIII. LIST OF SPIRITUAL CREATURES

This is a complete list of all Spiritual Creatures, including names of God, that are found in the manuscripts, omitting those found in the Four Tables of Enoch (unless in the conversations), often giving more information than that found in the "Manuscripts Index". All of these names (with the exception of those underlined) are specifically related to Dee's Angelic system and are not encountered elsewhere.

*Symbols used:*

| | |
|---|---|
| "*translation*" | Editorial translations, or quotations from other sources (indicated), are shown in italic text. |
| "translation" | Translations and comments from the manuscripts are shown in upright text. |
| >*origin* | Source or orign of a word, phrase or quotation. |
| ..../.... | Alternative spellings are separated by a forward slash. |
| WORD | Cross-references are indicated by small capitals. |
| word* | Possible spelling error, indicated by an asterisk. |

**Ab** Angel, second Daughter of the Daughters of Light.

**Adonay** Divine name: >*Hebrew* אדני – "*my lord*".

**Adraman** Fallen spirit.

**Aflafben/Aphlafben** Dee's good angel.

**Akele** Angel, fifth Daughter of Light.

**An** Angel, second Son of the Sons of Light.

**Anachor** Angel.

**Anael/Annael** "prepositus orbis veneris", "*ruler over the planet Venus*". Archangel; by some considered identical to HANIEL.

**Anchor** Angel.

**Anilos** Angel.

**Annael** Archangel (*see also* Anael).

**Aphlafben** See Aflafben.

**Asmodeus** Demon of Jewish legend found in the book of Tobit.

**Ath** "I am almost Hath". Angel, third Daughter of the Daughters of Light.

**Ave** Angel, third Son of the Sons of Light.

**Azael** Fallen angel also known as Azazel; Dee quotes from the *Sibylline Oracles*.

**Azdobn** Angel, sixth Daughter of Light.

**Babalel** Heptarchical King, governor of Tuesday.

**Bagenol** Heptarchical Prince under King BALIGON. Probably an alias of HAGONEL$^{(II)}$.

**Bagonel** See Bagenol.

**Baligon** Heptarchical King, governor of Friday.

**Bamasan** Good angel.

**Bamnode** One of forty-nine good angels in the *Tabula Collecta*.

**Barma** Evil spirit with 14 companions.

**Basmelo** One of forty-nine good angels in the *Tabula Collecta*.

**Beelzebub** Demon, mentioned in 2 Kings 1, also known as Baalzebub.

**Befafes** Heptarchical King, also called OBELISON, under King BABALEL.

**Beigia** Angel, sixth Son of Light.

**Belmagel** Evil spirit.

**Belzagal** "Cacodæmon Turcarum", "*the evil spirit of the Turks*".

**Ben** "Spiritualis Creatura", "*a spiritual creature*".

**Ben Elohim** "*Son of God*". Usually refers to an angel: >*Hebrew* בן אלהים.

**Bermale** One of forty-nine good angels in the *Tabula Collecta*.

**Blisdon** Heptarchical Prince under King BNASPOL.

**Blumaza** Heptarchical King.

**Bnagole** One of forty-nine good angels in the *Tabula Collecta*.

**Bnapsen** Heptarchical King, governor of Saturday.

**Bnaspen*** See Bnapsen.

**Bnaspol** Heptarchical King, governor of Wednesday.

**Bobogel** Heptarchical King, governor of Sunday.

**Bonefon** One of forty-nine good angels in the *Tabula Collecta*.

**Bornogo** Heptarchical Prince under King BOBOGEL.

**Bragiop** One of forty-nine good angels in the *Tabula Collecta*.

**Bralges** Heptarchical Prince under King BLUMAZA.

**Branglo** One of forty-nine good angels in the *Tabula Collecta*.

**Brisfli** One of forty-nine good angels in the *Tabula Collecta*.

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**Brorges** Heptarchical Prince under King BNAPSEN.

**Butmono** Heptarchical Prince under King BYNEPOR.

**Bynepor** Heptarchical King, governor of Thursday.

**Carmara** Heptarchical King, also called BALIGON or MARMARA, governor of Friday.

**Cherubim/Cherubym** Choir of angels, not the baby-like figure with wings found in Italian Renaissance art, but the creatures described by Ezekiel as having four faces: Lion, Ox, Eagle, and Man: >*Hebrew* כרבים – *Kerubim*, pl. of כרוב – *Kerub*.

**Confirmantes** "*Confirming Ones*", angels.

**Confundantes** "*Confounding Ones*", angels.

**Corabiel** Angel of Mercury, *Kokabiel* would perhaps be more correct. Dee refers to the *Magical Elements* of Peter de Abano, where Corabael (*sic*) is assigned to the Moon. Here, however, Corabiel is assigned to the planet Mercury: >*Hebrew* כוכב – *Kokab* (Mercury), also has the meaning of "*star/planet*".

**Coronzom** "for so is the true name of that mighty divell": >*Gabriel.* Usually given as *Choronzon.* See in the margin of **IX**-48, where a facsimile copy of this name is reproduced; the line just above the *n* (largely missing in the MS.) is treated as an accent by *SHIPPEN*, but is unclear.

**Corsax** Good angel.

**Cumael** Angel.

**Daughter of Fortitude** "All her attyre is like beaten gold": >*Kelley*. Unnamed spiritual creature, usually believed to be MADIMI.

**Dmal** Angel, fourth Son of Light.

**Egym** A devil, one of four rulers of the air.

**Ekiei** Angel, fifth Daughter of the Daughters of Light.

**El(I)/E./Il** Angel, first Son of the Sons of Light.

**El(II)/E.** Angel, first Daughter of Light.

**El(III)** Name of God: >*Hebrew* אל.

**Elohim** Biblical divine name: >*Hebrew* אלוהים.

**Ese** Angel, third Daughter of Light.

**Esemeli/Eseméli/Esémeli** Angel, seventh Daughter of the Daughters of Light.

**Filiæ Filiarum Lucis** "*Daughters of the Daughters of Light*", a group of seven angels, usually shortened to "Filliæ Filiarum".

**Filiæ Lucis** "*Daughters of Light*", angels, a group of seven Angels.

**Fillii Filiorum Lucis** "*Sons of the Sons of Light*", a group of seven angels, usually shortened to "Fillii Filiorum".

**Fillii Lucis** "*Sons of Light*", a group of seven angels.

**Ga** Angel, from GAZAVAA.

**Gabriel** Archangel: >*Hebrew* גבריאל – "*man of God*" or (here) "*strength of God*".

**Galvah/Galuah** "I am called Finis", "*the end*". Angel in female form.

**Ganisláy** "Half like a man, and half like a Woman: covered with heare".

**Gargat** Evil spirit.

**Gariladrah** Angel.

**Gazavaa** Angel whose name is formed from the four Tables of Enoch being a combination of GA, ZA, and VAA.

**Githgúlcag** Evil spirit?

**Gozlach** (nothing known).

**Hagonel(I)** Angel, sixth Son of the Sons of Light.

**Hagonel(II)** Heptarchical Prince, minister to King Carmara.

**Haniel** Archangel, sometimes considered identical to ANAEL.

**Hath** See Ath.

**Heeoa** Angel, fifth Son of Light.

**Hermelie** A devil.

**I** Angel, first Son of Light.

**Iana** Angel, fourth Daughter of Light.

**Iehova/Ieovah** Hebrew name of God: >*Hebrew* יהוה – *Jehovah*. Known as the Tetragrammaton, or the Four lettered Name.

**Ih** Angel, second Son of Light.

**Il/El** Angel, first Son of the Sons of Light.

**Ilemese** Angel, seventh Son of the Sons of Light.

**Ilr** Angel, third Son of Light.

**Iubánladaec/Iubanladaech** Angel, probably the good angel of Łaski.

**Ized** Angel, fourth Daughter of the Daughters of Light.

**L** See El(II).

**Laudantes** "*Praising ones*", angels, also called TRIUMPHANTES.

**Levanael/Levanaël** Angel of the Moon: >*Hebrew* לבנה – *Levanah* (the Moon).

**Liba** Angel, fourth Son of the Sons of Light.

**Lucifer** Satan, the Devil. Originally the planet Venus or morning star; lit., "*light-bearing*".

**Lundrumguffa** Evil spirit seeking Dee's destruction.

**Madimi** Angel, sixth Daughter of the Daughters of Light. First appeared as a child and later as a woman.

**Madimiel** Angel of Mars: >*Hebrew* מדים – (Mars).

**Maherion** A devil.

**Mamon** Evil spirit.

**Mapsama** An angel whose name means "say unto them" in the Angelic tongue.

**Mares** Also called BEFAFES and OBELISON.

**Marmara** Otherwise known as CARMARA (*see also* Baligon).

**Maynam** A devil, one of four rulers of the air.

**Me** Abbreviation of "Medicina Dei", "*The medicine of God*". Refers to RAPHAEL.

**Me** Angel, second Daughter of Light.

**Michael/Michaël/Michaell** Archangel: >*Hebrew* מיכאל – "*who is like unto God*".

**Ministrantes** "*Ministering ones*", angels.

**Morvorgran** Evil spirit, appeared as a black man with a white face.

**Multin** Angelic Minister of CARMARA.

**Murifri** Angel.

**Nalvage** "Fuga terrestrium", "*The Pursuer of beasts*". Note, this is not a translation of the name *Nalvage*. An angel who dictated most of the 48 Keys.

**Nariel** According to Agrippa, "*Nariel, who by some is called Uriel*" – *Three Books of Occult Philosophy*, Book 3, Chapter 24. This identification with Uriel is probably false.

**Nogahel** Angel of Venus: >*Hebrew* נוגה – *Nogah*, "*brightness*" (Venus).

**Obelison** "a pleasant deliverer". Heptarchical Prince, also called BEFAFES. in the Angelic tongue. Minister to King Babalel.

**Och** Solar Olympic Spirit (*see The Arbatel of Magick*).

**Ories** A devil, one of four rulers of the air.

**Panlacarp** Wicked spirit.

**Paynam** A devil, one of four rulers of the air.

**Phanael** Angelic trumpeter.

**Raphael/Raphaël** Archangel: >*Hebrew* רפאל – "*God heals*".

**Rocle** Angel, fifth Son of the Sons of Light.

**S** Angel, first Daughter of the Daughters of Light.

**Salamia** See Salamian.

**Salamian/Salamia** Angel, found in the *Magical Elements* of Peter de Abano.

**Saniel** Angel, perhaps Samiel. Dee quotes from the *Sibylline Oracles*.

**Sathan** Satan.

**Semeliel** Angel of the Sun.

**Semiel/Semiæl/Semyeil/Semieil** Angel. Dee gives a rather dubious etymology as from the Hebrew שם + אל, "*(the secretary for) the name of God*".

**Sendenna/Soudenna** Evil spirit.

**Seraphim** Choir of angels, six-winged fiery creatures, described in Isaiah. 6:2, Revelation 4:8 and in the Ethiopic Book of Enoch: >*Hebrew* שרפים, likely to mean "*serpents*".

**Soudenna** Evil spirit, also called SENDENNA.

**Stimcul(I)** Angel, seventh Daughter of Light.

**Stimcul(II)** Angel, seventh Son of Light.

**Sudsamna** Kelley's good Angel.

**Synfulla** Unknown spirit.

**Syngolla** Unknown spirit.

**Tohomaphala** Good angel.

**Triumphantes** "*Triumphing Ones*", angels, also called LAUDANTES.

**Vaa** Angel, from GAZAVAA.

**Vriel** The Archangel Uriel: >*Hebrew* אוריאל – "*light of God*" (*see* also Nariel).

**Za** Angel, from GAZAVAA.

**Zabathiel** Angel of Saturn: ultimately >*Hebrew* שבת – *Shabbat* (day of rest/Saturday).

**Zadkiel** Angel of Jupiter: >*Hebrew* צדקיאל – "*the righteousness of God*".

**Zaphkiel** "*the beholder of God*". Angel: ultimately >*Hebrew* צפה – "*to watch/observe*".

**Zebaoth** "*hosts/armies*". Divine name: >*Hebrew* צבאות, usually appended to יהוה or אלהים to make "*the Lord of Hosts*" or "*the God of Hosts*".

**Zedekieil** A variation of ZADKIEL.

# IX. A SELECTION OF INTERESTING QUOTATIONS

## DEE'S EXPERIENCES OF POSSIBLE PSYCHIC ACTIVITY

[**IV**-14]

**Dee** I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyve the presence of some Spirituall creature abowt me.

[**IV**-30]

[The following event appears in Colin Wilson's introduction to Robert Turner's "*Elizabethan Magic*", but has been somewhat distorted, stating that it was Dee who saw the angel Uriel, which then handed him the crystal. This false account can be found on the Internet in at least two places. He also states that Dee "first saw an angel in the crystal globe in May 1581", but this also is not quite true, Dee simply writes "I had sight in Χρυσταλλο [Crystal] offered me, and I saw", there is no mention of any angel.]

**Carmara** .... *Loke, if thow see it: But styr not, for the Angel of his powre is present.*

[**Dee**] E.K. Loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing (to his thinking) as big as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand, &c.

**Carmara** *Go toward it, and take it up.*

**Dee** I went toward the place, which E.K. pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow, on the grownd or matts hard by my bokes under the west wyndow: The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which (taking up), I perceyved to be the Stone before mentioned.

**Carmara** *Kepe it sincerely.* Veritas in veritate: Deus in Deo, Vnus in uno est. *Let no mortal hand towche it, but thyne owne.*

[**VI**-21–22]

[This event has been included here because it remains unclear whether Dee actually witnessed the fire being thrown at Kelley. I think if Dee had actually seen this he would probably have been somewhat more excited by it].

[**E.K**] All is become clere, save the Table which remayned covered with the clowde still. A great thunder began agayn, and the chayre remayned all in fire. Now the boke appeareth evidently, lying uppon the Globe in the chayre, and the letters appered wet styll, as yf they were blud.

[**Dee**] There appered fire to be thrown oute of the stone, uppon E.K.

The sownd of many voices semed to pronownce this – *Let all things prayse him and extoll his name for ever.*

**E.K.** The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

[**Dee**] E.K. felt his hed as if it were on fire.

**A voyce** Sic soleo errores hominum purificare.

**A voyce** *Say what you see.*

**E.K.** *I see letters, as I saw before.*

**A voyce** *Move not from your places; for, this place is holy.*

**A voyce** *Read.*

**E.K.** *I cannot.*

**Dee** *You shold have lerned the characters perfectly and theyr names, that you mowght now have redyly named them to me as you shold see them.*

[**Dee**] Then there flashed fire upon E.K. agayne.

**A voyce** *Say what thow thinkest.*

**Dee** He sayd so to E.K.

**E.K.** *My hed is all on fire.*

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**A voyce** *What thow thinkest, every word that speak.*

**E.K.** *I can read all, now, most perfectly, and in the Third row thus I see to be red.*

**[VII-49]**

**Dee** He (E.K.) toke up in his hand the bokes, which I had browght from London of the Lord Laskyes, written to him, in his commendation &c. And as he was loking ernestly on them, a Spirituall Creature did pat the boke on the owtside of the parchement cover, diverse tymes; and ones, wold have taken it out of his hand: Diverse times I hard the strokes, my self.

**[VIII-1]**

**Dee** This 22 day we were in great daunger of perishing (on the sands, called the Spitts:) abowt mydnight: We had (by force of wynde, contrary) anchored by them, and the Anchor cam home, no man perceyving it tyll the ship was redy to strike on the sands: Then, uppon great diligence and pollycy used by our mariners in hoysing sayle, and cutting our cable, (to leave our shote anker), and comitting our selves to the hands of God, and most ernestly praying for a prosperous wynde. It pleased the almighty and most mercifull God, suddenly to change the wynde which served us to beare from the sands and to recover Quinborowgh, back agayn:

[XI-83-4] Ave: *Sathan laugheth you to skorn, for he sayeth unto the lord, standing before him, "Are these they whome thow deliveredst from the perills of the Seas, and from the hands of the wycked, whome the wyndes wer a Cumfort to."*

[XIX-25] Ben: *And who helped you to pass the mervaylous great dangers of the Sea?* And so toke occasion to speak of the benefit which God had hitherto done for us, very many.

**[IX-50]**

**Dee** The frame of the stone gave a cryckling, no hand towching it, or other wise any mortall or worldly thing moving it. I hard it very certaynly, and to E.K. it semed the sownd of a bunsh of keys, as if they had quyckly byn shaken and strongly:

**[XI-30]**

**Dee** Suddenly appeared a mighty long & big arme and hand in the ayre, to catch at the shew stone: and E.K., meaning to save it from him, put his hand on the stone & immediately the stone was out of the frame, we know not how, & lay by on the cusshen &c.

**[XI-60]**

**Ave** *As Concerning your Action, The Hevens bear wittness of it. Yea yesterday did the good Angells contend with the wicked: and there was a great conflict betwixt them: and that, abowt the Love of God towards you, and your Action.*

**Dee** There was a Terrible storm of thunder hayle and rayne, toward the ende of our yesterdays Action which, I sayd, was somwhat more than naturall.

**[XII-17]**

**Dee** Remember on Wensday night the 18 of Iulii, as I walked alone abowt 9 of the clock in the evening, in the chamber before my study, (above) in diverse places of that chamber appered flashes of fyre: & it did not lighten abrode.

**[XIV-46]**

**Dee** The occasion of this comming to the shew stone was that as we sate to gither in the stove, there was a pat or stroke or two (not naturall) given on the bench & wall: & with all I felt on my hed a hevy moving thing: & allso after that E.K. felt on his bak as yf one had written letters distinctly: wheruppon we went to understand the will of god, as being therto half warned & styrred by these tokens.

**[XVII-1–2]**

[On the 10 of April 1586 while in Prague, a voice tells Dee (through Kelley), *"The books and all things which thou didst receive from me, thou shalt place before me"*. The voice then tells Dee to tear the books apart (twenty-eight books in all) and Kelley is to put them into a black bag and place them into the furnace, and Francesco Pucci is to join him to see that he does as instructed, throwing in pieces of wood and stirring the heap of books, *"in order that the fire will consume everything more easily ..."*. Later, Pucci says, *"Nothing is left to be seen except ashes, stones and a few very hot coals ..."* When all was finished, the voice says, *"Behold, I swear by myself, that not a single letter will perish of that which was committed to the fire. .... And in the same way that these things were given to the fire, so in the same manner wilt thou receive them again."* – Translated from *ASH 1790* (Book **XVII**), to which the reader is referred, or for an English translation see *JOSTEN*]

**[Dee]** [29th April 1586] ... Then sayd I, *I will go into the garden.* & bad E.K. come with me. We went down that way, which this Creature did go: but nothing we saw. We went to the banketting howse in the vyneyard. But that place pleased us not: so, we went along in the way by the clef syde, & satt down on the bank by the great pyle of vyne-stakes lying in the very sowth ende of the vyneyard. And we had not sytt there, half a quarter of an howre, but I espyed ... like a shete of fayre white paper lying, tossed to & fro in the wynde. I rose & went to it: & (to the prayse of God his truth & powre,) there I fownd three of my bokes lying, which wer so diligently burnt the tenth day of Aprill last. The three bokes were, Enoch his boke, *The 48 Claves Angelicæ*, and the third was the boke of my Gathering of the thirty ayres, & entytled *Liber Scientiæ terrestris, Auxilii et Victoriæ.*

Theruppon E.K. comming to me, I fell on my knees with great thanks yelding to the God almighty, & so did E.K. whose mynde & body wer mervaylously affected at the sight of the sayd bokes, having no shew or signe that ever they had byn in the fyre; neyther by cullor or savor or any thing wanting.

And after we had sat half an howre under the forsayd Almond tree praysing god & wondring at the miracle: Suddenly appered by us, the self same gardener-like person, but with his face somwhat turned away & nothing therof to be iudged as of Ave the Custom is. He sayd, Kelly *follow me.* E.K. went & I satt still, awayting his retorn. This Gardener went before E.K. and his fete semed not to towch the grownd by a fote heith. And as he went before E.K., so the dores did seme to open before him, ... & at length browght him to the furnace mowth where all the bokes & papers had byn burnt the 10th day of this April. And comming thither, there the Spirituall Creature did seme to ... reach into the furnace, ... and as he had reached into the furnace there appeared a great light, as yf there had byn a wyndow in the bak of the furnace, ... and so over his sholder backward he did reach to E.K.: all the rest of the standing bokes, ... Allso to E.K. appered in the furnace all the rest of the papers which wer not as then delivered out.

This being done, he bad E.K. *Go*, and sayd He shold have the rest afterward. He went before in a little fyrie clowde, ... and he browght me the bokes unto my place under the Almond tree.

**[XVIII-23]**

**Dee** In the year 1586, 18 of June, at Erphurdia, Thuringia.

Whither the most illustrious Lord Rosenberg had sent John Carpio to us with his letters, and mostly in order to understand God's will concerning his future wife and of other matters &c. I, in truth, was already at Kassel in Hesse: and Master Edward Kelley was at Erphurdia (Erfurt): who, upon the questions and petitions of "Illustrissimi" (Rosenberg), had, by divine commandment, to lay upon the altar a sheet of clean paper, before the priest celebrating Mass: and this was done on the morning of the above-mentioned year and day, in the Monastery of the Minor Order of St. Francis, between the 6th and 7th hour, as the senior Monk was celebrating Mass, And when Mass was finished, this, which follows, was found on the paper, beautifully written. But the following day, after it had been copied out for the most illustrious Prince, all the lines and letters immediately disappeared, and nothing afterwards remained visible on the paper, &c.

*"All the nations of the earth, summoned to judgment, shall stand before the Tribunal. The people are rebellious, I have long been entangled in fierce anger, too much of the world is addicted to pleasure, they will wither. Change thy ways, so that, neither to the left nor to the right, but to mine own fulfillment. Blessed are those, who obey the commandments of my father, and are glorified by perseverance. Speaking ill of others, while preaching my word, who is a liar in his own works: For many this will be a scandal, and a disgrace of my gospel of peace.*

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*I have appointed thou, William (because thy hands are joined unto mine) to be anointed, and you will become David to slay Goliath: and exalt thyself within me: to be duly placed at the seat of my justice, and then to thoroughly root out and crush the pride of the unjust and the shameful (those who held up my seat as the footstool of blasphemy and of abomination). Thou wilt be blessed in the strength of my hand and my spirit, for I have heard thy prayers. Do not neglect the time of thy visitation: but shout with the keenest vigour and indignation. Take the young woman as thy wife, who is joined to thy household and who is prepared for thy loins and thine old age, and with your esteemed love, cherish and hold her dear. ....".* – Translated from the Latin.

[**XIX**-37]
**Dee** Not long to, there appered a great flame of fyre in the principall stone, (both standing on the Table before E.K.) which thing, thowgh he tolde me, I made no ende of my prayer to god: And behold suddenly one semed to come in at the Sowth wyndow of the Chappell, right against E.K. (But before that, the stone was heved an handfull high, and set down again well: which thing E.K. thowght did signifye some strange matter toward) Then after, the man that cam in at the wyndow semed to have his nether parts in a Clowd, & with spred abroad armes, to come toward E.K: At which sight he shrinked bak somwhat, and than that creature toke up betwene both his hands the stone & frame of gold, & mownted up away as he cam: E.K. catched at it, but he could not towch it. At which thing being so taken away, and at the sight therof, E.K. was in a great fear & trembling, and had tremorem cordis for a while. But I was very glad & well pleased.

[**XIX**-51; twenty-eight days later]
**Dee** Hereuppon, we went away: And I, comming to my Chamber, fownd my wife lying uppon her bed (where she lay yesternight) and then I lifted up the right pillow, uppon which she lay resting her self (being not well at ease). And in manner under her sholders there I fownd my pretious stone, that was taken away by Madimi. Whereat E.K. greatly wondred: dowting the verity of the Shew. But I and my wife reioysed, thanking god.

[**XIX**-45]
**Dee** As concerning the covenant which was made, subscribed & delivered in, but the next day required again of Mr E.K. and in his wifes name to put out his name: &c. But when he had it he Cut it into two equall parts: keping that half wherin his subscription & his wives wer: and delivered unto me the other half, but after a few days desyred to have the sight & reding of both to gither, & then he kept the other part from me allso: but afterward Madimi did with her finger draw on the two papers make them whole again, &c.

## SOME INTERESTING POINTS OF TEACHING REGARDING THE 48 KEYS

[**IX**-9]
**Nal.** *I am therfore, to instruct and informe you, according to your Doctrine delivered, which is conteyned in 49 Tables. In 49 Voyces or callings: which are the Naturall Keys, to open those, not 49, but 48: (for One is not to be opened) gates, of understanding: Whereby you shall have knowledge to move every gate, and to call out as many, as you pleas, or shalbe thowght Necessary.*

[**IX**-29–30]
**Nal.** *It is the sense in your tung of the holy and mysticall Call before delivered: Which followeth in practise for the moving of the second Table, the Kings and ministers of government: The Uttrance of which, is of force; and moveth them to visible apparition: moved and appered, they are forced (by the Covenant of god, delivered by his Spirit) to render obedience and faithfull societie. Wherein, they will open the mysteries of theyr creation as far as shall be necessary: and give you understanding of many thowsand Secrets, wherein you are yet but children. For every Table hath his key: Every key openeth his gate, and every gate being opened giveth knowledg of him self of entrance, and of the mysteryes of those things wherof he is an inclosure. Within these pallaces you shall finde those that*

*are of powre, as well to speak, as to do. For every palace (1) is above his Cytie (2), and every City above his entrance (3).*

[**IX**-46–47]
**E.K.** *Why ioyn you numbers with these letters, and added none with those of the former tables?*
**Gab.** *Brother, what is the cause that all the world is made of numbers? The Numbers we speak of, are of reason & forme &, not of merchants.*
**Gab.** *Every letter signifieth the member of the substance wherof it speaketh. Every word signifieth the quiddity of the substance. The letters are separated, & in confusion. and therfor, are by number gathered to gither: which allso gathered signify a number, for, as every greater conteyneth his lesser; so are the secret & unknown formes of things, knit up in theyr parents: where, being known in number, they are easyly distinguished:*

[**IX**-48]
**Gab.** *..... he* [Adam] *began to lerne of necessity that language which thow* E.K. *callest* Hebrue: *& yet not that* Hebrue *amongst you: in the which he uttred & delivered to his posterity, the nearest knowledge he had of god his Creatures: & from his own self divided his speche into three parts: twelve, three and seven: the number wherof remayneth, but the true formes and pronunciations want: & therfor is not of that force, that it was in his own dignitie, much lesse to be compared with this that we deliver, which* Adam *veryly spake in Innocency, and was never uttred nor disclosed to man since tyll now. Wherin the powr of god must work, & wisdome in her true kinde, be delivered: which are not to be spoken of in any other tung, neyther to be talked of with mans Imaginations.*
[The reader is referred to the *Sepher Yetzirah*, where the same three parts of speech: twelve, three, and seven, is discussed further.]

[**IX**-51]
**Gab.** *In these keys which we deliver, are the mysteries and secret beings and effects of all things moving and moved with in the world.*

[**X**-62]
**Nal.** *There are 30 Calls, yet to come. Those 30, are the calls of 91 princis and Spirituall Governors, unto whome the Erth is delivered as a portion.*
*These are generally governed by the 12 Angells, of the 12 Tribes: which are allso governed by the 7 which stand before the presence of God.*

[**X**-75–76]
**Map.** *These Calls towch all the partes of the world. The world may be delt with all, with her partes. Therfor you may do any thing. These Calls are the keys into the gates and cytyes of Wisdom, which ar not hable to be opened, but with visible apparition.*

[**XI**-36]
**Ave** *In each of these howses, the Chief Watchman, is a mighty prince, a mighty Angell of the Lord: which hath under him 5 princis (these names I must use for your instruction). The seales and Authorities of these howses, are confirmed in the begynning of the world. Unto every one of them, be 4 characters (Tokens of the presence of the Sonne of God: by whome all things were made in Creation), Ensignes, uppon the Image whereof, is death: whereon the Redemption of Mankinde is established: and with the which he shall come to Iudge the Earth.*

[**XI**-63]
**Ave** *The 15th day you shall cloath your selves, in vestures made of lynnen, white: and so have the apparition, use, and practise of the Creatures. For, it is not a labor of yeres, nor many dayes.*

[XI-70]

**Dee** *As for the forme of our petition or Invitation of the Good Angels. What sort, shold it be of?*

**Ave** *A short & breif speche.*

**Dee** *We beseche you to give us an example: we wold have a confidence, it shold be of more effect.*

**Ave** *I may not do so.*

**E.K.** *And why?*

**Ave** *Invocation procedeth of the good will of man, and of the heat and fervency of the Spirit: And therfor is prayer of such effect with God.*

## SOME INTERESTING POINTS OF GENERAL TEACHING

[V-3]

**Raphael** *My words ar Sentences, My Sentences, wisdome; My wisdome, the ende in my message of all things.*

[I-16]

**Michael** *We lead tyme, Tyme leadeth not us.*

[II-6]

**Michael** *Lay away the world, Contynue your work.*

[II-10]

**Michael** *Oute of this Circle shall no Creature pass, that entreth, yf it be made uppon the earth.*

[II-19]

**Michael** *The key of Prayer openeth all things.*

[V-4]

**Raphael** *For, all beasts see not a like: yet are they all Creatures.*

[V-6]

**Raphael** *Distance is nothing with us.*

[V-7]

**Raphael** *I am not as a clowde, shevered with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for ever (bycause my message is such) and my truth, shall endure for ever.*

[V-10]

**Raphael** *Beautifull are the footesteps of his comming, and great is the revenge of the wicked.*

[V-11]

**Raphael** *Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.*

[V-39]

**Uriel** *You have wavering myndes, and are drawn away with the World.*

[IV-8]

**Bralges** *Beware of wavering, Blot out suspition of us, for we are Gods Creatures.*

[VI-7]

**Dee** *And first I think, that those letters of our Adamicall Alphabet have a due peculier unchangeable proportion of theyr formes, and likewise that theyr order is allso Mysticall.*

**Il** *These letters represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator.*

[VI-12]

**Il** *The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to every king and Prince according to theyr order.*

[VI-23]

**Dee** *The Character or Lamine for me was noted that it shold conteyne some token of my name: and now, in this (accownted the true Character of Dignification) I perceyve no peculier mark, or letters of my name.*

**Uriel** *The forme in every corner, considereth thy name:*

**Dee** *you mean there to be a certayn shaddow of Δelta.*

**Uriel** *Well.*

[The Lamine can be seen on VI-13.]

[VI-31]

**Uriel** *Iustifie not your self: Be Humble and diligent: Continue to the ende. For great is the reward of them that feare the Lorde stedfastly.*

[VII-28]

**Galvah** *This Feare is the first that accuseth unto Damnation: But he that is perfectly Wise, or tasteth of wisdome, Knoweth the Ende. And his feare is of the thing that is done. This is the true feare of God. For when we feare synne, we do it, bycause we hate it. When we study to do good, it is a token of our fear. In that it is a token we feare him, whome we love, and for whose honor, we study to do well.*

[VI-26]

**Uriel** *The place can not Sanctifie the Action, but the Action the place. But I answer the, after the manner of men.*

**Dee** Hereby, may many other answers be considered.

[VII-20]

**Galvah** *Angels (I say) of them selves, neyther are man nor woman: Therfore they do take formes, not according to any proportion in Imagination, but according to the discrete and appliable will both of him, and of the thing wherein they are Administrators. For, we all, are Spirites ministring the Will of God: and unto whome? Unto every thing within the Cumpas of Nature:*

[VIII-65]

**Dee** *At mans commaundement, the Sonne can stand:*

**Mad.** *He sayeth true: Beleve him.*

[VIII-57]

**Nal.** *So that this Doctrine, is the Mysteries of the Word of God, Sealed from the begynning, now delivered unto man, for that Reformation, which must be in One Unitie established unto the Ende.*

[XIV-12]

**Uriel[?]** *What soever I teache you, hath a Mysterie. And I am a Mysterie in my self. Even so all things that you lerne of me you must be content to receyve as mysticall Instructions comprehending perfect truth: and to be known to such as are true.*

[IX-2–3]

**Nal.** *The Lord appered unto them in a Vision: But he cometh to you when you are awake. Unto them he cam unloked for: unto you he cometh requested.*

[IX-3]

**Nal.** *Every Idea in æternity is become for ever, and what is thowght, is become a living Creature. I teach you a mysterie.*

[IX-10]

**Nal.** *To them that have harvest let them reap; and unto such as have labor let them work. As for me, I am tyed to tyme, and am ready at all tymes: For I measure not your night, nor day.*

[IX-12]

**Nal.** *.... as the divell is the father of carping, so doth he subtelly infect the Seers Imagination, mingling unperfect forms with my uttrance:*

[IX-52]

**Nal.** *Move not, for the place is holy:*

**E.K.** *What meane you by that sentence or phrase?*

**Nal.** *It is of two parts, the first, in respect of the Spirit and presence of him that is holy: present & teaching. Second, in respect of your consent, which is obedience. For obedience confirmeth the will of god in man. And the will of God confirmeth mans Salvation. Wherfor it is sayd, move not: and why: bycause the place is holy. Move neyther in mynde, neyther in body. For obedience is the Conclusion, and Confirmation of your separations from the divels. Sacrifice is accepted, but Obedience is better. You are surely answered.*

**E.K.** *I like your answer well.*

**Nal.** *Our wisdome, shall prove Rhetorik.*

[XI-1]

**Nal.** *Our manner is, not as it is of worldlyngs: we determyn not places after the formes of legs, or as leaves are: neyther we can imagine any thing after the fashion of an horne: as those that are Cosmographers do.*

[XV-24]

[?] *The erthly Creatures have not to do, in this Receptacle. Therfore take hede, thow defyle it not. Yf thow follow the rules of calling them, thow shalt see, that the ayre is theyr habitation. Otherways (irregularly) they appere in such vessels: But such as are prepared for them.*

## MISCELLANEOUS

[VII-31]

**Dee.** Note; my companion (E.K.) wold have caused personall apparition of some of the reprobrat spirites, before the Prince Albert Lasky in my study, thereby to shew some experience of his skyll in such doing: But I wold not consent to it. And thereuppon Galuah gave Iudgment and warning of such an error, of my companion his intent &c.

[VII-51]

**E.K.** *My thinketh I am lighter then I was: and I seme to be empty, and to be retorned from a great amasing: for this fortnight: I do not well remember what I have done or sayde.*

**Mad.** *Thow art eased of a great burden.*

[XI-7]

**Dee** Tyll 45 degrees both Northerly and sowtherly all is known in the most part of the world. But of any such place there is no knowledg nor likelyhood by any historie of these dayes or of old tyme.

**Nal.** *Therfor, this is kunning and the wisdome of God.*

[This is referring to the biblical Paradise or the Garden of Eden.]

[XIII-4]

**Mad.** Lasky *I loke for, but I see not: Behold I wrast my eyes after him, and can not fynde him. Peradventure he hath hyd him self, behynde some mowntain, or is crept into a Cave: for he appeareth not.*

**Dee** *I beseche you, what is the cause therof? Ys he not gon from* Cracovia?

**Mad.** *Synn is the greatest mowntayn: and he reioyseth, when he pleaseth him self: and in the fury of his flesh, creepeth into a Cave from us. Lo, I loke for him, and can not see him, yet see all the world over. It is a Signe, that God is not with him.*

[XIII-32]

**Dee** *I am now before your Maiestie (sayd I), and have a Message from him to say unto you, and that is this:*

*"The Angel of the Lord hath appeared to me, and rebuketh you for your Synns. Yf you will here me, and beleve me: you shall Triumphe. Yf you will not here me, The lord, the God that made heven and erth, (Under whome you breath, and have your spirit,) putteth his fote against your brest, and will throw you hedlong down from your seat. Moreover, the lord hath made this Covenant with me (by othe), that he will do and performe. Yf you will forsake your wickednes, and turn unto him, your seat shall be the greatest that ever was: And the Divel shall become your prisoner".*

[This is the message given by Madimi, which Dee was commanded to repeat to Emperor Rudolf.]

[XV-15–16]

**Dee** *As concerning my letters and busines into* England, *I thowght good to ax your cownsayle what I were best to do with the letters to the Quene & other.*

– *Gather out of the boke of* Enoch, *the seale and the Angel of thy Cuntry, deale with him ...*

**Dee** *I fownd a dowt, in the name due to* Brytania. A° 15.

– *Thow shall easyly fynde the truth by theyr appering, for the one answereth not unto the others function. Herby mayst thow do in all kingdomes & estates, both how & what thow wilt: that thow hast not, is thy own error. Understand me well here. When thow willt have any thing to do in the world, in humayn affayres, seke nothing in* Sigillo Æmeth: Enoch *his boke is a worldly boke:*

Veritas in Cælo
Imago Veritatis, in terra
Imago Imagini respondet: Cælestia
autem petuntur à cælo.

**Dee** *I besech you.*

**Mich.** *Darknes yeldeth unto light:* falsum quod est, veritati Malum, bono: *But Note, In the boke of Enoch there are those that are good, there are there allso that are evill: The prince of Darknes is evill. And those that are evill there, do stand on his syde: But as his ministers give place to those that are good, so do they allso.*

**Dee** *But as concerning the manner how to practise that boke, I wold gladly here somewhat.*

**Mich.** Sua sunt, sua dicunt.

**Dee** I understand this to be required at his hands that gave us that boke.

[*The book of Enoch* mentioned here more than once, is referring to Dee's Book containing the Four Tables of Enoch, and not the book entitled *Loagaeth*, also sometimes called the *Book of Enoch*.]

[**XIX**-6]

**Voice** *As unto the* [E.K.], *Barrenes dwelleth with the: bycause thow didst neglect me & take a wife unto thy self contrary unto my commaundement.*

[On April 29 1582 the angel Michael ordered Kelley to marry. Dee's marginal note, which he inserts here, referring to the year 1583 would seem to be lost.]

[**XIX**-27]

**Dee** Bycause I have fownd so much halting and untruth in E.K. his reports to me made, of the Spirituall Creatures, where I have not byn present at an Action: and bicause his memory may fayle him: and bycause he was subiect to yll tempters: I beleve so much hereof as shall by better tryall be fownd true, or conformable to truth.

[**XIX**-53–54]

**E.K.** Here commeth an other woman: All her attyre is like beaten gold. She hath on her forhed a Crosse Christalline, her neck & brest are bare, under her dugges: she hath a girdle of beaten gold slakly buckled unto her, with a pendant of gold down to the grownd.

– *I am the dowghter of fortitude, & ravyshed every howr, from my youth: for behold I am understanding, & Science dwelleth in me: & the hevens oppresse me. They covet & desyre me with infinite appetite. Few or none that are erthly have embraced me: for I am shaddowed with the Circle of the Sonne: & covered with the morning Clowdes. My feete are swyfter then the wyndes: & my hands are sweter then the morning dew. My garments are from the begynning: & my dwelling place is in my self. The lyon knoweth not where I walk: neyther do the beasts of the felde understand me. I am deflowred & yet a virgin. I sanctify & am not sanctifyed. Happy is he that embraceth me: for in the night season I am sweete, & in the day, full of pleasure. ... I will open my garments, & stand naked before you, that your love may be more enflamed toward me. As yet, I walk in the clowdes: As yet, I am carryed with the wyndes: And can not descend unto you for the multitude of your abbominations, & the filthy lothsomnes of your dwelling places. ... Therfor, provyde for me. For behold, I now Salute you. And let peace be amongst you: for I am the dowghter of Cumfort. Disclose not my secrets unto wemen: Neyther let them understand how swete I am: for all things belong not unto every one. I come unto you again.*

**E.K.** She is gone along that grene felde allso.

[This angel is sometimes considered to be Madimi, but clearly Kelley never recognised her as such.]

# X. COMPLETE ANGELIC LEXICON

This lexicon includes words from Book **V** (but only those where a meaning has been assigned to them), and also a number of other words scattered throughout the manuscripts including, of course the more important *48 Claves Angelicæ*, for which every occurrence has been listed with every variation in spelling, translation, accents, pronunciation, and any relevant notes. All entries appear exactly as Dee wrote them, making this index a complete reference for every Angelic word found in Dee's records. Often, Dee recorded words that were joined together: these will all be found listed here, both joined and separated, including what I have called "compound words" (*see* the end of appendix VII for a definition and a complete list of these), some of which cannot be reliably separated. Included also are some widely used but erroneous words, indicated by an asterisk and followed in sqaure brackets (e.g., "Peral* [Peoal]). Also included are the ninety-one angelic names (also Governors) and parts of the Earth (*see* "Notes to Manuscripts" entry for Book **XI** p. 70), the names from the Four Watchtowers which are found in Book **XXIV**, the names of the Ayres and the angelic rulers of the Twelve Tribes of Israel. It should be noted that some of these names will be found incorrect when referenced to Dee's Reformed Tables.

In most cases, the first entry is the original word or name followed on separate lines by any other entries in order of occurrence, but not strictly so, with any alternatives or misspellings listed immediately below. Editorial notes attached to an entry also apply to any indented entries below it. Many words have a guide to pronunciation: these are shown immediately following the entry, with the letter or letters referred to being underlined whenever only a portion of the word is concerned (*see* e.g., "achildao"). Further notes to pronunciation or spelling often follow in brackets.

Where Dee gives "dg" for "g", this is pronounced as a soft "g"(i.e., "j"), some published works show this incorrectly as an alternative spelling. Sometimes Dee gives "i", as for "babagen", where the "gen" is given as "ien" and pronounced "jen". A "gh" (hard "g") should be sounded as in "gold". All alternative spellings given by Dee appear in full and are separated by slashes (*see* e.g., "AABCO", where Dee writes the letter "O" beneath the first "A" and writes "L" beneath the "B", giving "OALCO"). Finally, sometimes Dee shows syllables with hyphens between them and sometimes with just spaces; to make it consistent I have used hyphens throughout.

This sample entry should clarify the use of indents, etc.:

| | |
|---|---|
| **AAI** A-Ă-I **X**-45 | This is the first occurrence of this word, and shows us that the word first appears in capital letters and also gives Dee's pronunciation guide, "A-Ă-I" (also in capital letters). No other information (e.g., a translation, etc.) is given on this particular page (**X**-45). |
| aăi *amongst you* **XXI**-12 | This next entry (indented) is the very same word (i.e., same Key, same word number as the one above) but found in *48 Claves Angelicæ*, this gives Dee's original pronunciation guide for "AAI" and also gives a translation (in italic). |
| AAI (The first A may be an A an O or an E) **IX**-19 | The next entry is also indented, but not indented to the word immediately above, as this word falls elsewhere in the Keys. This entry includes a note by Dee on alternative spellings of this particular word not found anywhere else. No other information appears on this particular page (**IX**-19). |
| aäi *amongst you* **XXI**-1 | This next entry is indented to the word immediately above as this is the very same word as the second entry was to the first (i.e., same Key, same word number). This entry (on **XXI**-1) gives a pronunciation guide (which differs from the entry above) and a translation. |
| aái *amongst you* The original folio with this word is now lost **XXI**-13, 14 | The last entry shows a variation on pronunciation, but with the same translation. This word is not indented to the one above, as this word falls elsewhere in the Keys, but also because the original folio is now lost (as stated within the entry). In this instance there are two page references (13 and 14) which, originally, may, or may not, have fallen on the same (now lost) folio. |

*Symbols used:*

| | |
|---|---|
| "*translation*" | Editorial translations are shown in italic text. |
| "quotation" | Quotations from the manuscripts are shown in upright text. |
| >*origin* | Origin of a word or phrase. |
| ..../.... | Alternative spellings are separated by a forward slash. |
| word* | Possible spelling error, usually followed by the correct spelling enclosed within square brackets. |
| WORD | Cross-references are indicated by small capitals. |

**Aaan** Angel **XXIV**-42, 46

**AABCO/OALCO** Divine name **XXIV**-17

**AABCO** **XXIV**-20

**Aadt** Angel **XXIV**-37, 40

**Aaetpio** One of the twenty-four Seniors: AETPIO, but with seven letters, not six: to be used "when the wrath of god is to be increased" **XXIV**-12, 16

**AAF** Aáf *amongst* (cf. aao) **IX**-72

**a-áf** *amongst* **XXI**-4

**AAI** A-Ă-I **X**-45

**aăi** *amongst you* **XXI**-12

**AAI** (The first A may be an A an O or an E) **IX**-19

**aäi** *amongst you* **XXI**-1

**aái** *amongst you* The original folio with this word is now lost **XXI**-13, 14

**AAIOM** A-aí-om *amongst you* **IX**-53

**a-aí-om** *amongst you* **XXI**-3

**AAIOM** A-Á-ĭ-om **X**-22

**a-a-ĭ-om** *amongst you* **XXI**-7

**AALA** Á-Ăla *placed you* **IX**-59

**áăla** *placed you* **XXI**-3

**Aana** Angel **XXIV**-42, 46

**AANAA** Divine name **XXIV**-42, 46

**AAO** A-A-Ó (cf. aaf) **X**-19

**a-a-ó** *amongst* **XXI**-7

**Aä-óx-ă-if** One of the twenty-four Seniors **XI**-50

**Aaoxaif** **XXIV**-12, 13

**Aapdoce** One of the twenty-four Seniors: APDOCE, but with seven letters, not six: to be used "when the wrath of god is to be increased" **XXIV**-12, 16

**Aax** Cacodæmon **XXIV**-27

**ABABALOND** A-bá-bă-lond *of an harlot* **XII**-10

**a-bá-bă-lond** *of an harlot* **XXI**-21

**ABAIOND** A-ba-í-ond Name of the second part of the Ayre POP, also the name of the fifty-sixth part of the Earth (*see* appendix II) **X**-85

**Abaíond** **XXII**-21

**ABAIVONIN** A-ba-í-uŏ-nin Two words, possibly compound **X**-25

**A-ba-í-uŏ-nin** *to the stowping Dragon* **XXI**-8

**Abamo** Angel, ABMO, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 28

**Abioro** "when the wrath of god is to be encreased. Than, where as you say Abioro, say HABIORO" One of the twenty-four Seniors **XI**-50–51

**Abioro** **XXIV**-12, 13

**Abmo** Angel, also ABAMO **XXIV**-27, 28

**ABOAPRI** A-bó-ă-pri *let them serve you* **XII**-11

**abó-ă-pri** *let them serve you* **XXI**-21

**Aboz** Angel **XXIV**-37, 39

**ABRAASSA** Abraássa *provided* **XI**-99

**abraássa** *provided* **XXI**-20

**ABRAMG** Abramg *I have prepared* **IX**-40

**abramg** *I have prepared* **XXI**-2

**ABRAMG** Abramg (g, not as dg) **X**-44

**abramg** *I prepare – or, have prepared* **XXI**-11

**ABRAMG** abramg (g not as dg) From DSABRAMG **X**-24

**abramg** *I have prepared* **XXI**-8

**ABRAMIG** A-bră-mig **X**-29

**a-bră-mig** *are prepared* **XXI**-8

**ACAM** A-cám *7699* **X**-16

**Acám** *7699* **XXI**-6

**Acam** *7699* **XI**-75

**Acar** Angel, also ACRAR **XXIV**-32, 36

**Acca** Angel, also ACUCA **XI**-56; **XXIV**-32, 33

**ACHILDAO** A-chil-dă-o (Kíl) **X**-33

**a-chíl-da-o** (Kil) *with Diamond* **XXI**-9

**Acmlicu/Acmbicu** One of the twenty-four Seniors **XXIV**-12

**ACMLICV** **XXIV**-14

**ACOCASB** A-có-casb **X**-35

**a-có-casb** *the tyme* **XXI**-9

**Acps** Angel **XXIV**-47, 51

**Acrar** Angel, ACAR, but with five letters and of more force (*see* **XI** -54, lines 23–26) **XXIV**-32, 36

**acro-ód-zi** *hast thy beginning* The original folio with this word is now lost (*see also* croodzi) **XXI**-16

**Acuca** Angel, ACCA, but with five letters and of more force (*see* **XI** -54, lines 23–26) **XXIV**-32

**ACVCA** **XXIV**-33

**Aczinor** One of the twenty-four Seniors **XXIV**-12, 14

**AD** *and* Same as OD? From the probable compound word – NAZPSAD **IX**-26

**ad** *and* **XXI**-1

**ádgmach** *much glory* **V**-28

**ADGT** Adgt *can* **IX**-41

**Adgt** *Can* **XI**-94; **XXI**-2

**adgt** *can* **IX**-42

**Adi** Cacodæmon **XXIV**-27

**Adire** Angel, ADRE, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 36

**ADNA** ADNÁ **IX**-22

**adná** **XXI**-1

**Adoeoet** One of the twenty-four Seniors **XXIV**-12, 16

**ADOHI*** A-dó-hi (*see* aqloadohi) **X**-58

**a-dó-hi** *Kingdome* **XXI**-18

**ADOIAN** A-do-í-an *The face* **XI**-98

**adoían** *The face* **XXI**-20

**Adop** Angel **XXIV**-37, 41

**ADOPA** Divine name **XXIV**-37, 41

**ADPHAHT** Ad-pháht *unspeakable* **XI**-99

**adphaht** *unspeakable* **XXI**-20

**Adre** Angel, also ADIRE **XXIV**-32, 36

**ADROCH** Adr-och (as otch) **X**-10

**adroch** *in ye olive mownt* **XXI**-5

**ADRPAN** A-dŕ-pan (dir) *Cast down* **XII**-12

**A-dŕ-pan** *Cast down* **XXI**-21

**Adta** Angel **XXIV**-37, 40

**ADVORPT** Ad-vorpt Name of the thirty-third part of the Ayre TEX, also the name of the ninetieth part of the Earth (*see* appendix II) **X**-91

**Advorpt** **XXII**-32

**Aetpio** One of the twenty-four Seniors, also AAETPIO **XXIV**-12, 16

**AF** Af **X**-11

**af** 19 **XXI**-5

**Af** *Ninetene* **XI**-75

**Af** **XI**-76

**AFFA** Af-fa **X**-47

**affa** *empty* **XXI**-13

**AG** Ag (as agg in nag) *None* **IX**-76

**ag** *None* **XXI**-4

**AG** ag *no* From AGLTOLTORN **XII**-5

**AG** ag *no* From AGTOLTORN **XII**-4

**Ag** *no* **XXI**-20

**Agb** Cacodæmon **XXIV**-22

**Aglm** Angel **XXIV**-47, 50

**AGLTOLTORN** Ag-l-tór-torn* [agltoltorn] *no one Creature* Three words, *ag l toltorn* **XII**-5

**Ag-L-tor-torn*** [agltoltorn] *no one Creature* **XXI**-20

**AGTOLTORN** Ag-tol-torn *no Creature* Two words, *ag toltorn* **XII**-4

**Ag-tol-torn** *no Creature* **XXI**-20

**Ahaozpi** One of the twenty-four Seniors, HAOZPI, but with seven letters, not six: used for "when the wrath of god is to be increased" **XXIV**-12, 13

**AIAOAI** Divine name **XXIV**-27, 28

**Aidrom** One of the twenty-four Seniors, also LAIDROM **XXIV**-12, 14

**Aigra** Angel, AIRA, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 19

**Aira** Angel, also AIGRA **XXIV**-17, 19

**a-ís-ro** *the promys* The original folio with this word is now lost **XXI**-14

**ISRO** Is-ro **X**-47

**isro** *the promise* **XXI**-13

**ALAR** A-lár **X**-31

**a-lár** *have setled* **XXI**-9

**ALDI** ALDÍ *of gathering* **IX**-24

**aldi** *of gathering* **XXI**-1

**ALDON** Al-don **X**-31, 56

**aldon** *gather up* **XXI**-9

**Al-don** *gyrd up* **XXI**-17

**Alhctga** One of the twenty-four Seniors: LHCTGA, but with seven letters, not six: used for "when the wrath of god is to be increased" **XXIV**-12, 14

**ALLAR** Al-lar **X**-45

**allar** *bynde up* **XXI**-12

**Alndood** One of the twenty-four Seniors **XXIV**-12, 16

**ALOAI** Divine name **XXIV**-32, 33

**ALPV́DVS** Angelic ruler of the seventieth Tribe **XXII**-3, 5, 7, 12, 15, 16, 20, 22

**al-purt*** [olpirt] *light* **XI**-95

**AMBRIOL** Ambriol Name of the third part of the Ayre LOE, also the name of the thirty-sixth part of the Earth (*see* appendix II) **X**-73

**Ambriol** **XXII**-14

**Amgédpha** *I will begynne a new* **V**-37

**AMIPZI** A-mip-zi **X**-10

**amipzi** *I fastened* **XXI**-5

**AMIRAN** Amiran *your selves* **IX**-54

**Amiran** "He pronownceth the i so remissly, as it is skarse hard: and in the pronowncing of the whole worde he semeth not to move his lips or mowth" **IX**-55

**amiran** *your selves* **XXI**-3

**Amlox** Angel, AMOX, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 26

**AMMA** Am-ma **X**-32

Amma *Cursed* **XXI**-9

**Amox** Angel, also AMLOX **XXIV**-22, 26

**Amzes naghézes Hardeh** *the universall name of him that created universally* On the cover of the holy book **V**-38

**Anaa** Angel **XXIV**-42, 46

**ANAEEM** Divine name **XXIV**-22, 24

**ANANAEL** A-ná-nă-el *of the secret wisdome* **IX**-52

anánăel *of the secret wisdome* **XXI**-3

**And** Cacodæmon **XXIV**-27

**ANDISPI** An-dís-pi Name of the third part of the Ayre ZOM, also the name of the ninth part of the Earth (*see* appendix II) **X**-68

Andíspi **XXII**-5

**ANETAB** A-né-tab (cf. netaab) **X**-17

a-né-tab *in government* **XXI**-6

**ANGELARD** An-gĕ-lard **X**-40

angĕlard *his thowghts* **XXI**-10

**ANGPOI** Divine name **XXIV**-17, 19

**Anodoin** One of the twenty-four Seniors **XXIV**-12, 16

**Anro** Angel **XXIV**-47, 49

**AOIVEAE** A-o-i-vé-ă-e *the stars* **XII**-13

A-oi-vé-ă-e *the stars* **XXI**-21

**Aomi** Angel **XXIV**-52, 54

**Aor** Cacodæmon **XXIV**-17

**AOVRRZ** Divine name **XXIV**-32, 33

**aózpi** Divine name **XI**-48

AOZPI **XXIV**-11

**Apa** Cacodæmon **XI**-55; **XXIV**-22

**APATA** Divine name ATAPA, but spelled backwards to constrain the wicked **XXIV**-32

**Apdoce** One of the twenty-four Seniors, also AAPDOCE **XXIV**-12, 16

**Aphr** Angel **XXIV**-42, 44

**APILA** A-pĭ-la *liveth* From ODAPILA **IX**-73

A-pĭ-la *liveth* **XXI**-4

**Aplst** Angel, APST, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 21

**Apm** Cacodæmon **XXIV**-32

**Apst** Angel, also APLST **XXIV**-17, 21

**AQLO*** A-q̱-lo (qúu) (*see* aqloadohi) **X**-58

a-q́-lo *in thy* **XXI**-18

**aqloadohi** *in thy Kingdom* Usually separated, as two words – *aqlo adohi*, but probably *aq loadohi* (cf. londoh)

**AR**$^{\text{(I)}}$ Ar From ARCAOSGI **X**-16

ar *to vanne* **XXI**-6

**AR**$^{\text{(II)}}$ Ar **X**-45

ar *that* **XXI**-12

AR ar *that* From **XII**-11

ar *that* **XXI**-21

AR ar *that* From ARCOAZIOR **XII**-12

ar *that* **XXI**-21

**ARBIZ** Divine name **XXIV**-27, 29

**ARCAOSGI** Ar-ca-ós-gi Two words – *ar caosgi* **X**-16

arcaósgi *To vanne the earth* To fan, or winnow, the earth **XXI**-6

**ARCOAZIOR** Ar-co-azior *that encrease* Two words – *ar coazior* **XII**-12

ar-coazior *that encrease* **XXI**-21

**Ardza** Divine name **XI**-54; **XXIV**-17, 18

**ARFÁOLG** Angelic ruler of the twelfth Tribe **XXII**-6, 8, 16, 17, 18, 20, 21, 23, 24, 28, 31, 32

ARFAOLG **XXII**-27

**argedco** "cum humilitate advocamus te cum adoratione Trinitatis" "*with humility we call upon thee in adoration of the Trinity*" **V**-29

**Arinnap** One of the twenty-four Seniors **XXIV**-12, 16

**Arn** Second Ayre **XII**-15; **XXI**-19, 20; **XXII**-4

**Arphe** *I desire the o god* **V**-35

**ARSL** Divine name **XXIV**-11

**ARTABAS** ar-ta-bas *that govern* Two words – *ar tabas* **XII**-11

ar-ta-bas *that govern* **XXI**-21

**Arz-el** Angel **XI**-50

Arzl **XXIV**-37, 38

**Arzulgh** "This is the name of the Spirit contrary to Befafes" **V**-29

**Ash** Cacodæmon **XXIV**-27

**Asi** Cacodæmon **XXIV**-32

**ASOBAMA** A-só-bam* Final *a* omitted by Dee in this instance and in his 48 Claves **X**-34

a-sóbam *on whome* **XXI**-9

**Asp** twenty-first Ayre **XII**-15; **XXI**-19, 20; **XXII**-23

**ASPIAN** As-pí-an *in theyr qualities* **XII**-5

as-pían *in theyr qualities* **XXI**-20

**ASPIAON** As-pí-ă-on Name of the third part of the Ayre DEO, also the name of the twenty-first part of the Earth (*see* appendix II) **X**-70

Aspíăon **XXII**-9

**ASPT** aspt *before* **XII**-14

aspt *before* **XXI**-21

**Ast** Cacodæmon **XXIV**-32

**ASYMP** A-sýmp *with an other* **XII**-5

a-sýmp *with an other* **XXI**-20

**ATAAD** Divine name **XXIV**-37, 40

**ATAPA** Divine name **XXIV**-32, 35

**ATDIM** Divine name **XXIV**-42, 45

**a-To** Divine name **XI**-54

Ato **XXIV**-17

**ATOGBO** Divine name OBGOTA, but spelled backwards to call the wicked **XXIV**-17

**ATRAAH** A-tră-ah **X**-45

atrăah *your girdles* **XXI**-12

**Aua** Cacodæmon **XXIV**-32

**Audcal** **XIV**-17; **XV**-1, 2

Audcal *Gold* **XV**-3

Audcall* [audcal] **XIV**-23

**Audropt** Same as AYDROPT **XI**-70

**a-uí-ny** *milstones* (*see also* aviny) **XXI**-9

**Autotar** One of the twenty-four Seniors (*see also* Avtotar) **XXIV**-12

**Autp** Angel **XXIV**-42

AVTP **XXIV**-43

**AVABO** Divine name OBAVA, but spelled backwards to constrain the wicked **XXIV**-22

**AVAVAGO** A-uá-uă-go *The thunders of encrease* **IX**-77

a-uá-uă-go *the Thunders of encrease* **XXI**-4

AVAVAGO A-uá-uă-go **X**-27

a-uá-uă-go *the Thunders* **XXI**-8

**AVAVOX** A-uă-vox *his pomp* **XII**-8

A-uă-vox *his pomp* **XXI**-20

**AVINY** A-ví-ny **X**-33

a-uí-ny *milstones* **XXI**-9

**AV-tó-Tar** One of the twenty-four Seniors **XI**-50

Autotar **XXIV**-12

AVTOTAR **XXIV**-13

**Autp** Angel **XXIV**-42

AVTP **XXIV**-43

**Axir** Angel, also AXTIR **XXIV**-27, 29

**Axtir** Angel, AXIR, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 29

**AXZIARG** Ax-zí-arg Name of the second part of the Ayre PAZ, also the name of the eleventh part of the Earth (*see* appendix II) **X**-68

Axzíarg **XXII**-6

**AYDROPT** Ay-dropt Name of the second part of the Ayre TAN, also the name of the fiftieth part of the Earth (*see* appendix II): also AUDROPT **X**-84

**Aydropt or Audropt** "Both names be true, & of one signification" >*Ave* **XI**-70

Aydropt **XXII**-19

Audropt Same as AYDROPT **XI**-70

**AZCALL** Divine name LLACZA, but spelled backwards to call the wicked **XXIV**-22

**Azdra** Divine name ARDZA, but spelled backwards to constrain the wicked **XI**-54; **XXIV**-17

**AZIAGIAR** A-zi-á-gĭ-er Probable compound word (cf. aziazor) **X**-25

a-zi-ágĭer *like unto the harvest* **XXI**-8

**AZIAZOR** A-zí-ă-zor **X**-36

a-zí-ă-zor *in the likenes* (cf. aziagiar) **XXI**-10

**AZIEN** Azíen *on whose hands* (*see also* zien) **IX**-62

a-zíen *on whose hands* **XXI**-3

**Aziz** Angel **XXIV**-52, 56

**Baataiua*** [Bataiva] **XI**-62

**Baataiva*** [Bataiva] **XI**-72

**BaataivA or Baataivh*** [Bataiva or Bataivh] **XI**-55n

**Baataivh*** [Bataivh] **XI**-72

**Bab** "Potestas" "*power/authority*" **IX**-6

**BABAGE** Bá-băge *in the sowth* **IX**-77

bábăge *in the sowth* **XXI**-4

BABAGE Ba-bă-ge **X**-44

Babage *in the sowth* **XXI**-12

**BABAGEN** Ba-bă-gen – ien **X**-46

Babăgen (i) *of the sowth* **XXI**-13

**BABALON** Ba-bá-lon **X**-15

babálon *to the Wicked* **XXI**-6

**Ba-é-ŏ-uib** *Righteousnes* The original folio with this word is now lost **XXI**-15

**Bag** The twentieth Ayre **XII**-15; **XXI**-19, 20; **XXII**-30

**bagíe** (ghi) *of fury* The original folio with this word is now lost **XXI**-14

**BAGLE** Ba-gle *for* **IX**-74

BAGLE Ba-gle **X**-22, 27, 35, 37, 41, 43

bagle *for* **XXI**-4, 7, 8, 9, 10, 11

BAGLE bá-gle **X**-14

bágle *for why?* **XXI**-5

BAGLE Ba-gle **X**-34

Bagle *for why?* **XXI**-9

BAGLE Bagle *for why?* **XII**-9

Bagle *for why?* **XXI**-21

**BAGLEN** Baglen *bycause* **XII**-10

Baglen *bycause* **XXI**-21

**BAHAL** ba-hál **X**-42

ba-hál *cryed with a lowde voyce* **XXI**-11

**balit** *the iust* The original folio with this word is now lost **XXI**-16

**BALT** Balt *of Iustice* **IX**-27

BALT Balt *of Iustice* **IX**-56

balt *of Iustice* **XXI**-1, 3

balt *of Iustice* The original folio with this word is now lost **XXI**-16

**BALTAN** Bal-tan *in his Iustice* **XII**-14

baltan *in his Iustice* **XXI**-21

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**Baltim** *Furye* "or Extreme Iustice" The original folio with this word is now lost **XXI**-14

**BALTOH** Baltóh **IX**-20

**BALTOH** baltoh *of righteousnes* **IX**-39

**Baltoh** *of righteousnes* **XXI**-2

**BALTOH** bál-toh From IADBALTOH **X**-34

**báltoh** *of righteousnes* **XXI**-9

**baltoh** **IX**-21

**BALTOHA** Bal-tŏ-ha **X**-24

**Bal-tŏ-ha** *for my own righteousnes* **XXI**-8

**BALTOL** "this O must be sownded as A. .... it is baltale to be sownded" (cf. baltoh: *see also* piamol) **IX**-15

**BALYE** Ba-lў̆-e **X**-30

**balў̆e** *of salt* **XXI**-9

**BALZARG** Balzarg (arg as in barge) *stuards* **IX**-59

**bal-zarg** *stuards* **XXI**-3

**BALZIZRAS** Bal-zi-zras *the iudgment* **XI**-97

**Bal-zizras** *the iudgment* **XXI**-20

**BAMS** Bams *let them forget* **XII**-8

**bams** *let them forget* **XXI**-20

**Basemilo*/Basemlo*** [bazmelo] *The Midday the first* Two words – *bazm elo* **XI**-94

**BASGIM** Bas-gim **X**-37

**Bas-gim** *day* **XXI**-10

**Bataiva or Bataivh** "Put the A or the h that stand in the Center, to it; thow hast Bataiva or Bataivh. You must take but one of them, eyther the A or the h. A, comiter; and h in extremis Iudiciis". **XI**-51

**Bataiva** Angelic King in his more pleasant form (cf. Batiavh) **XI**-51, 72; **XXIV**-12, 13

**Bataiua** **XI**-62

**Bataivh** Angelic King in his more wrathful form (*see* Bataiva) **XI**-51, 72; **XXIV**-12, 13

**BAZCHIM** Baz-chim (Kim) Name of the third part of the Ayre DES, also the name of the seventy-eighth part of the Earth (*see* appendix II) **X**-89

**Bazchim** (kim) **XXII**-28

**BAZEMLO** (*see* bazmelo)

**BAZMELO** Baz-mĕ-lo Two words – *bazm lo*, also BAZEMLO **X**-23

**Baz-mĕlo** *The Midday the first* **XXI**-8

**Basemilo or Basemlo*** [bazmelo or bazemlo] *The Midday the first* **XI**-94

**BBEMO** Divine name OMEBB, but spelled backwards to constrain the wicked **XXIV**-22

**Befes** Perhaps BEFAFES? **V**-29

**BIA** BIÄ *your voyces* (cf. bien) **IX**-39

**bia** *your voices* **XXI**-2

**BIAB** Biab *stand* **IX**-61

**biab** *stand* **XXI**-3

**bial** *the voyce* The original folio with this word is now lost **XXI**-14

**BIEN** Bi-en (*see also* bia) **X**-17

**Bi-en** *my voyce* **XXI**-6

**BIGLIAD** Big-lĭ-ad **X**-23

**Big-lĭad** *in our Cumforter* **XXI**-7

**BLANS** Blans **X**-36

**blans** *are haborowed* **XXI**-10

**BLIAR** blĭ ar From PIBLIAR **X**-21

**bliăr** *of comfort* **XXI**-7

**BLIARD** bli-ard (A or E) From TBLIARD **X**-16

**bliard** bliard (o) *with cumfort* **XXI**-6

**BLIOR** Bli-or **X**-35

**blior** *cumfort* **XXI**-9

**BLIOR** bli-or *from tablior* **X**-10

**blior** *contynuall Cumforters* **XXI**-5

**BLIORA** Bli-ó-ra **X**-14

**blióra** *cumfort* **XXI**-5

**bliŏrax** *shalt cumfort* The original folio with this word is now lost **XXI**-16

**BLIORB** Bli-órb *of Cumfort* **XI**-98

**bliorb** *of Cumfort* **XXI**-20

**BLIORS** Bli-ors **X**-28

**Bli-ors** *to our cumfort* **XXI**-8

**BLIORS** Bliors **X**-57

**Bliors** *of cumfort* **XXI**-18

**BLIORT** blĭ-ort *from comobliort* **X**-58

**blĭort** *of cumfort* **XXI**-18

**Bobagélzod** Possible reference to BOBOGEL **V**-30

**BOGPA** Bogpa **IX**-19

**bogpa** *rayngneth* **XXI**-1

**BOLP** Bolp **X**-58

**Bolp** *Be thow* **XXI**-18

**BOOAPIS** Bo-o-a-pi S *let her serve them* **XII**-4

**Bo-o-a-pi-S** *let her serve them* **XXI**-20

**Boza** Angel **XXIV**-37, 39

**BRANSG** Bransg **X**-29

**bransg** *garde* **XXI**-9

**Brap** Angel, also BRIAP **XXIV**-22, 26

**Brcn** Angel **XXIV**-47, 48

**BRGDA** Burgda (as burgen to bud) *slepe* **IX**-59

**Brgda** *slepe* **XXI**-3

**Briap** Angel, BRAP, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 26

**BRIN** brin *have* From DSBRIN **X**-30, 46

**brin** *have* **XXI**-9, 13

**brin** *have* The original folio with this word is now lost **XXI**-14

**BRINT** brint From ODBRINT **X**-55

**brint** *hast* **XXI**-17

**BRINTS** Brints **X**-57

**brints** *have* **XXI**-18

**BRITA** B-ri-ta **X**-17

**B-ri-ta** *I have talked of you* **XXI**-6

**BVFD** Bufd Possibly an error for BUSD **X**-26

**bufd** *in the glorie* "forte busd" **XXI**-8

**busd** *in glory* The original folio with this word is now lost **XXI**-16

**BVSDIR** Bus-dir **X**-57

**Busdir** *the glory* **XXI**-18

**BVSDIRTILB** Bus-dir-tilb *that the glory of her* Two words – *busdir tilb* **XII**-2

**Bus-dir-tilb** *that the glory of her* **XXI**-20

**BVTMON** But-mon **X**-19

**butmon** *his mowth* Dee gives – *hath opened his mowth* **XXI**-7

**BVTMONA** But-mŏ-na *of his mowth* **XII**-14

**But-mŏ-na** *of his mowth* **XXI**-21

**BVTMONI** But-mŏ-ni **X**-33

**But-mŏ-ni** *from their mowthes* **XXI**-9

**CA$^{(I)}$** ca Possibly an error for TA. From ICORSCA **X**-35

**ca** *as* **XXI**-9

**CA$^{(II)}$** (two syllables) Possibly pronounced – *see-ah* **IX**-14

**c-a** *therfor* **XXI**-1, 11

**CA** Ca *therfore* **IX**-38

**CA** sa **X**-13

**ca** *therfore* **XXI**-2, 5

**CAB$^{(I)}$** CAB *a rod* **IX**-23

**cab** *a rod* **XXI**-1

**Cab$^{(II)}$** Cacodæmon **XXIV**-27

**CABA** Cabá *to govern* (cf. taba) **IX**-23

**Cabá** *govern* **XXI**-1

**Cac** Cacodæmon **XXIV**-32

**CACACOM** Ca-cá-com *florish* **IX**-54

**ca-cá-com** *florish* **XXI**-3

**CACOCASB** ca-có-casb *an other while* From ODCACOCASB **XII**-10

**Ca-có-casb** *an other while* **XXI**-21

**CACRG** Ca-curg **X**-26

**Ca-crg** (curg) *untyll* **XXI**-8

**CACRG** Ca-crg (cúrg) *untill* **XII**-13

**Ca c'rg** (curg) *untill* **XXI**-21

**CADAÁMP** Angelic ruler of the eighth Tribe **XXII**-14, 21, 23, 28

**CAFAFAM** Ca-fă-fam **X**-58

**cafăfam** *their abiding* **XXI**-18

**CALZ** Calz *above ye firmaments* **IX**-27

**calz** *above the firmaments* **XXI**-1

**CALZIRG** Cal-zirg (dg) Name of the third part of the Ayre LIN, also the name of the sixty-sixth part of the Earth (*see* appendix II) **X**-87

**Calzirg** (dg) **XXII**-24

**Cam** Cacodæmon **XXIV**-22

**Camascheth galsuägalh garnastel zurah logaah luseroth** (meaning unknown) **VII**-33

**CAMLIAX** Cam-lĭ-ax **X**-42

**Cam-lĭax** *spake* **XXI**-11

**CANAL** Canal (Sanal) **X**-16

**canal** *continuall Workmen* **XXI**-6

**canse** *mightie* **V**-25

**CAOSG** Caósg *contynually** Should read – *on the earth* **IX**-56

**Caósg** *continually** Should read – *on the earth* **XXI**-3

**CAOSG** Ca-ósg **X**-10

**Ca-ósg** *uppon the earth* **XXI**-5

**Caosg** (dg) *on the earth* The original folio with this word is now lost **XXI**-16

**CAOSGA** Caós-ga *the earth* From FCAOSGA **IX**-74

**Ca-ósga** *the earth* **XXI**-4

**CAOSGA** Ca-ós-ga *The erth* **XII**-1

**Caósga** *the earth* **XXI**-20

**CAOSGI** Ca-ós-gi **X**-11

**caósgi** *the earth* **XXI**-5

**CAOSGI** caósgi From ARCAOSGI **X**-16

**ca-ós-gi** *the earth* **XXI**-6, 15

**CAOSGI** Ca-os-gi (Kaosgi) **X**-17

**caósgi** *the earth* **XXI**-6

**CAOSGI** Ca-os-gi **X**-37

**caosgi** *the earth* **XXI**-10

**CAOSGI** Ca-os-gi *of the erth* **XI**-99

**caósgi** *of the earth* **XXI**-20

**CAOSGIN** Ca-ós-gin **X**-33

**Caósgin** *then the erth* **XXI**-9

**CAOSGO** Ca-ós-go (Ka) **X**-26, 28

**CAOSGO** Ca-ós-go **X**-31, 57

**CAOSGO** Ca-ós-go *of the earth* **XI**-97

**caósgo** *of the earth* **XXI**-8, 9, 18, 20

**ca-ós-go** *of the earth* The original folio with this word is now lost **XXI**-14

**CAOSGON** Ca-ós-gon **X**-41

**Caósgon** *be to the earth* **XXI**-10

**CAPIMALI** Ca-pi-má-li *successively* (*see also* capmiali) **IX**-75

**ca-pi-máli** *successively* **XXI**-4

*"or, by succession"* **IX**-78

**CAPIMAO** ca-pí-mă-o *while* From LCAPIMAO **XII**-9

**ca-pí-mă-o** *while* **XXI**-21

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**CAPIMAON** Ca-pi-mă-on *the number of tyme* **IX**-75

ca-pi-mă-on *the number of tyme* **XXI**-4

**CAPMIALI** Cap-mi-áli *successively* (as if the el wer sownded) (*see also* capimali) **IX**-58

cap-mi-áli* *successively* Possible error for CAPIMALI **XXI**-3

**CARBAF** Car-baf **X**-27

car-baf *Synck* **XXI**-8

**Carma geta Barman** "Veni ex illo Barma" "*Come out of him Barma*" **VII**-51

**CASARM** Casárm *to whome* **IX**-24

casárm *to whome* **XXI**-1

CASARM Casarm **X**-10

casarm *unto whome* **XXI**-5

**CASARMA** Cas-árma *whome* **IX**-40

Cas-árma *whome* **XXI**-2

**CASARMAN** Ca-sár-man **X**-43

ca-sár-man *of whome* **XXI**-11

casarman *under whose* The original folio with this word is now lost **XXI**-15

**CASARMG** Casármg *in whome* **IX**-53

casármg *in whome* **XXI**-3

CASARMG Ca-sarmg *in whome* (the g as in scurge) **IX**-76

CASARMG Ca-sármg (armg, the g as dg) **X**-20

CASARMG Casármg **X**-24

casarmg *in whome* **XXI**-4, 7, 8

CASARMG Ca-sarmg (as, dg) **X**-57

Ca-sarmg *in whome* **XXI**-18

**CASARMI** Ca-sár-mi *under whome* **IX**-76

Casármi *under whome* **XXI**-4

**CBALPT** Divine name **XXIV**-27, 29

**Ceph** Angelic letter Ᵽ = *Z* **V**-7, 8, 41; **VI**-27; **XXV**-105

Ceph (sounded like *Keph*) **V**-8

Cheph* [Ceph] **V**-41

**Cfa** (*see* Cpa)

**CHIALPS** Chi-alps (Ki) Name of the second part of the Ayre NIA, also the name of the seventy-first part of the Earth (*see* appendix II) **X**-87

Chialps (ki) **XXII**-2

**CHIF** chif From ODCHIF, probable error for CHIS **X**-17

chif *are* From ODCHIF **XXI**-6

**CHIIS** Chiis **X**-32

Chiis *ar they* **XXI**-9

**CHIRLAN** Chir-lan (Kir) **X**-20, 34

chirlan *reioyseth* **XXI**-7, 9

**CHIRSPA** Chirs-pa Name of the first part of the Ayre ASP, also the name of the sixty-first part of the Earth (*see* appendix II) **X**-86

Chirspa **XXII**-23

**CHIS** (as χισ in greke) *are* **IX**-39

CHIS Chís (the i long) *are* **IX**-39

CHIS Chis (Kis) *are* **IX**-60; **XI**-98

CHIS (as Kis) *are* **IX**-61

CHIS Chis (as Kis) *are* **IX**-61

CHIS Chis (Kís) *are* **IX**-75

CHIS Chís (Kís) *are* **IX**-75

CHIS Chis **X**-15, 24, 30, 32, 34, 35, 36, 44, 55

chis **X**-36

chis *are* **XXI**-2, 3, 4, 6, 8, 9, 10, 12, 17, 20

chís *are* **XXI**-2

CHIS CHIS (Kis) *ar* From ICHISGE **IX**-60

chis are **XXI**-3

CHIS chis From DSCHIS **X**-26, 47

chis *are* **XXI**-8, 13

CHIS chis *are* From GCHISGE **IX**-77

chis *are* **XXI**-4

CHIS chis From ZCHIS **X**-12, 43

chis *are* **XXI**-5, 11

chis (kis) From ZCHIS **X**-32

chis *are* **XXI**-9

CHIS chís *are* From IRGILCHISDA **X**-25

chís *are* **XXI**-8

CHIS From VNALCHIS **X**-38

chis *be* Could also be read as *are* **XXI**-10

chis *are* The original folio with this word is now lost **XXI**-15

**CHISHOLQ** Chís-hŏl-q Two words – *chis holq* **X**-31

chís-hŏl-q *are measured* **XXI**-9

**CHISMICAOLZ** Chis Mi-cá-olz (Kis) *ar mighty* Two words – *chis micaolz* **XI**-96

chis-Mi-cá-olz *are Mighty* **XXI**-20

**CHISO** Chi-so (K) **X**-41

Chiso *and shalbe* **XXI**-10

**CHISTA** chis-ta (Kis-ta) Two words – *chis ta* **X**-13

chis-ta *are as* **XXI**-5

**CHISTAD** Chis-tad (Kis) Three words – *chis ta d* **X**-21

Chis-tad *are as the Third* **XXI**-7

**Chr** (Kar) The twentieth Ayre **XII**-15

Chr **XXI**-19, 20; **XXII**-22

**chrámsa** *be it made with powre* **V**-27

**CHRISTEOS** Chris-té-os *let there be* **XII**-2

Christéos *let there be* **XXI**-20

CHRISTEOS Chris-tḗ-os (ei) *let there be* **XII**-4

Christéos *let there be* **XXI**-20

CHRISTEOS Chris-tĕ-os (long or short) *let there be* **XII**-5

Christĕos *let there be* **XXI**-20

**CIAL** Ci-ál (Si) *9996* **X**-31

Cial *9996* **XI**-76; **XXI**-9

**CIAOFI** C-I-Á-ŏ-fi **X**-28

c-i-á-ŏ-fi *to the terror* **XXI**-8

**CICLE** Ciclé **IX**-14

ciclé *the mysteries* **XXI**-1

CICLE Ci-cle **X**-46

CICLE Cicle *The misteryes* **XII**-14

cicle *the mysteries* **XXI**-11, 12, 13, 14, 15, 16, 17, 18, 21

**CICLES** Ci-cles **X**-14

Cicles *of your mysteries* **XXI**-5

**CLA** Cla *456* **IX**-58, 74

cla *456* **XXI**-3, 4

**Cms** Cacodæmon **XXIV**-32

**Cnbr** Angel **XXIV**-47, 48

**CNILA** Cní-la **X**-33

c-níla *of blud* **XXI**-9

**CNOQOD** C-Nó-quod *unto his servants* (cf. noco) **IX**-37

C′-nó-qod *unto his servants* **XXI**-2

**CNOQVODI** Cno-quó-di **X**-31

C-no-quó-di *with their Ministers* **XXI**-9

**CNOQVOL** Cno-quol (Kol) **X**-22

C-no-quol *ô you Servants* **XXI**-7

**COAZIOR** co-azior *encrease* From ARCOAZIOR **XII**-12

coazior *encrease* **XXI**-21

**COCASB** Cocasb *of tyme* **IX**-58

cocasb *of tyme* **XXI**-3

COCASB Co-casb **X**-39

cocasb *tyme* **XXI**-10

ACOCASB A-có-casb **X**-35

a-có-casb *the tyme* **XXI**-9

QCOCASB Q-có-casb **X**-13

Q-có-casb *ye contents of tyme* **XXI**-5

**COCASG** Co-casg (g as dg) **X**-38, 39

co-casg (dg) *tymes* **XXI**-10

co-casg *tymes* **XXI**-10

**COLLAL** Col-lal **X**-34

collal *sleves* **XXI**-9

**COMANAN** Co-mă-nan Name of the second part of the Ayre ZAX, also the name of the twenty-ninth part of the Earth (*see* appendix II) **X**-72

Comănan **XI**-52

Comanan **XI**-53, 61; **XXII**-12

**COMMAH** COMMAH *trussed you to gither* **IX**-25

com-mah *trussed you to gither* **XXI**-1

**COMOBLIORT** Co-mó-blĭ-ort Two words – *como bliort* **X**-58

comóblĭort *a wyndow of cumfort* **XXI**-18

**COMSELH** Cóm-selh *a circle* **IX**-62

Cóm-selh *a Circle* **XXI**-3

**Congamphlgh** "Fide [*faith*] that reviveth mans brest, The holy ghoste" **V**-32

**CONISBRA** Co-nís-bra *the work of man* **XII**-8

Conísbra *the work of man* **XXI**-20

**CONST** Const (K) **X**-38

Const (k) *The Thunders* **XXI**-10

**Cop** Cacodæmon **XXIV**-27

**CORAXO** Co-ráx-o **X**-35, 42

Coráxo *The Thunders of Iudgment and wrath* **XXI**-10

Co-ráx-o *thunders* **XXI**-11

Coraaxo* [coraxo] *The Thunders of Iudgment & wrath* **XI**-94

**CORDZIZ** Cord-ziz *The reasonable Creatures of the erth (or Man)* **XII**-5

Cord-ziz *The reasonable Creatures of the erth (=Men)* **XXI**-20

CORDZIZ cord-ziz *Man* From OLCORDZIZ **XII**-5

Cord-ziz *Man* **XXI**-21

**CORMF** Cormf **X**-43

cormf *number* **XXI**-11

**CORMFA** Corm-fa **X**-13

cormfa *numbers* **XXI**-5

**CORMP** Cormp *numbred* **IX**-77

CORMP Cormp **X**-35

cormp *numbred* **XXI**-4, 10

**CORMPO** Corm-pó *hath yet numbred* **IX**-76

cormpó *hath yet numbred* **XXI**-4

**CORMPT** Cormpt *be numbred* **XII**-13

cormpt *be numbred* **XXI**-21

**Coronzom** "for so is the true name of that mighty divell". Usually given as Choronzon (*see* **IX**-48 for a facsimile copy of this word, which only appears once in Dee's records) **IX**-48

**CORS** Cors *such* **IX**-38

cors *such* **XXI**-2

córs From ICORSCA **X**-35

córs *such* **XXI**-9

CORS Cors From CORSTA **X**-20

cors *such* **XXI**-7

CORS Cors *such* From CORSTA **XII**-12

cors *such* **XXI**-21

**CORSI** Cor-si **X**-29

corsi *of such* **XXI**-8

**CORSTA** Cors-ta Two words – *cors ta* **X**-20

Cors-ta *such as* **XXI**-7

CORSTA Cors-ta *such as* **XII**-12

Cor-sta *such as* **XXI**-21

**Cpa/Cfa** Cacodæmon **XXIV**-17

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**Cpsa** Angel **XXIV**-47, 51

**CRALPIR** Cral-pir Name of the second part of the Ayre ZIP, also the name of the twenty-sixth part of the Earth (*see* appendix II) **X**-71

Cralpir **XXII**-11

**CRIP** Crip **X**-41

crip *but* **XXI**-10

CRP C-RP (Ce-erp) *but* From CRPL **IX**-76

c-rp *but* **XXI**-4

**CROODZI** Cro-ód-zi *the second begynning of things* **IX**-75

cro-ód-zi *the second beginning of things* **XXI**-4

Acro-ód-zi *hast thy begynning* The original folio with this word is now lost **XXI**-16

**CRPL** C-RP-L (Ce-erp-él) *but one* Two words – *crp l* (*see also* crip) **IX**-76

c-rp-'l *but one* **XXI**-4

**Csc** Cacodæmon **XXIV**-17

**cruscanse** *more mightie* **V**-25

**CVCARPT** Cu-carpt Name of the first part of the Ayre LEA, also the name of the forty-sixth part of the Earth (*see* appendix II) **X**-83

Cucarpt **XXII**-18

**CYNXIR** Cynx-ir **X**-38

Cynx-ir *myngled* **XXI**-10

**Czons** Angel, CZNS, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 18

Czns **XXIV**-17, 18

C-zod-en-es **XI**-54

**D** d From ODD **X**-17

d *the third* **XXI**-6

D d From CHISTAD **X**-21

d *the Third* **XXI**-7

D d From DIALPRT **X**-54

d *third* **XXI**-17

D D From DVIV **X**-9

d *in ye 3*$^{th}$ **XXI**-5

**da** From IRGILCHISDA **X**-25

da *there* **XXI**-8

**Daltt** Angel, DATT, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 31

**DAMPLOZ** Dám-ploz *Varietie* **XI**-100

Dám-ploz *varietie* **XXI**-20

**DAOX** Dă-ox *5678* **X**-38

dăox *5678* **XXI**-10

Daox *5678* **XI**-78

**Dapi** Angel, also DASPI **XXIV**-32, 35

**DARBS** Darbs (one syllable) *obey* **X**-13

Darbs *obey* **XXI**-5

**Darg** (as large) *6739* **XI**-80

darg (dg) *6739* The original folio with this word is now lost **XXI**-15

**Darr** **XIV**-16, 17, 22; **XV**-2

Darr "(in the Angelicall tung), is the true name of the stone." **XV**-3

**DARSAR** Dar-sar **X**-17

darsar *wherfore* **XXI**-6

**Daspi** Angel, DAPI, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 35

**Datt** Angel, also DALTT **XXIV**-27, 31

**DAXIL** Dax-il **X**-56

Dax-il *thy loynes* **XXI**-17

**DAZIS** Daz-is **X**-33, 37

Dazís *their heds* **XXI**-9

Daz-ís *the heds* **XXI**-10

**DE** *of* "De as my name pronownced" *>Dee* **IX**-57

de *of* **XXI**-3

**Deo** The seventh Ayre **XII**-15; **XXI**-19, 20; **XXII**-9

**Des** The twenty-sixth Ayre **XII**-15; **XXI**-19, 20; **XXII**-28

**DIAL** Divine name **XXIV**-11

**DIALIVA** Di-a-lí-ŭ-a Name of the third part of the Ayre ARN, also the name of the sixth part of the Earth (*see* appendix II) **X**-67

Dialíŭa **XXII**-4

**DIALPRT** Di-al-pert Two words – *d ialprt* **X**-54

di-al-prt *Third flame* **XXI**-17

**Diari** Angel, DIRI, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 23

**DILZMO** Dil-zmo *let them differ* **XII**-5

dilzmo *let them differ* **XXI**-20

**Dimt** Angel **XXIV**-42, 45

**Diom** Angel, also DIXOM **XXIV**-27, 31

**Diri** Angel, also DIARI **XXIV**-22, 23

**DIV** dĭ-v *angle* From VIVDIV **IX**-76

di-v *angle* **XXI**-4

DIV dí-u From SDIV **X**-15

dí-u *Angle* **XXI**-6

diu **XI**-74n

**Dixom** *Angel*, DIOM, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 31

**Dlaso*** [dlasod] **XIV**-15

**Dlasod** **XIV**-15, 16, 17, 22, 23; **XV**-2, 3

Dlasod *Sulfur* **XV**-3

**DLVGA** Dluga *giving* **IX**-58

Dluga *giving* **XXI**-3

**DLVGAR** Dlu-gar **X**-11, 16

dlugar *gave them* **XXI**-5

dlugar *giving unto them* **XXI**-6

**DOAGNIS** Do-ăg-nis Name of the first part of the Ayre ARN, also the name of the fourth part of the Earth (*see* appendix II) **X**-67

Doăgnis **XXII**-4

**DOALIM** Do-ă-lim **X**-47

Doălim *of Synn* **XXI**-13

**DOANZIN** Do-án-zin Name of the third part of the Ayre ZIP, also the name of the twenty-seventh part of the Earth (*see* appendix II) **X**-71

Doánzin **XXII**-11

**DOBIX** Dó-bix *fall* **XII**-12

Do-bix *fall* **XXI**-21

**DOCEPAX** Do-cĕ-pax Name of the third part of the Ayre ZIM, also the name of the thirty-ninth part of the Earth (*see* appendix II) **X**-73

Docepax **XI**-64, 69; **XXII**-15

**DODPAL** Dod-pal *let them vex* **XII**-6

Dod-pal *let them vex* **XXI**-20

**DODRMNI** Dod-rm-ni (dodrumni) *Vex* **XII**-3

Do-drm-ni (dodrumni) *vexed* **XXI**-20

**dods** *vexing* The original folio with this word is now lost **XXI**-14

**DODSIH** Dod-sih **X**-55

Dod-sih *vexation* **XXI**-17

**Dolop** Angel, DOOP, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 29

**Don** Angelic letter ℭ = *R* **II**-6n; **V**-7, 8, 41; **VI**-27; **XXV**-105

**donásdogamátastos** "the furious and perpetuall fire enclosed for the ponishment of them that are banished from the Glory". **V**-35

**DOOAIN** Do-ó-ă-in **X**-45

Do-ó-ă-in *Name* **XXI**-12

Do-o-a-in *name* From ODDOOAIN **IX**-54

do-ó-ă-in *Name* **XXI**-3

**DOOAIP** Do-o-a-ip *In the name* (cf. dooiap) **IX**-73

Do-ó-ă-ip *In the name* **XXI**-4

**DOOIAP** Do-ó-ĭ-ap *In the name* Possibly an error for DOOAIP **IX**-55

Do-ó-ĭ-ap *In the Name* **XXI**-3

**Doop** Angel, also DOLOP **XXIV**-27, 29

**Dopa** Angel **XXIV**-37, 41

**DORPHA** Dor-pha *have loked abowt me* **IX**-77

dorpha *have loked abowt me* **XXI**-4

**DORPHAL** Dorph-al **X**-10

dorphal *looking with gladnes* **XXI**-5

**DOSIG** Do-sig (as big) **X**-37

do-sig *night* **XXI**-10

**DOZINAL** Do-zí-nal Name of the fourth part of the Ayre TEX, also the name of the ninety-first part of the Earth (*see* appendix II) **X**-91

Dozínal **XXII**-32

**DRILPA** Dril-pa **X**-41, 54

dril-pa *great* **XXI**-10, 16

**DRILPI** Dril-pi **X**-33

Dril-pi *greater* **XXI**-9

**DRIX** Drix **X**-45

drix *bring down* **XXI**-12

**DROLN** droln **X**-39

droln *any* **XXI**-10

droln **X**-40

**Drux** Angelic letter ℨ = *N* **II**-3n 4n 5n; **V**-7, 8, 41; **VI**-27; **XXV**-105

Drux (in sownd *Drovx*) **V**-8

**DS**$^{(I)}$ *and* "Δ. – which" **IX**-23, 24

DS ds *which* **IX**-26; **XI**- 99; **XII**-14

DS ds **X**-12, 37, 39, 42, 47, 57, 58

DS DS **IX**-20, 22

ds *which* **XXI**-1, 5, 10, 11, 13, 14, 15, 16, 18, 20, 21

DS Ds From DSABRAMG **X**-24

ds *which* **XXI**-8

DS Ds From DSBRIN **X**-30, 46

ds *which* **XXI**-9, 13, 14

DS ds From DSCHIS **X**-26, 47

ds *which* **XXI**-8, 13

DS Ds *which* From DSI **IX**-74

Ds *which* **XXI**-4

DS Ds From the compound word – DSONF **IX**-76

ds *which* **XXI**-4

DS Ds From DSPAAOX **X**-26

ds *which* **XXI**-8

DS Ds *which* From DSPRAF **XI**-96

ds *which* **XXI**-20

DS Ds *which* From DST **IX**-60, 75

ds *which* **XXI**-3, 4

ds *which* From DSIVM. The original folio with this word is now lost **XXI**-14

ds *which* From DSADO. The original folio with this word is now lost **XXI**-15

ds *which* From DSINSI. The original folio with this word is now lost **XXI**-16

**DS**$^{(II)}$ ds Although I have separated DS$^{(I)}$ from DS$^{(II)}$ they are obviously the same word but have been translated slightly differently **X**-38

ds *that* **XXI**-10

DS Ds From the compound word – DSONF **X**-44

ds *that* **XXI**-12

DS ds From DSOM **X**-54

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ds *that* **XXI**-16
**DSAAAI** Divine name IAAASD, but spelled backward to call the wicked **XXIV**-32
**DSABRAMG** Dsa-bramg (g not as dg) (i.e., hard *g*) Two words – *ds abramg* **X**-24
**dsa-bramg** *which I have prepared* **XXI**-8
**DSBRIN** Ds-brin Two words – *ds brin* **X**-30, 46
**ds-brin** *which have* **XXI**-9, 13
**ds-brin** *which have* The original folio with this word is now lost **XXI**-14
**DSCHIS** ds-chis Two words – *ds chis* **X**-26, 47
Ds-chis *which are* **XXI**-8, 13
**DSI** Dsi *which is* Two words – *ds i* **IX**-74
Dsi *which is* **XXI**-4
**dsin-si** *which walkest* Two words – *ds insi*. The original folio with this word is now lost **XXI**-16
**dsi-vm** *which is called* Three words – *ds i vm* (*vmd?*). The original folio with this word is now lost **XXI**-14
**dso-ădo** *which weave* Two words – *ds oado*. Perhaps compound – *ds soado*. The original folio with this word is now lost **XXI**-15
**DSOM** dsom Two words – *ds om* **X**-54
dsom *that understand* **XXI**-16
**DSONF** Dsonf Compound word – *ds sonf* **X**-44
dsonf *that rayng* **XXI**-12
DSONF Dsonf *which rayng* **IX**-76
dsonf *which raigne* **XXI**-4
**DSPAAOX** Ds-pá-ă-ox Two words – *ds paaox* **X**-26
ds-pá-ă-ox *which remayn* **XXI**-8
**DSPRAF** Ds-praf *which dwell* Two words – *ds praf* **XI**-96
ds-praf *which dwell* **XXI**-20
**DST** Dst *which allso* Two words – *ds t* **IX**-75
dst *which also* **XXI**-4
DST Dst *which** Should read – *which also* **IX**-60
dst *which** (*see* above) **XXI**-3
**Dtaa** Angel **XXIV**-37, 40
**DVIV** Du-í-v Compound word, or possible spelling error – *d diu* **X**-9
du-í-v *in ye 3th Angle* **XXI**-5
**Dxgz** Angel **XXIV**-52, 53

**Eac** Cacodæmon **XXIV**-32
**eai** Same as AAI
**EBOZA** Divine name **XXIV**-37, 39
**Ecaop** Angel, ECOP, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 26
**Ecop** Angel, also ECAOP **XXIV**-22, 26
**EDLPRNA**$^{(I)}$ Angelic King in his more pleasant form (cf. Edlprna$^{(II)}$). The two forms of this name are the same; Dee differentiated them by adding a loop on the final *a*: in practice this could be achieved by giving greater stress to the final *a* of the more wrathful form **XXIV**-12, 16
**EDLPRNA**$^{(II)}$ Angelic King in his more wrathful form (*see* Edlprna$^{(I)}$) **XXIV**-12, 16
**EDNAS** Ed-nas **X**-14
ed-nas *as receivers* **XXI**-5
**EF** Ef (*see also* f) **X**-45
ef *viset us* **XXI**-12
**EFAFAFE** E-fá-fă-fe **X**-30
efáfăfe *viols* **XXI**-9
E-fá-fă-fe **X**-32
**OFAFAFE** o-fá-fă-fe **X**-35
o-fá-fă-fe *your viols* **XXI**-9
**EL** El **X**-15
El *the first* **XXI**-6
EL el *the first* From the compound word – GOHEL **IX**-38
el *the first* **XXI**-2
**ELO** ĕ-lo From BAZMELO **X**-23
ĕlo *the first* **XXI**-8
**ELZAPTILB** El-záp-tilb *Her course* Two words – *elzap tilb* **XII**-3
El-záp-tilb *her course* **XXI**-20
**EM** Em **X**-15
em *Nine* **XXI**-6
EM *Nine* **XI**-74
EM **XI**-76
**emét-gis** *the seale* The original folio with this word is now lost **XXI**-15
**EMNA** Em-na **X**-39
em-na *here* **XXI**-10
**EMOD** Ĕ-mod **X**-54
Ĕmod *8763* **XXI**-16
Emod *8763* **XI**-81
**ENAY** E-náy **X**-19
enáy *the lord* **XXI**-7
ENAY E-nay **X**-45
E-nay *the lord* **XXI**-12
enay *the Lord* From the compound word – ZIRENAIAD **IX**-74
enay *the Lord* **XXI**-4
**Enig e veri eri** (meaning unknown) **XIV**-5
**EOL** É-ól *I made you* **IX**-59
E-ól *I made you* **XXI**-3
**EOLIS** E-ŏ-lis **X**-47
eŏlis *making* **XXI**-13
**EOPHAN** E-ŏ-phan **X**-36
eŏphan *of lamentation* **XXI**-10

**EORS** E-órs (*see* appendix VII) **X**-39
eórs **XXI**-10
**EPHRA** Divine name **XXIV**-42, 44
**ERAN** E-rán **X**-57
erán *6332* **XXI**-18
Eran *6332* **XI**-81
**Erg** Cacodæmon **XXIV**-27
**ERM** ERM *with* **IX**-23
erm *with* **XXI**-1
**Ern** Cacodæmon **XXIV**-32
**Erzla** Divine name **XI**-53, 54; **XXIV**-37, 38
**ES** es From ODES (*see also* s) **X**-21
es *fowrth* **XXI**-7
**ESIASCH** E-sĭ-asch **X**-12
e-sĭ-asch *the brothers* **XXI**-5
**ETHAMZ** E-thám-zod **X**-33
e-thám-z̲ (zod) *are covered* **XXI**-9
**EVTPA** Divine name **XXIV**-42, 43
**exarp** **XI**-53
**exarph** Part of the name LEXARPH **XI**-61
**exoy** Cacodæmon. Also XOY **XI**-55
**Exr** Cacodæmon **XXIV**-27

**F** *viset* Same as T: from FCAOSGA (*see also* ef) **IX**-74
F *viset* **XXI**-4
F From FBLIARD **X**-16
f *viset* **XXI**-6n
F From FETHARZI **X**-13
F *viset us* **XXI**-5
**FAAIP** Fa-á-ip *understand** Should read – *your voices* **IX**-41
fa-á-ip *understand** (*see* above) **XXI**-2
**FABOAN** Fa-bŏ-an **X**-38
fa-bŏ-an *with poyson* **XXI**-10
**FAFEN**$^{(I)}$ Fafen *to the intent that* **IX**-57
fa-fen *to the intent that* **XXI**-3
**FAFEN**$^{(I)}$ Fa-fen **X**-45
fafen *your trayn* **XXI**-12
**Fam** Angelic letter ᒣ = *S* **II**-7n; **V**-7, 8, 41; **VI**-27; **XXV**-105
**FAONTS** Fa-onts **X**-10
faonts *dwelling* **XXI**-5
**FAORGT** fa-órg̲t (dg or dgt) *the dwelling place* From ODFAORGT **XII**-10
faórgt (dg) *the dwelling place* **XXI**-21
**FARGT** Farg̲t (gat) *the dwelling places* **XII**-8
fargt (dg) *the dwelling places* **XXI**-20
**FARZM** Farzm **IX**-22
farzm *you lifted up your voyces* **XXI**-1
**Faxs** *7336* "Faxes or faxis to be sownded. I finde in the call Taxs, I find allso in some words T or F indifferently used" >*Dee* Same as TAXS **XI**-81n
Faxs *7336* "aliter Taxs" "*otherwise Taxs*" **XXI**-17
**F-bli-ard** Two words – *f bliard*, also *t bliard* **X**-16
fblig̲ard (o) *viset with cumfort* **XXI**-6n
**FCAOSGA** F-caós-ga *viset the earth* Two words – *f caosgi* **IX**-74
F-ca-ósga *viset the earth* **XXI**-4
**FETHARZI** Feth-ár-zi Two words – *f etharzi*, or possibly compound – *ef tharzi* **X**-13
Feth-ár-zi *viset us in peace* **XXI**-5
**FIFALZ** Fi-falz *Weede out* **XII**-6
fifalz *weede out* **XXI**-20
**FISIS** fi-sis *execute* From ODFISIS **XI**-97
fi-sis *execute* **XXI**-20
**f-m-n-d** Angel, also FMOND **XI**-54
Fmnd **XXIV**-17, 18
**Fmond** Angel, FMND, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 18
**FOCISNI** Fo-cís-Ni Name of the second part of the Ayre BAG, also the name of the eighty-third part of the Earth (*see* appendix II) **X**-89
Focísni **XXII**-30

**Ga**$^{(I)}$ Angel: from GAZAVAA **XIII**-26, 39
**GA**$^{(II)}$ ga From IGA **X**-43
ga *31* **XXI**-11
**Gag lah nai** (meaning unknown) **VIII**-9
**GAH** Gah **X**-14
Gah *The Spirits* **XI**-94; **XXI**-6
**Gah s díu** *the spirits of the third angle* **XI**-74n
**Gahoachma** "sum quod sum" "*I am that I am*" **V**-36
**GAIOL** Divine name **XXIV**-11
**Gal** Angelic letter Ↄ = *D* **V**-7, 8, 41; **VI**-27; **XXV**-105
**Gálsagen** "The divine powre creating the angel of the Sonne" **V**-27
**Galvah/Galuah** "in your language, I am called Finis" "*the end*". Angel in female form **VII**-20
**GAOLO** Divine name OLOAG, but spelled backwards to constrain the wicked **XXIV**-17
**Garil zed masch ich na gel galaht gemp gal voch Cubánladan** Meaning unkmown **VIII**-5
**Gascámpho** (or gáscampho) "why didst thow so? – as god sayd to Lucifer" **V**-29
**Gazavaa** Angelic name forming GA, ZA, and VAA **XIII**-26
**Gbal** Angel, also GBEAL **XXIV**-22, 24
**Gbeal** Angel, GBAL, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 24

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**GCHISGE** G-chis-ge *are not* Two words – *gchis ge*, but why the prefixed *g*? **IX**-77

G-chis-ge *are not* **XXI**-4

**GE** Ge *not* From ICHISGE **IX**-60

ge *not* **XXI**-3

GE ge *not* From GCHISGE **IX**-77

ge *not* **XXI**-4

GE gé *is not* From TAGE **IX**-38

ge *is not* **XXI**-2

**GEBÁBAL** Angelic ruler of the fifth Tribe **XXII**-8, 10, 16, 20, 22, 29

**Gebofal** "the holy arte" **XIV**-36

**GECAOND** Ge-cá-ond Name of the first part of the Ayre ZIM, also the name of the thirty-seventh part of the Earth (*see* appendix II) **X**-73

Gecáond **XXII**-15

**Ged** Angelic letter ᘐ = *G* **II**-3n 6n; **V**-7, 8, 41; **VI**-27; **XXV**-105

**GEDOONS** Ge-dŏ-ons Name of the second part of the Ayre LOE, also the name of the thirty-fifth part of the Earth (*see* appendix II) **X**-73

Gedŏons **XXII**-14

**GEH** Geh (ieh) **X**-54

geh (i) *art* As in – *art thou* **XXI**-16

**GEIAD** Ge-iad (as ie in ien, the iad – as iade) **X**-14

Ge-iad *Our Lord and Master* **XXI**-5

**gemeganza** *your will be done* **V**-31

**GEMNIMB** Gem-nimb Name of the second part of the Ayre TEX, also the name of the eighty-ninth part of the Earth (*see* appendix II) **X**-91

Gemnimb **XXII**-32

**GENADOL** Ge-nă-dol Name of the second part of the Ayre DEO, also the name of the twentieth part of the Earth (*see* appendix II) **X**-70

Genadol **XXII**-9

**Ger** Angelic letter Ⴎ = *Q* **V**-7, 8, 41; **VI**-27; **XXV**-105

Ger "in sownd *Gierh*" **V**-8

**GIGIPAH** Gí-gĭ-pah *of Living breath* **IX**-61

Gi-gĭ-pah *of living breath* **XXI**-3

**Gil de pragma kures helech** "Volumus hîc in nostris habitare" "*we wish to dwell here in our friends*" **VII**-51

**Gisg** Angelic letter ✔ = *T* **II**-3n 6n; **V**-7, 8, 41; **VI**-27; **XXV**-105

**GIVI** Ghiui *stronger* **IX**-39

Giui *stronger* **XXI**-2

**GIZYAX** Giz-y-ax Dee gives no translation, but almost certainly *earthquakes* **X**-38

Giz-yax **XXI**-10

**Glma** Angel **XXIV**-47, 50

**Gmdnm** Angel, GMNM, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 26

**GMICALZO** G´-mi-cál-zo **X**-18

ǵ-micálzo *in powre and presence* **XXI**-6

**GMICALZOMA** Gmi-cál-zŏ-ma *with a powre [of] understanding* Compound word – *gmicalzo oma* **XI**-100

Gmi-cál-zŏma *with a powre understanding* **XXI**-20

**Gmnm** Angel, also GMDNM **XXIV**-22, 26

**Gna semeroh Iehusan gonság vi cap neph Iehúslach omsomna dedoilh** Meaning unknown **VIII**-10

**GNAY** Gnay **X**-32

GNAY G-nay **X**-40

gnay *doth* **XXI**-9, 10

**GNETAAB** Gnetáab *your governments* **IX**-57

Gne-táab *your governments* **XXI**-3

**GNONP** Gnonp *I garnished* **IX**-25

gnonp *I garnished* **XXI**-1

**gohed** iohed "One ever lasting and all things descending uppon One" **V**-25

**gohed Ascha** *One god* **V**-25

**GOHEL** Góhel *sayth the first* Compound word – *goho el* **IX**-38

góhel *sayeth the First* **XXI**-2

**GOHIA** Gohía *we say* **IX**-53

gohía *we say* **XXI**-3

**GOHO** Gohó *sayth* **IX**-27, 62

gohó *sayeth* **XXI**-1, 3, 8

GOHO Góho *sayth* From the compound word – *gohel* **IX**-38

góho *sayeth* **XXI**-2

**GOHOIAD** Go-hó-ĭ-ad **X**-24

Gohó-ĭad *sayeth the Lord* **XXI**-8

**GOHOL** Go-hól *saying* **IX**-77; **XII**-1

gohól *saying* **XXI**-4, 20

**GOHOLOR** Gohólor *Lift up* **IX**-55

Gohólor *Lift up* **XXI**-3

**GOHON** Go-hón **X**-27

gohón *have spoken* **XXI**-8

**GOHVLIM** Go-hú-lim *It is sayd* **XI**-97

gohúlim *It is sayd* **XXI**-20

**GOHVS** Gohús *I say* **IX**-55

gohús *I say* **XXI**-3

GOHVS Go-hus **X**-46

gohus *I say* **XXI**-12

**GOMZIAM** Gom-zí-am Name of the third part of the Ayre RII, also the name of the eighty-seventh part of the Earth (*see* appendix II) **X**-90

Gomzíam **XXII**-31

**Gon** Angelic letter Ꞁ = *I* **V**-7, 8, 41; **VI**-27; **XXV**-105

Gon "cum puncto" "*with a point*" Ꞁ̣ = Y **II**-6n

**GONO** Gono Dee gives no translation, but almost certainly *faith* **IX**-22

gono **IX**-32; **XXI**-1

**GOSAA** Go-sắ-a *a stranger* **XII**-10

go-să-a *a stranger* **XXI**-21

**GRAA** GRAÄ *and the Mone** Should read – *the Moon* (*see* appendix VII, Key 1, words 15, 16 and 17) **IX**-26

graa *and the Mone** (*see* above) **XXI**-1

**gran*** [vran]

**Graph** Angelic letter ᒣ = *E* **II**-6n; **V**-7, 8, 41; **VI**-27; **XXV**-105

Graph "The sownd is *Graupha*" **V**-8

**GROSB** *a bitter sting* The original folio with this word is now lost **XXI**-13

**GRSAM** as gursam *with admiration* **IX**-24

grsam *with admiration* **XXI**-1

**Gru** "Factum" "*act/deed*" **IX**-6

**Gzdx** Angel **XXIV**-52, 53

**haala*** [aala] >*TFR*

**HAATH** há-ath *works* From the compound word – SOBHAATH **X**-18

há-ath *works* **XXI**-6

**Habioro** One of the twenty-four Seniors: ABIORO, but with seven letters, not six; to be used "when the wrath of god is to be encreased" **XXIV**-12, 13

**Hal rowgh ha** (meaning unknown) **XIV**-61

**Haózpi** "you will make them of 7 letters .... that is, when the wrath of god is to be encreased" One of the twenty-four Seniors; also AHAOZPI **XI**-50

Haozpi "where as you say Haozpi, say ahaozpi" (*see* above) **XI**-51

Haozpi **XXIV**-12, 13

**HARG** Harg (argentum) As *arg* in the Latin *argentum* (i.e., hard *g*) **X**-15

harg *hath planted* **XXI**-6

**Hbr** Cacodæmon **XXIV**-22

**HCNBR** Divine name **XXIV**-47, 48

**HCTGA** Divine name **XXIV**-11

**HIAOM** Divine name **XXIV**-52, 54

**Hi-pot-ga** One of the twenty-four Seniors **XI**-50

Hipotga **XXIV**-12, 13

**HOATH** Hoath **IX**-13

Hoath *the true worshipper* **XXI**-1, 12, 13, 14, 15, 16, 17, 18

Ho-ath *the true worshipper* **XXI**-11

**HOLDO** Hol-do **X**-42

holdo *groaned* **XXI**-11

**HOLQ** as holquu *measureth* **IX**-26

Hol-q *measureth* **XXI**-1

HOLQ Hol-q **X**-43

Hol-q *it is measured* **XXI**-11

HOLQ hŏl-q From CHISHOLQ **X**-31

Hŏl-q *measured* **XXI**-9

**HOM*** HOM (*see* homtoh) **IX**-22

hom **XXI**-1

**HOMIL** Homil *the true ages* **IX**-58

homil *the true ages* **XXI**-3

**homin** *with ages* The original folio with this word is now lost **XXI**-14

**homtóh** *triumpheth* Usually given incorrectly as two words – *hom toh*, "*liveth and triumpheth*"; but is clearly one word (*see* appendix VI, Key 1:55 and its footnote)

**HONÓNOL** Angelic ruler of the third Tribe **XXII**-9, 11, 13, 18, 22, 31, 32

**Hrap** Angel **XXIV**-4, 4

**HROAN** Divine name **XXIV**-47, 49

**Hsa** Cacodæmon **XXIV**-17

**H-t-mŏrdA** One of the twenty-four Seniors **XI**-50

Htmorda **XXIV**-12, 13

**Hua** Cacodæmon **XXIV**-17

**Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam** (meaning unknown) **VI**-33

**HVBAIO** Hu-bá-ĭ-o **X**-44

hubáĭo *the lanterns* **XXI**-12

**HVBAR** Hu-bar **X**-12

hubar **XXI**-5

hubar "is a burning lamp" **XXI**-5n

**HVBARO** Hu-bă-ro **X**-55

hubăro *lamps living* **XXI**-17

**HXGZD** Divine name **XXIV**-52, 53

**I** *is* "a word by it self" **IX**-27

I I **X**-41

i *is* **XXI**-1, 10

I í *to* Doubtful: from ICHISGE **IX**-60

í *to* **XXI**-3

i *is* From DSI **IX**-74

i *is* **XXI**-4

i *is* From DSIVM. The original folio with this word is now lost **XXI**-14

I I From IGA **X**-43

i *is* **XXI**-11

I i From IL **X**-14

i *is* **XXI**-5

I Í From ISALMAN **X**-18

í *is* **XXI**-7

I I From ITA **X**-23

i *is* **XXI**-8

I I From IVMD **X**-47, 58

i *is* **XXI**-13, 18

I I From IVONPH **X**-45

i *is* **XXI**-12

I I From IVONPOVNPH **X**-56

I *is* **XXI**-17

I i *is* From PII **XII**-10

i *is* **XXI**-21

**IAAASD** Divine name **XXIV**-32, 35

**Iaba** Angel, also IANBA **XXIV**-32, 34

**Iad**$^{(I)}$ "Vita Suprema" *"The Supreme/Highest, Life"* **IX**-5

Iad "Vita Secunda" *"The Second Life"* **IX**-6

Iad "Vita Tertia" *"The Third Life"* **IX**-6

Iad "Vita, qua etiam Mors" *"Life, which is also death"* **IX**-7

**IAD**$^{(II)}$ Iad (as yad) *the God* **IX**-27

Iad *the God* **XXI**-1

IAD ĭad *the Lord* From GOHOIAD **X**-24

ĭad *the Lord* **XXI**-8

IAD íad *your God* From ZIRENAIAD **IX**-74

íad *your God* **XXI**-4

IAD íad From SOBAIAD **X**-56

íad *God* **XXI**-17

**IADBALTOH** Iad-bál-toh Two words – *iad baltoh* **X**-34

**Iad-báltoh** *the God of righteousnes* **XXI**-9

**IADNAH** (yadnah) *the ark of knowledg** Should read – *of knowledge* **IX**-23

Iadnah *the ark of knowledg** Should read – *of knowledge* **XXI**-1

**IADNAMAD** Iad-nă-mad *of undefyled knowledge* Compound word – *iadnah mad* **XII**-15

Iad-nă-mad *of undefyled knowledg* **XXI**-21

**IADOIASMOMAR** Iad-o-i-Ás-mŏ-mar Possibly four words – *iado i as momar* **X**-28

Iad-o-i-ás-mŏ-mar *of him that is, was, and shalbe crowned* **XXI**-8

**IADPIL** IÄDPIL (accent ád) *him that liveth* Two words – *iad pil*, or possibly compound **IX**-22

Iá̈dpil **XXI**-1

**Iahl** Angel, also *Iamhl* **XXIV**-22, 24

**Iah-ag-ian** (meaning unknown) **VIII**-36

**Ia-í-ă-dix** (y) *of Honor* The original folio with this word is now lost **XXI**-15

**IAIAL** Ia-ial **X**-14

ia-ial *Conclude us* **XXI**-5

**IAIDA** Iaïda **IX**-12

Iaida "is the last word of the Call" (i.e., of the first Call or Key) **IX**-13

Iaïda "the last of the call" **IX**-15

"It signifyeth, of the highest" **IX**-17

**IAIDA** Ia-í-da (Ya) *of the highest* **XI**-97

Iaïda *of the Highest* **XXI**-1, 11

Iaída *of the Highest* **XXI**-12

Iaḯda *of the Highest* **XXI**-13, 14, 15, 16, 17, 18

Iaída (y) *of the Highest* **XXI**-20

**IAIDON** Ia-í-don *of the all powrefull* **IX**-38

Ia-í-don *of the all powerfull* **XXI**-2

**ia-ísg** "Sempiternall One, and indivisible God." **V**-27

**IALPIRGAH** IAL pi̍́r gah (yal) Compound word – *ialprg gah* **X**-19

ial-pír-gah *the flames of first glory* **XXI**-7

**IALPON** Ial-pon (yal) **X**-37

Ial-pon (y) *burn* **XXI**-10

**IALPOR** IÁl por (yal) **X**-29

Ial-por (y) *flaming* **XXI**-9

**IALPRG** I-ál-purg *the burning flames* **IX**-41

I-ál-prg *the burning flames* **XXI**-2

IALPRG Ial purg (yal) **X**-57

Ial-prg *and burning flame* **XXI**-18

**IALPRT** ial pert From DIALPRT **X**-54

ialprt *flame* **XXI**-17

í-ăl-prt *flame* From VIVIALPRT. The original folio with this word is now lost **XXI**-16

ialpurt *flame* **XI**-95

**Iamhl** Angel, IAHL, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 24

**Ianba** Angel, IABA, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 34

**IAOD** I-á-od **X**-12

IAOD I-á-od *The beginning* **XI**-98

i-á-od *the beginning* **XXI**-5, 20

**IAODAF** Ia-ó-daf (y) *in the begynning* **XII**-1

ia-ó-daf (y) *in the begynning* **XXI**-20

**IAOLA** Divine name ALOAI, but spelled backwards to constrain the wicked **XXIV**-32

**Iaom** Angel **XXIV**-52, 54

**ibAh** Divine name **XI**-48

IBAH **XXIV**-11

**Ich** (ik) The eleventh Ayre **XII**-15

Ich **XXI**-19, 20; **XXII**-13

**ICHISGE** í-CHIS-Ge (Kis) *to are not* Two or three words – *i chis ge?* Exact meaning doubtful **IX**-60

í-chis-ge *to are not* **XXI**-3

**ICORSCA** I-Córs-ca (ka) Three words – *i cors ca* **X**-35

i-córs-ca (ka) *is such as* **XXI**-9

**ICZHHCA** Angelic King in his more pleasant form (cf. Iczhhcl) **XXIV**-12, 14

**ICZHHCL** Angelic King in his more wrathful form (cf. Iczhhca) **XXIV**-12, 14

**IDLVGAM** Id-lú-gam **X**-23

id-lúgam *is given* **XXI**-7

**IDOIGO** I-doi-go *of him yt sitteth on the holy throne* Divine name **XII**-1

Idoigo *of him that sitteth on the holy Throne* **XXI**-20

Idoigo **XI**-54; **XXIV**-17, 18

Idoigo "in Enoch his Tables" **XII**-1

**IEHVSOZ** Iehúsoz *his mercies* **IX**-54

Iehúsoz *his mercies* **XXI**-3

**IGA** I-ga Two words – *i ga* **X**-43

i-ga *31* **XXI**-11

**Iidpo** Angel, IIPO, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 30

**Iipo** Angel, also IIDPO **XXIV**-27, 30

**IL** i-l Two words – *i l* **X**-14

i-L *is all One* **XXI**-5

**Il micalzo al-purt*** [Ils micaolz olpirt] *O thow mighty light* **XI**-95

**ILacza** Divine name **XI**-55

**ILADAV** Divine name VADALI, but spelled backwards to call the wicked **XXIV**-22

**ILI** Í-LÍ *in the first* **IX**-59

í-li *in the first* **XXI**-3

**ILS** Ils (*see also* yls) **X**-54, 56

Ils *O thow* **XXI**-17, 18

Ils *O thow* The original folio with this word is now lost **XXI**-15, 16

**Ils di-al-purt** *O thow third flame* **XI**-95

**Ils Tabaan** *O thow the governor* **XI**-95

**Ils vivi-al-purt** *O ye of the Second flame* **XI**-95

**Ils vivial-prt salman Balt &c** *O thou Second flame, the house of Justice etc* **XIII**-4n, 86n

**Imtd** Angel **XXIV**-42, 45

**IMVAMAR** Ím-uă-mar *apply your selves unto us* **IX**-52

Ím-uă-mar *apply your selves unto us* **XXI**-3

**INOAS** In-ó-as **X**-19

in-óas *they are become* **XXI**-7

**in-si** *walkest* From DSINSI. The original folio with this word is now lost **XXI**-16

**IOIAD** Ioiad *of him that Liveth for ever* **IX**-37

Ioïad *of him that liveth for ever* **XXI**-2

**IOPGNA** Divine name ANGPOI, but spelled backward to call the wicked **XXIV**-17

**IP** ip **X**-35, 41

ip *not* **XXI**-9, 10

IP ip From ODIPVRAN **X**-26

ip *shall not* **XXI**-8

IP ip From PAGEIP **X**-39

ip *not* **XXI**-10

**IPAM** Ipam **IX**-20

Ipam *begynning is not* **XXI**-1

Ipam **IX**-21

**IPAMIS** IPĂMIS "the A pronownced short" **IX**-20

Ipămis *can not be* **XXI**-1

**IRGILCHISDA** Ir-gil-chís-da Three words – *irgil chis da* **X**-25

Irgil-chís-da *how many ar there* **XXI**-8

**ISALMAN** Í-săl-man Two words – *i salman* **X**-18

ísălman *is a howse* **XXI**-7

**ISRO** Is-ro **X**-47

isro *the promise* **XXI**-13

a-ís-ro *the promys* The original folio with this word is now lost **XXI**-14

**ITA** I-ta Two words – *i ta* **X**-23

i-ta *is as* **XXI**-8

**iusmach** *begotten* **V**-34

**IVMD** I-vmd Two words – *i vmd* **X**-47, 58

i-vmd *is called* **XXI**-13, 18

**IVONPH** I-vonph Two words – *i vonph* **X**-45

i-VONPH *is Wrath* **XXI**-12

**IVONPOVNPH** I-vón-pŏ-vnph Compound word – *i vonpho vonph?* **X**-56

I-vón-pŏ-vnph *is Wrath in Angre* **XXI**-17

**IXOMAXIP** Ix-o-máx-ip *let her be known* **XII**-10

ix-o-máx-ip *let her be known* **XXI**-21

**Izaz** Angel **XXIV**-52, 56

**IZAZAZ** Ízăzaz *have framed* **IX**-41

Í-ză-zaz *have framed* **XXI**-2

**Izinr** Angel, IZNR, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 19

**Izixp** Angel, IZXP, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 34

**IZIZOP** Izízop *from ye highest vessells* (*see also* zizop) **IX**-57

izízop *from ye highest vessells* **XXI**-3

**Iznr** Angel, also IZINR **XXIV**-17, 19

**Izxp** Angel, also IZIXP **XXIV**-32, 34

**L** (a word) *of the first* (*see also* ili) **IX**-41

L L **X**-12

L *of the first* **XXI**-2, 5

L el *one* From CRPL **IX**-76

l *one* From CRP'L **XXI**-4

L l From IL **X**-14

L *(all) One* **XXI**-5

L L *one* From LCAPIMAO **XII**-9

L *one* **XXI**-21

**L** L *one* From LEL **XII**-5

L *one* **XXI**-20

**L** L *one* From LNIBM **XII**-4

L *one* **XXI**-20

**L** L (El) From LPATRALX **X**-39

L *one* **XXI**-10

**L** L *one* From LSMNAD **XII**-6

l *one* **XXI**-20

**LA** La **X**-13

la *the first* **XXI**-5

**LABNIXP** Lab-nixp Name of the first part of the Ayre BAG, also the name of the eighy-second part of the Earth (*see* appendix II) **X**-89

Labnixp **XXII**-30

**LAIAD** La-í-ad **X**-57

la-íad *the secrets of truth* **XXI**-18

**Laidrom** One of the twenty-four Seniors: AIDROM, but with seven letters, not six: used for "when the wrath of god is to be increased" **XXIV**-12, 14

**L-al-purt*** [lialprt] *of the first flame* Two words – *l ialprt* **XI**-95

**Lang** "Ministrantes" "*Ministering Ones*"; Angels **IX**-7

**LANSH** (as Lonsh) *in powre exalted* **IX**-27

lansh *in powre exalted* **XXI**-1

**Laoaxrp** One of the twenty-four Seniors **XXIV**-12, 15

**LAP** Lap **IX**-13

LAP Lap *for* **IX**-37, 39

lap *for* **XXI**-1, 2, 11, 12, 13, 14, 15, 16, 17, 18

**LAPARIN** La-pă-rin Name of the second part of the Ayre ZIM, also the name of the thirty-eighth part of the Earth (*see* appendix II) **X**-73

Lapărin **XXII**-15

**LARAG** La-rag **X**-39

la-rag *neyther* **XXI**-10

**Larz** Angel **XI**-50; **XXIV**-37, 38

**LASDI** Läs-di *my feete* **IX**-77

lasdi *my fete* **XXI**-4

**LASOLLOR** Las-ól-lor Two words – *las ollor* **X**-32

las-óllor *the rich man* **XXI**-9

**Laua zu raäh** "use humiltie in prayers to God, that is fervently pray" **V**-37

**LAVACON** La-vă-con Name of the second part of the Ayre LEA, also the name of the forty-seventh part of the Earth (*see* appendix II) **X**-83

Lauacon **XXII**-18

**LAVÁVOTH** Angelic ruler of the tenth Tribe **XXII**-5, 11, 13, 15, 17, 25, 26, 30

LAVAVOTH **XXII**-6

**LAZDIXI** Laz-dix-i Name of the first part of the Ayre LIT, also the name of the thirteenth part of the Earth (*see* appendix II) **X**-69

Lazdixi **XXII**-7

**LCAPIMAO** L-ca-pí-mă-o *one while* Two words – *l capimao* **XII**-9

L-ca-pí-mă-o *one while* **XXI**-21

**Lea** The sixteenth Ayre **XII**-15; **XXI**-19, 20; **XXII**-18

**Leaoc** Angel, LEOC, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 25

**LEL** Lel *the same* "= one & the same" Two words – *l el* **XII**-5

Lel *the same* **XXI**-20

**Leoc** Angel, also LEAOC **XXIV**-22, 25

**LEVITHMONG** leuith-mong *for the beasts of the felde* **XII**-9

leuith-mong *for the beasts of the feeld* **XXI**-21

**LEXARPH** Lex-árph Name of the first part of the Ayre ZAX, also the name of the twenty-eighth part of the Earth (*see* appendix II) **X**-72

Lexarph **XI**-52, 53, 61; **XXII**-12

L [of Lexarph] "is of more force then the N" This refers to the four Tables of Enoch, where the reversed *L* can be found, rather than the *N* **XI**-61

**Lgaiol/Lgaich** One of the twenty-four Seniors, also SLGAIOL **XXIV**-12, 15

**Lhctga** One of the twenty-four Seniors, also ALHCTGA **XXIV**-12, 14

**Lhiansa** One of the twenty-four Seniors **XXIV**-12, 14

**li-ál-prt** *of the first flame* The original folio with this word is now lost **XXI**-15

L-al-purt* [lialprt] *of the first flame* Two words – *l ialprt* **XI**-95

**Life lephe lurfando** "a strong charge to the wicked to tell the truth" **V**-27

**Ligdisa** One of the twenty-four Seniors **XXIV**-12, 15

**Lil** The first Ayre **XII**-15; **XXI**-19, 20; **XXII**-3

LIL Lil *In the first Ayre* **XI**-96

LIL *in the first ayre* **XXI**-20

**LILONON** Li-Lŏ-non **X**-36

Lilŏ-non *branches* **XXI**-10

**LIMLAL** Lim-lal **X**-32

limlal *his threasor* **XXI**-9

**Lin** The twenty-second Ayre **XII**-15; **XXI**-19, 20; **XXII**-24

**Lit** The fifth Ayre **XII**-15; **XXI**-19, 20; **XXII**-7

**LLACZA** Divine name **XXIV**-22, 23

**LLPIZ** Divine name **XXIV**-32, 34

**Lmag** Angel **XXIV**-47, 50

**LNIBM** Lnib-m *one season* Two words – *l nibm* **XII**-4

L-nib-m *one season* **XXI**-20

**LO** l-o *the first* From TALO (*see also* el) **IX**-74

lo *the first* **XXI**-4

LO lo From BAZEMLO **X**-23

lo *the first* **XXI**-8

**LOAGAETH** *Speache from God* "it is to be sownded Logah. This word is of great signification: I meane in respect of the profowndnes therof" >*Galvah* **VII**-28

**Loe** The twelfth Ayre **XII**-15; **XXI**-19, 20; **XXII**-14

**Logah** (*see* Loagaeth) **VII**-28

**LOHOLO** Lóhŏlo (Long) "the first syllable accented" **IX**-20

lóhŏlo *shyneth* **XXI**-1

**lól-cis** *bucklers "Shields"*, from TALOLCIS. Dee originally wrote Buckels (*see* **XI**-77) **X**-25; **XXI**-8

**LONCHO** Lon-cho (Ko) **X**-26

loncho *fall* **XXI**-8

**LONDOH** Lon-dóh (*see also* aqloadohi) **X**-21

londóh *Kingdomes* **XXI**-7

LONDOH lóndoh *kingdoms* From OSLONDOH **IX**-61

Lón-doh *Kingdoms* **XXI**-3

**LONSA** Lonsa *powre* **IX**-58

Lonsa *powre* **XXI**-3

**LONSHI** Lon-shi **X**-23

lon-shi *powre* **XXI**-7

**LONSHIN** lonshin *theyr powres* From ODLONSHIN **IX**-75

lonshin *theyr powres* **XXI**-4

**LONSHITOX** Lon-shĭ-tox Two words – *lonshi tox* **X**-47

lon-shi-tox *his powre* **XXI**-13

**LORSLQ** Lors-l-quu *the flowrs* **IX**-40

lors-l-q *the flowers* **XXI**-2

**LPATRALX** L-pá-tralx (El) Two words – l patralx **X**-39

L-pátralx *one rock* **XXI**-10

**LRASD** L-rásd *to dispose* **XI**-100

l-rásd *to dispose* **XXI**-20

**LRING** Lring **X**-46

l-ring *to styr up* **XXI**-13

**Lrxn** Angel **XXIV**-52, 55

**LSMNAD** Ls-mnad *one an other* Two words – *l smnad* **XII**-6

l-s-mnad *one another* **XXI**-20

**Lsrahpm** One of the twenty-four Seniors: SRAHPM, but with seven letters, not six: used for "when the wrath of god is to be increased" **XXIV**-12, 15

**Lu** *from one* **V**-36

**lu*** [vl] >*Dee nor ende* **XXI**-1

**Luach*** [Luah] >*TFR*

**Luah** "Laudantes" "*Praising Ones*" angels, also known as Triumphantes **IX**-7

**Luas*** [Luah] >*TFR*

**Lulo** **XIV**-16, 17; **XV**-2

Lulo "is Tartar; simply, of red wyne" **XV**-3

Lulo "of red Roxtan" Red wine (*see* roxtan) **XV**-3

**LVCAL** Lu-cal **X**-36

Lu-cal *in the North* **XXI**-10

**LVCIFTIAN** Lu-cif-tí-an **X**-20

Lu-cif-tí-an *with ornaments of brightnes* **XXI**-7

**LVCIFTIAS** Lu-cíf-tĭ-as *the brightnes* **XI**-98

lucíftĭas *the brightnes* **XXI**-20

**LVIAHE** Lu-í-a-he **X**-18

lu-iá-he *a song of honor* **XXI**-6

**LVSD** Lusd *your feet* **IX**-39

lusd *your fete* **XXI**-2

**LVSDA** Lus-da **X**-31

lus-da *their feete* **XXI**-9

**LVSDAN** Lus-dan **X**-54

lusdan *with feete* **XXI**-16

**Lzinopo** One of the twenty-four Seniors **XXIV**-12, 14

**M** "EM it is a word" *except* **IX**-60

m *except* **XXI**-3

**MAASI** Ma-ă-si **X**-36

ma-ăs *layd up* **XXI**-10

**MABZA** Máb-za **X**-28

Mabza **X**-28

máb-za *the coat* **XXI**-8

**MAD** Mad **IX**-13; **X**-18, 47

MAD Mad *of the same your God* "a name mightier then the powre of the sonne" **IX**-55

MAD Mad *of your god* **XI**-98

MAD *of the same your God* **XXI**-1, 3, 11, 12, 13, 14, 15, 16, 17, 18

MAD *of your God* **XXI**-6, 20

MAD *of God* **XXI**-13

MAD From MADZILODARP **X**-54

Mad **XIII**-4

Mad *in the God* **XXI**-16

**MADRID** Ma-drid **X**-32, 41

ma-drid *iniquities* **XXI**-9

**madrid** *her iniquities* Dee originally wrote – *her iniquitie* **XXI**-10

**Madrĭax*** [madriiax] *O you hevens* (*see* **XI**-96) **XXI**-20

**MADRIIAX** Ma-drĭ-iax *O you* "I think this word wanteth" >*Dee* (*see* below) **XI**-96

**MADRIIAX** Má-dri-iax (yax) *O you hevens* **XII**-11

**Má-drĭ-iax** (y) *O you hevens* **XXI**-21

**MADZILODARP** Mad-zí-lŏ-darp Possibly four words – *mad zil od arp* **X**-54

**Mad-zilodarp** *in the God of Stretch-furth and conquere* **XXI**-16

**Madzilodarp** **XIII**-4, 86

**Magl** Angel **XXIV**-47, 50

**Magm** Angel, also MALGM **XXIV**-22, 25

**MALADI** Divine name **XXIV**-27, 30

**MALAP** Divine name PALAM, but spelled backwards to constrain the wicked **XXIV**-22

**Malgm** Angel, MAGM, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 25

**MALPIRGI** Malpirgi *the fires of life and increase* **IX**-56

**Malpirgi** *the fires of life, and encrease* **XXI**-3

**MALPRG** Malprg (as Malpurg) *a throwgh-thrusting fyre* **IX**-26

**malprg** *a throwgh-thrusting fyre* **XXI**-1

**MALPRG** Mal-purg **X**-16

**malprg** *fyrie darts* **XXI**-6

**Mals** Angelic letter Ω = *P* **V**-7, 8, 41; **VI**-27; **XXV**-105

**Mals** "in sownd *Machls*" **V**-8

**MANIN** Manin *in the mynde* **IX**-38

**manin** *in the mynde* **XXI**-2

**MAOFFAS** Ma-óf-fas **X**-58

**ma-óf-fas** *not to be measured* **XXI**-18

**MAPM** Map-m (the m remissly) *9639* **IX**-76

**Map-m** *9639* **XXI**-4

**Mapsăma** *dic illis* "say unto them" **X**-75; **XI**-13

**Mapsama** **X**-75n; **XII**-18, 20; **XIII**-6, 89

**MARB** Marb *according* **XI**-100

**marb** *according* **XXI**-20

**Matb** *a thowsand* **XI**-78

**matb** *1000* **XXI**-10

**MATHVLA** Ma-thŭ-la Name of the second part of the Ayre ZAA, also the name of the eightieth part of the Earth (*see* appendix II) **X**-89

**Mathŭla** **XXII**-29

**MATORB** Ma-torb "This word, must cum next after om droln" >*Nalvage?* Usually translated as *echoing*, which seems to date back to the Golden Dawn, it does not originate from Dee (*see* appendix VI and VII) **X**-40

**matorb** **XXI**-10

**Maz** The sixth Ayre **XII**-15; **XXI**-19, 20; **XXII**-8

**Mazah** "Impietas" "*impiety/disloyalty*" **XIII**-71

**Med** Angelic letter L = *O* **II**-4n 5n 6n; **V**-7, 8, 41; **VI**-27; **XXV**-105

**MEEANA** Divine name ANAEEM, but spelled backwards to call the wicked **XXIV**-22

**MFZRN** Divine name NRZFM, but spelled backwards to constrain the wicked **XXIV**-32

**MIAM** Mi-am Also NUAM **X**-17

**miam** *continuance* **XXI**-6

**MIAM** miam From ODMIAM **X**-21

**MIAM** mí-am From ODMIAM **X**-21

**miam** *continuance* **XXI**-7

**MIAN** mi-an From SOLAMIAN: possibly MIAM **X**-25

**mian** *long contynuance* **XXI**-8

**MIAN** Mi-an **X**-45

**Mian** *3663* **XI**-79; **XXI**-12

**Miao** Angel **XXIV**-52, 54

**MICALP** Mí-calp *mightier* **IX**-39

**mi-calp** *mightier* **XXI**-2

**MICALZO** Micalzo *in powre* **IX**-37

**micalzo** *in powre* **XXI**-2

**MICALZO** Mi-cál-zo **X**-15

**micálzo** *Mighty* **XXI**-6

**micalzo*** [micaolz] *mighty* **XI**-95

**GMICALZO** G′mi-cál-zo **X**-18

**ǵmicálzo** *in powre and presence* **XXI**-6

**GMICALZO** gmi-cál-zŏ *with a powre* From the compound word – GMICALZOMA **XI**-100

**gmi-cál-zŏ** *with a powre* **XXI**-20

**MICAOLI** Mi-cá-ŏli **X**-29

**Mi-cá-ŏli** *A mighty* **XXI**-9

**Micaoli** *A mighty* **XI**-94

**MICAOLZ** Mi-cá-olz *mighty* **IX**-53

**mi-cá-olz** *mighty* **XXI**-3

**MICAOLZ** Mi-ca-ól-zod **X**-56

**Mi-ca-ól-z** *mighty* **XXI**-18

**OMICAOLZ** Mi-ca-ol-zod **X**-22

**o-mi-ca-olz** (zod) *be mighty* **XXI**-7

**MICAOLZ** Mi-cá-olz *mighty* From CHISMICAOLZ **XI**-96

**Mi-cá-olz** *mighty* **XXI**-20

**MICMA** Micma *behold* **IX**-54

**MICMA** Mic-ma *Behold* **IX**-62

**MICMA** Mic-ma **X**-47

**MICMA** Mic-ma (Mik-ma) *Behold* **XI**-98

**Micma** *Behold* **XXI**-3, 13, 20

**Micma** *Behold* The original folio with this word is now lost **XXI**-14

**Micma** *Behold* **XI**-94

**MIINOAG** Mi-í-nŏ-ag *the corners* "It may be called Mímŏag or Diuph – Diuf" >*Nalvage* **IX**-57

**Mi-í-nŏag** *the corners* **XXI**-3

**MIR** Mir **X**-15

**mir** *a torment* **XXI**-6

**MIRC** Mirc (Mirk) **X**-33

**mirc** *uppon* **XXI**-9

**MIRC** Mirc (Mirk) *uppon* **XII**-4

**mirc** (k) *uppon* **XXI**-20

**mirc** *uppon* The original folio with this word is now lost **XXI**-14

**MIRZIND** Mir-zind Name of the first part of the Ayre VTI, also the name of the seventy-third part of the Earth (*see* appendix II) **X**-88

**Mirzind** **XXII**-27

**Miz** Cacodæmon **XXIV**-32

**Mma** Cacodæmon **XXIV**-22

**Moc** Cacodæmon **XXIV**-27

**MOLPAND** Mol-pand Name of the first part of the Ayre ICH, also the name of the thirty-first part of the Earth (*see* appendix II) **X**-72

**Molpand** **XXII**-13

**MOLVI** Mol-ui **X**-39

**molui** *surges* **XXI**-10

**MOM** Mom **X**-31

**mom** *the moss* **XXI**-9

**MOMAO** Mó-mă-o **X**-27

**Mó-măo** *the Crownes* **XXI**-8

**MOMAR** mŏ-mar From IADOIASMOMAR **X**-28

**mŏ-mar** *shalbe crowned* **XXI**-8

**monasci** (s) *the great name* The original folio with this word is now lost **XXI**-15

**MONONS** Mo-nons **X**-40

**mo-nons** *the hart* **XXI**-10

**MOOOAH** Mo-ó-ŏ-ah *it repenteth me* **XII**-9

**Mo-ó-ŏ-ah** *it repenteth me* **XXI**-21

**Mop** Cacodæmon **XXIV**-17

**MOR** Divine name **XXIV**-11

**Mos-pleh** *the hornes* From QMOSPLEH **IX**-60

**mos-pleh** *the hornes* **XXI**-3

**Mot** Cacodæmon **XXIV**-32

**Moz~~od~~** "Gaudium" "Joy" The "od" is crossed out by Dee **IX**-5

**Moz** *Joy* **IX**-6

**Mozod** *Joy of God* "z extended, is zod – Moz in it self signifyeth Ioy: but Mozod signifyeth the Ioy of God. No word in his radicall form is extended" **IX**-6

**moz** From qzMOZ: *qz* almost certainly an error and omitted from *48 Claves Angelicæ* **X**-58

**MOZ** *Joye* **XXI**-18

**MPH** Divine name **XXIV**-11

**Mrx** Cacodæmon **XXIV**-27

**Msal** Angel, also MSMAL **XXIV**-32, 34

**Msmal** Angel, MSAL, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 34

**Mtdi** Angel **XXIV**-42, 45

**Mto** Cacodæmon **XXIV**-17

**Na** Angelic letter ɷ = *H* **II**-3n 4n 6n; **V**-7, 8, 41; **VI**-27; **XXV**-105

**Na** "in sownd *Nach*" **V**-8

**NA** "name of the Trinitie, One separable for a while" **V**-27

**Naaa** Angel **XXIV**-42, 46

**NABAOMI** Na-ba-ŏ-mi Name of the first part of the Ayre ZEN, also the name of the fifty-second part of the Earth (*see* appendix II) **X**-84

**Nabaŏmi** **XXII**-20

**Naco** Angel, also NAOCO **XXIV**-27, 28

**Nah gassapálan** (meaning unknown) **VIII**-36

**NANAEEL** Na-ná-ĕel *my powre* **IX**-56

**Na-ná-ĕ-el** *my powre* **XXI**-3

**NANBA** Nan-ba **X**-55

**nanba** *thorns* **XXI**-17

**Naoco** Angel, NACO, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 28

**NAPEAI** Na-pĕ-ai **X**-46

**Napĕai** *Ô you swords* **XXI**-13

**NAPTA** Nap-ta **X**-29

**napta** *with two edged swords* **XXI**-9

**Napti** *O you Swords* (*see also* napeai) **XI**-95

**NAZARTH** Na-zarth Two words, possibly compound **X**-11

**na-zarth** *pillers of gladnes* **XXI**-5

**NAZAVABH** Na-ză-vábh Two words, possibly compound **X**-24

**Na-ză-vábh** *of Hiacynct Pillers* **XXI**-8

**NAZPSAD** *a sword* Possible compound word – *nazp ad* **IX**-26

**Nazpsad** *a sword** Should probably read – *a sword and* **XXI**-1

**Nbrc** Angel **XXIV**-47, 48

**Ndazn** Angel, NDZN, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 30

**NDNOS** Divine name SONDN, but spelled backwards to constrain the wicked **XXIV**-22

**Ndzn** Angel, also NDAZN **XXIV**-27, 30

**Ne Ne Ne na Iabes** (meaning unknown, but see "Notes to Manuscripts") **V**-21

**NELAPR** Divine name **XXIV**-22, 25

**NETAAB** Netăab *of government* **IX**-59

Ne-tă-ab *of government* **XXI**-3

**GNETAAB** Gnetáab *your governments* **IX**-57

gne-táab *your governments* **XXI**-3

**NETAAIB** Ne-tá-ă-ib *for the government* **XI**-99

Netáă-ib *for the government* **XXI**-20

**Nhdd** Angel, also NHODD **XXIV**-17, 20

**Nhodd** Angel, NHDD, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 20

**NI** Ni (*see also* ob) **X**-19

ni *28* **XXI**-7

Ni *Twenty eight* **XI**-92

**Nia** The twenty-fourth Ayre **XII**-15; **XXI**-19, 20; **XXII**-2

**NIDALI** Ni-dă-li **X**-41

nidăli *your noyses* **XXI**-10

**NIGRANA** Ni-grá-na Name of the second part of the Ayre DES, also the name of the seventy-seventh part of the Earth (*see* appendix II) **X**-88

Nigrána **XXII**-28

**NIIS** Ni-is **X**-13

niis *come you* **XXI**-5

**NIIS** Ni-ïs (small sownd of i) **X**-28

niis *come* **XXI**-8

**NIISA** Ni-í-sa Same as NIISO **X**-43

Niísa *come away* **XXI**-11

**NIISO** Ni-í́-so Same as NIISA **X**-27

Nií́so *come away* **XXI**-8

**NIISO** Ni-í-so **X**-27, 34, 43

Niíso *come away* **XXI**-8, 9, 11

**NIISO** Ni-i-so **X**-41

Niiso *come away* **XXI**-10

**NIBM** nib-m *season* From LNIBM **XII**-4

nib-m *season* **XXI**-20

**Nlrx** Angel **XXIV**-52, 55

**NOALMR** Divine name **XXIV**-17, 21

**NOALN** No-aln *may be* **XII**-2

noaln *may be* **XXI**-20

**NOAN** No-án *you are become* **IX**-39

noán *you are become* **XXI**-2

**NOAN** No-án *thus you are become* **IX**-56

noan *thus you are become* **XXI**-3

**NOAR** No-ar *is become* **IX**-54

noar *is become* **XXI**-3

**NOAS** Noas **X**-9

Noas *are become* **XXI**-5

**NOASMI** No-ăs-mi *let them become* **XII**-9

no-ăs-mi *let them become* **XXI**-21

**NOBLOH** Nobloh *the palmes* **IX**-25

nobloh *the palms* **XXI**-1

**NOCAMAL** No-cá-mal Name of the second part of the Ayre LIT, also the name of the fourteeth part of the Earth (*see* appendix II) **X**-69

Nocámal **XXII**-7

**NOCIABI** No-ci-ă-bi Name of the second part of the Ayre OXO, also the name of the forty-fourth part of the Earth (*see* appendix II) **X**-83

Nociăbi **XXII**-17

**NOCO** Noco **IX**-13

Noco *the servant* (cf. cnoqod) **XXI**-1, 11, 12, 13, 14, 15, 16, 17, 18

**NOIB** No-ib **X**-41

no-ib *yea* **XXI**-10

**NOMIG** No-mig (big) **X**-40

no-mig *even as* **XXI**-10

**NONCA** Non-ca (Sa) *To you* **XI**-97

nonca (s) *to you* **XXI**-20

**NONCF** Non-cf (Nonsf) *you* **XI**-100

**NONCF** Noncf (Nonsf) *you* **XI**-99

Noncf (s) *you* **XXI**-20

**NONCI** Non-ci (Si) **X**-44

non-ci *O you* **XXI**-12

Nonci *O you* **XI**-94

**NONCP** Noncp (Nonsp) **X**-44

Noncp (s) *for you* **XXI**-11

**NORMOLAP** Nor-mŏ-lap *the Sonnes of men* "it is a side long letter" >*Nalvage* Referring to the second *O*. Compound word – *norom olap* **IX**-72

Nor-mŏ-lap *the Sonnes of men* **XXI**-4

**NOROM** Norom *the Sonnes* From the compound word – NORMOLAP **IX**-72*)*

Norom *the Sonnes* **XXI**-4

**Norómi** *Ô you Sons* The original folio with this word is now lost **XXI**-14

NoRomi *O you Sons* **XI**-95

**NORQVASAHI** Nor-qua-sá-hi *you sonnes of pleasure* Two words, possibly compound **IX**-74

Nor-quasáhi *you Sonns of pleasure* **XXI**-4

**NORZ** Norz *six* **IX**-61

Norz *Six* **XXI**-3

**nostoah** (as nostah) *it was in the begynning* **V**-37

**NOTHOA** Nothóa *in the myddst* **IX**-26

nothóa *in the mydst* **XXI**-1

**N-p-at** en-pe-at Angel, also NPRAT **XI**-56

Npat **XXIV**-32, 33

**Nprat** Angel, NPAT, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 33

**Nroa** Angel **XXIV**-47, 49

**NRZFM** Divine name **XXIV**-32, 36

**nuam** *continuance* Also MIAM **X**-21; **XXI**-7n

**O** o **X**-42

O *5* **XI**-79; **XXI**-11

**o-ădo** *weave* From DSOADO; perhaps *ds soado.* The original folio with this word is now lost **XXI**-15

**OADRIAX** Oádriax *The lower hevens* **XII**-11

o-ádriax *The lower hevens* **XXI**-21

**oai** Same as AAI

**OALI** Ó-ă-li *I have placed* **IX**-76

óăli *I have placed* (*see also* aala) **XXI**-4

**OANIO** O-á-nĭ-o **X**-38

o-á-nĭ-o *of a moment* **XXI**-10

**Oanr** Angel **XXIV**-47, 49

**Oap** Cacodæmon **XXIV**-17

**OB** ob (cf. ni) **X**-44

Ob *28* **XI**-79; **XXI**-12

**OBAVA** Divine name **XXIV**-22, 26

**Obelison** Heptarchical Prince, also called Befafes. Lit., "a pleasant deliverer" in the Angelic tongue (*see also* Obelisong) **IV**-21

**OBELISONG** Obelisóng *As pleasant deliverers* **IX**-73

Obelisong *as pleasant deliverers* **XXI**-4

**OBGOTA/OLGOTA** Divine name **XXIV**-17

OBGOTA **XXIV**-20

**OBLOC** Ob-loc **X**-16

obloc *a garland* **XXI**-6

**OBMACAS** Ob-mắ-cas Name of the first part of the Ayre DEO, also the name of the nineteenth part of the Earth (*see* appendix II) **X**-70

Obmăcas/Opmăcas **XXII**-9

**OBOLEH** ÓBŎLEH *your garments* **IX**-24

óbŏleh *your garments* **XXI**-1

**OBVAORS** Ob-uă-ors Name of the second part of the Ayre VTI, also the name of the seventy-fourth part of the Earth (*see* appendix II) **X**-88

Obuăors **XXII**-27

**OBZA** Ob-za **X**-30

obza *a half* **XXI**-9

**Ocanm** Angel, OCNM, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 28

**OCBAA** Divine name AABCO, but spelled backwards to constrain the wicked **XXIV**-17

**OCCODON** Oc-cŏ-don Name of the first part of the Ayre LIL, also the name of the first part of the Earth (*see* appendix II) **X**-66

Occodon **X**-66n

Occŏdon **XXII**-3

**Ocnm** Angel, also OCANM **XXIV**-27, 28

**OD** (or OT) (see also immediately following this entry, down to *odzamran*) **IX**-14

OD "drawing the o long" **IX**-15

OD **IX**-19, 20, 21; **XI**-75

OD od *and* **IX**-25, 37, 39, 53, 57, 59, 74, 77; **XI**-99; **XII**-1, 2, 3, 4, 5, 6, 8, 13, 14

OD Od **X**-9, 10, 11, 12, 13, 14, 16, 17, 19, 20, 21, 22, 23, 25, 26, 27, 28, 29, 30, 31, 33, 35, 36, 37, 39, 42, 43, 44, 45, 47, 54, 56, 58

od *and* **XXI**-1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 20, 21

OD From MADZILODARP **X**-54

od **XIII**-4

od *and* **XXI**-16

OD od **IX**-19

od *and* **XXI**-3

od From POAMALZOD **IX**-32, 33

od **IX**-21

**ODAPILA** Od-A-pĭ-la *and liveth* Two words – *od apila* **IX**-73

od-A-pĭ-la *and liveth* **XXI**-4

**ODBRINT** Od-brint Two words – *od brint* **X**-55

od-brint *and hast* **XXI**-17

**ODCACOCASB** Od ca-có-casb *and an other while* Two words – od cacocasb **XII**-10

od-ca-có-casb *and an other while* **XXI**-21

**ODCHIF*** od-chif (kif) Two words: probably – *od chis* **X**-17

od-chif *and are* **XXI**-6

**ODD** Od-d Two words – *od d* **X**-17

Od-d *and the third* **XXI**-6

**ODDIORG** Od-dí-org (dg) Name of the first part of the Ayre ZIP, also the name of the twenty-fifth part of the Earth (*see* appendix II) **X**-71

Oddiorg **XXII**-11

**ODDOOAIN** Od-do-o-a-in *and name* "od is and: it must be sowded with one breath" Two words – *od dooain* **IX**-54

od-do-ó-ă-in *and Name* **XXI**-3

**ODECRIN** O-de-crín Two words, possibly compound: OD OECRIN? **X**-18

o-de-crín *and the praise* **XXI**-6

**ODES** O-dés Two words – *od es* **X**-21

o-dés *and fowrth* **XXI**-7

**ODFAORGT** Od-fa-órgt (dg or dgt) *and the dwelling place* Two words – *od faorgt* **XII**-10

od-faórgt (dg) *and the dwelling place* **XXI**-21

**ODFISIS** Od-fi-sis *and execute* Two words – *od fisis* **XI**-97

od-físis *and execute* **XXI**-20

**ODIPVRAN** O-dí-pŭ-ran Three words – *od ip vran* **X**-26

odí-pŭ-ran *and shall not see* **XXI**-8

**ODLONSHIN** Od-Lonshin *and theyr powres* Two words – *od lonshin* **IX**-75

od lonshin *and their powres* **XXI**-4

**ODMIAM** Od-miam (or Od-nuam) Two words – *od miam* **X**-21

ODMIAM Od-mí-am **X**-21

od-miam nuam *and continuance* **XXI**-7

**ODO** **IX**-14

ODO o-do **X**-46

ODO odo *Open* **XII**-14

odo *open* **XXI**-1, 11, 12, 13, 14, 15, 16, 17, 18, 21

ODO odo **X**-57

odo *openest* **XXI**-18

**Odo** Cacodæmon **XXIV**-27

**ODQVASBZ** od-quasb* *and destroy* Two words – OD QUABZ? Final *z* omitted by Dee **XII**-12

od-quasb* *and destroy* (*see* above) **XXI**-21

**ODRAXTI** O-drăx-ti Name of the second part of the Ayre RII, also the name of the eighty-sixth part of the Earth (*see* appendix II) **X**-91

Odrăxti **XXII**-31

**ODVGEG** Od-V́geg (as wedge) *and wax strong* Two words – *od vgeg* **IX**-75

Od-v́geG *and wax strong* **XXI**-4

**ODVOOAN** od-Voóan *and truth* Two words – *od vooan* **IX**-55

od-Voóan *and truth* **XXI**-3

**ODZAMRAN** Od-Zamran *And shew your selves* Two words – *od zamran* **IX**-73

od-ZAMRAN *and shew your selves* **XXI**-4

ODZaMRan Od-zam-ran *and appere* **XII**-13

od-ZAMRAN *and appere* **XXI**-21

**Oec** Cacodæmon **XXIV**-22

**OECRIMI** O-é-crĭ-mi **X**-19, 22

oé-crĭ-mi *singing prayses* **XXI**-7

oế-crimi *sing prayses* **XXI**-7

**OFAFAFE** o-fá-fă-fe **X**-35

o-fá-fă-fe *your viols* **XXI**-9

EFAFAFE E-fá-fă-fe **X**-30

efáfăfe *viols* **XXI**-9

E-fá-fa-fe **X**-32

**Ogiodi** Divine name IDOIGO, but spelled backwards to call the wicked **XI**-54; **XXIV**-17

**Oh Gahire & Zudna gephna oh Gahire** (meaning unknown) **VII**-7

**OHIO** O-hĭ-o **X**-40, 41

ohĭo *wo* **XXI**-10

**OHORELA** Ohoréla *I made a law* **IX**-24

ohoréla *I made a law* **XXI**-1

**Oia** Cacodæmon **XXIV**-32

**OIAD** O-ĭ-ad **X**-57

o-ĭ-ad *of God* **XXI**-18

oĭad *of God* The original folio with this word is now lost **XXI**-14

oĭad *of the Iust* The original folio with this word is now lost **XXI**-14

**OIIIT** Divine name **XXIV**-27, 28

**OIP** Divine name **XXIV**-11

**OISALMAN** O-í-săl-man (*see also* salman) **X**-26

o-ísălman *this howse* **XXI**-8

**OL**$^{(I)}$ ol **X**-38

ol *in ye 24th part* **XXI**-10

ol *24* **XI**-80

ol ob* *24* Probably Dee's error: *ob* is *28*. The original folio with this word is now lost **XXI**-14

OL *in the 24th parte* **XI**-78

**OL**$^{(II)}$ ol *I* **IX**-28

ol *I* **XXI**-1

ol *I* **XI**-94

**OL**$^{(III)}$ Ol *I made* From OLCORDZIZ (cf. oln) **XII**-9

ol *I made* **XXI**-21

**OLAAD** Divine name **XXIV**-27, 30

**OLANI** O-L-á-ni **X**-30

o-l-á-ni *for two tymes* **XXI**-9

**OLAP** ŏ-lap *of men* From the compound word – NORMOLAP (*see* ollog *and* olora) **IX**-72

ŏ-lap *of men* **XXI**-4

**OLCORDZIZ** Ol-córd-ziz *I made man* Two words – *ol cordziz* **XII**-9

ol-córd-ziz *I made Man* **XXI**-21

**OLLOG** ol-log **X**-47

ollog *men* **XXI**-13

**OLLOR** ól-lor *man* From LASOLLOR **X**-32

óllor *man* **XXI**-9

**OLN** Oln **X**-24

oln *made* **XXI**-8

**OLOAG** Divine name **XXIV**-17, 21

**OLORA** O-lŏ-ra **X**-40

ol-ŏ-ra *of man* **XXI**-10

**ÓLPAGED** Angelic ruler of the first Tribe **XXII**-7, 10, 15, 19, 24

**OLPIRT** Ol-pirt **X**-56

ol-pirt *light* **XXI**-18

**Ol Sonf** *I raigne* **XI**-94

**OLZAR** ól-zar From the compound word – SOBOLZAR (*see also* elzap) **X**-16

ól-zar *courses* **XXI**-6

**OM** Om **X**-39

om *know* **XXI**-10

OM om **IX**-41

om *understand* From ZONGOM **XXI**-2

om *understand* From DSOM **X**-54

om *understand* **XXI**-16

om **X**-40

OMA ŏma [*of*] *understanding* From the compound word – GMICALZOMA **XI**-100

ŏma [*of*] *understanding* **XXI**-20

OMP Omp *understanding* From OMPTILB **XII**-9

omp *understanding* **XXI**-21

**Omagg** Angel, OMGG, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 24

**OMAGRAP** O-mă-grap Name of the third part of the Ayre POP, also the name of the fifty-seventh part of the Earth (*see* appendix II) **X**-85

Omăgrap **XXII**-21

**OMAOAS** O-ma-ó-as *theyr names* **XII**-8

omaóas *their names* **XXI**-20

**ŏmax** *knowest* The original folio with this word is now lost **XXI**-15

**OMEBB** Divine name **XXIV**-22, 25

**Omgg** Angel, also OMAGG **XXIV**-22, 24

**Omia** Angel **XXIV**-52, 54

**OMICAOLZ** O-mi-ca-ol-zod **X**-22

O-mi-ca-ol-z (zod) *be mighty* **XXI**-7

**OMPTILB** Omp-tilb *her understanding* Two words – *omp tilb* **XII**-9

omp-tilb *her understanding* **XXI**-21

**Ona** Cacodæmon **XXIV**-27

**Onh** Cacodæmon **XXIV**-17

**ONIZIMP** O-ni-zímp Name of the second part of the Ayre TOR, also the name of the sixty-eighth part of the Earth (*see* appendix II) **X**-87

Onizímp **XXII**-25

**Onp** Cacodæmon **XXIV**-32

**OOANAMB** O-ó-ă-namb Name of the third part of the Ayre VTA, also the name of the forty-second part of the Earth (*see* appendix II) **X**-74

Oóănamb **XXII**-16

**OOANOAN** O-O-Á-nŏ-an **X**-32

o-ö-á-nŏ-an *in their eyes* **XXI**-9

**OOAONA** O-O-Á-ŏ-na **X**-46

ooáŏna *eyes* **XXI**-13

OOAONA o-o-á-ŏ-na *eyes* From SABAOOAONA **XI**-98

o-o-á-ŏna *eyes* **XXI**-20

**Oodpz** Angel, OOPZ, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 31

**OOGE** Oŏ̆ge *for the chamber* **IX**-40

oŏ̆ge *for the Chamber* **XXI**-2

**Oopz** Angel, also OODPZ **XXIV**-27, 31

**Op** **X**-36

OP *22* **XI**-78 **XXI**-10

**Opad** Angel **XXIV**-37, 41

**Opamn** Angel, OPMN, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 21

**Opana** Angel, OPNA, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 29

**Opmn** Angel, also OPAMN **XXIV**-17, 21

**Opna** Angel, also OPANA **XXIV**-27, 29

**OQ** O-quu *but* **IX**-38

o-q *but* **XXI**-2

**Or** Angelic letter ≯ = *F* **V**-7, 8, 41; **VI**-27; **XXV**-105

Or "the voyce seemed *Orh*" **V**-8

**ORCAMIR** Or-că-mir Name of the first part of the Ayre NIA, also the name of the seventieth part of the Earth (*see* appendix II) **X**-87

Orcămir/Orcănir **XXII**-2

**Ormn** Angel, also ORPMN **XXIV**-17, 19

**Oro** Divine name **XI**-48; **XXIV**-11

**Oroch** *under you* The original folio with this word is now lost **XXI**-14

**OROCHA** O-ró-cha (ka) *under neth you* **XII**-11

o-ró-cha (ka) *under neath you* **XXI**-21

**ORPANIB** Or-pă-nib Name of the third part of the Ayre ZAA, also the name of the eighty-first part of the Earth (*see* appendix II) **X**-89

Orpănib **XXII**-29

**Orpmn** Angel, ORMN, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 19

**ORRI** Orri *then the barren stone* **IX**-39

orri *then the barren stone* **XXI**-2

**ORS** Ors *with darknes* **XII**-9

ors *with darknes* **XXI**-21

**ORSBA** Ors-ba **X**-47

ORSBA ors-ba *drunken* **XII**-3

ors-ba *drunken* **XXI**-13, 20

**ORSCATBL** Ors-cát-bl *his buyldings* Possibly two words **XII**-8

Ors-cát-bl *his buyldings* **XXI**-20

**orscor** *with drynes* The original folio with this word is now lost **XXI**-15

**OS** os *12* From THILNOS **IX**-59

Os *12* **XXI**-3

**Osf** "Discordia" "*discord*" **IX**-7

**OSLONDOH** os Lón-doh *12 kingdoms* "os signifieth twelve" Two words – *os londoh* **IX**-61

Os Lón-doh *12 kingdoms* **XXI**-3

**OT** Same as OD **IX**-14

**OTHIL**$^{(I)}$ O-thíl *I have set* (*see also* thil) **IX**-77

othíl *I have set* **XXI**-4
O-thil *I have set* **XI**-94
**OTHIL**$^{(II)}$ Óthil *the seats* **IX**-61
óthil *the seats* **XXI**-3
**OTHIL** Othíl From OTHILRIT **X**-21
Othíl *the seats* **XXI**-7
**OTHILRIT** O-thíl-rit Two words – *othil rit* **X**-21
Othíl-rit *the seats of Mercy* **XXI**-7
**O-to-i** Angel, also OTROI **XI**-56
Otoi **XXIV**-32, 33
**Otroi** Angel, OTOI, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 33
**OVCHO** o-ú-cho (Chose) *let it confownd* **XII**-4
ov́-cho *let it confownd* **XXI**-20
**OVOARS** O-uŏ-ars **X**-57
o-uŏ-ars *to the center* **XXI**-18
**OVOF** O-vof **X**-45
o-vof *may be magnified* **XXI**-12
**OX** Ox **X**-24
ox *26* **XXI**-8
OX *26* **XI**-77
**Ox-cai-al*** (sai) [oxiayal] *The mighty Seat* **XI**-94
**OXEX** Ox-ex **X**-37
ox-ex *vomit out* **XXI**-10
**OXIAYAL** Ox-í-Ay̌al **X**-42
Ox-í-ay̌-al *the mighty Seat* **XXI**-11
Ox-cai-al* (sai) [oxiayal] *The mighty Seat* **XI**-94
**OXLOPAR** Ox-lŏ-par Name of the third part of the Ayre BAG, also the name of the eighty-fourth part of the Earth (*see* appendix II) **X**-89
Oxlŏpar **XXII**-30
**Oxo** The fifteenth Ayre **XII**-15; **XXI**-19, 20; **XXII**-17
**Oyaub** Angel, OYUB, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22
OYAVB **XXIV**-23
**Oyub** Angel, also OYAUB **XXIV**-22
OYVB **XXIV**-23
**Ozab** Angel **XXIV**-37, 39
**OZAZM** ozazm *make me* **IX**-37
ozazm *make me* **XXI**-2
**OZAZMA** oz-az-ma *Make us* **XII**-14
Oz-az-ma *Make us* **XXI**-21
**OZIDAIA** O-zi-daí-a Name of the first part of the Ayre LIN, also the name of the sixty-fourth part of the Earth (*see* appendix II) **X**-86
Ozidaḯa **XXII**-24
**OZIEN** Ozíen *myne own hand* **IX**-60
ozíen *myne own hand* **XXI**-3
**OZOL** Ŏzól **X**-34
ozól *their heds** Should read – *their hands* **XXI**-9
**OZONGON** ózŏngon *then the manifold wyndes* **IX**-39
ózŏngon *then the manifold wyndes* **XXI**-2

**P** *eight (8)* **XI**-76; **XXI**-9
p **X**-32
**Pa** Angelic letter V = *B* **II**-6; **V**-7, 8, 41; **VI**-27; **XXV**-105
**PAAOX** pá-ă-ox From DSPAAOX **X**-26
pá-ă-ox *remayn* **XXI**-8
**PAAOXT** pa-a-oxt *let it remayn* **XII**-13
pa-a-oxt *let it remayne* **XXI**-21
**Paax/Faax** Angel, also PATAX **XXIV**-17
PAAX **XXIV**-20
**PACASNA** Pa-cás-na Name of the second part of the Ayre ARN, also the name of the fifth part of the Earth (*see* appendix II) **X**-67
Pacásna **XXII**-4
**Pacoc** Angel, PAOC, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 23
**padgze** (pag) "Iustitia a numine divino sine labe" "*Justice by divine power is without blemish*" **V**-32
**Pado** Angel **XXIV**-37, 41
**PAEB** Pa-eb **X**-36
pa-eb *of an oke* **XXI**-10
**PAGEIP** Pa-gĕ-ip Two words – *page ip* **X**-39
pa-gĕ-ip *rest not* **XXI**-10
**PAID** pa-id *allways* **XII**-2
pa-id *allwayes* **XXI**-20
**Pal** Angelic letter Γ = *X* **V**-7, 8, 41; **VI**-27; **XXV**-105
**pala*** (*see* pola) **V**-25n
**PALAM** Divine name **XXIV**-22, 23
**Palco** Angel, PACO, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 30
**Pali** Angel, also PANLI **XXIV**-32, 36
**PAMBT** Pambt **X**-58
pambt *unto me* **XXI**-18
**Panli** Angel, PALI, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 36
**PANPIR** Panpir *powring down* **IX**-56
pan-pir *powring downe* **XXI**-3
**Paoc** Angel, also PACOC **XXIV**-22, 23
**PAOMBD** pa-ombd *her members* **XII**-5
pa-ombd *her members* **XXI**-20
**PAPNOR** Pap-nor **X**-22
pap-nor *to this remembrance* **XXI**-7
**PAR** par **X**-34
par *in them* **XXI**-9

**PARACH** pa rách (ak) *æquall* **XII**-5
parach (ak) *æquall* **XXI**-20
**PARACLEDA** Paráclĕda *for a wedding* **IX**-40
Paráclĕda *for a wedding* **XXI**-2
**PARADIAL** Pa-ra-dí-al **X**-20
paradíal *Living dwellings* **XXI**-7
**PARADIZ** Pa-ra-di-zod **X**-19
Paradi-zod (z) *of virgins* **XXI**-7
**PARAOAN** Pa-rá-ŏ-an Name of the second part of the Ayre LIN, also the name of the sixty-fifth part of the Earth (*see* appendix II) **X**-86
Paraŏan **XI**-52
Paraŏan "It is the second part of the 22 ayre" **XI**-61
Paráŏan "is a living fyre" **XI**-70
Paraoan "the Governer" **XI**-70
Paráŏan **XXII**-24
**PARM** Parm **X**-33
parm *runne* **XXI**-9
**PARMGI** Parm-gi *Let it runne* **XII**-3
parm-gi *let it ronne* **XXI**-20
**PARZIBA** Par-zĭ-ba Name of the second part of the Ayre CHR, also the name of the fifty-ninth part of the Earth (*see* appendix II) **X**-85
Parzĭba **XXII**-22
**pasbs** *the dowghters* The original folio with this word is now lost **XXI**-14
**PASCOMB** Pas-comb Name of the second part of the Ayre LIL, also the name of the second part of the Earth (*see* appendix II) **X**-66
Pascomb **XXII**-3
**Patax/Fatax** Angel, PAAX, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17
PATAX **XXIV**-20
**PATRALX** pátralx From LPATRALX **X**-39
pátralx *rock* **XXI**-10
**Paut** Ange **XXIV**-42
PAVT **XXIV**-43
**Paz** The fourth Ayre **XII**-15; **XXI**-19, 20; **XXII**-6
**PD** P D (pe de) *33* **IX**-77
pd *33* **XXI**-4
**Pdi** Cacodæmon **XXIV**-22
**PDOCE** Divine name **XXIV**-11
**PEOAL** Pe-ó-al **X**-12
Pe-ó-al *69636* **XXI**-5
Peoal *69636* **XI**-76
**Peral*** [peoal] >*TFR* This word is sometimes translated as *garnished*, which is of course false, it being a simple misprint
**pe-ríp-sax** *with the hevens* Possible error for PIRIPSAX **XXI**-20
**peripsol** (i) *in the brightnes of the hevens* Possible error for PIRIPSOL **XXI**-5
perípsol *of the hevens* **XXI**-20
**Pfm** Cacodæmon **XXIV**-17
**Phamah** fáma *I will give* **V**-34
**Phra** Angel **XXIV**-42, 44
**Pia** Cacodæmon **XXIV**-22
**PIAD** Pi-ad *your God* **IX**-62
Piad *your God* **XXI**-3
**PIADPH** Pi-ádph *within the depth of my laws* **IX**-40
pi-ádph *within the depth of my laws* **XXI**-2
**PIAMOL** Piamo-ël "T must be instede of M. O must be sownded as A. It is Baltale to be sownded" >*Nalvage* **IX**-15
Piamo-el (l) **IX**-18
piamol *of righteousnes* **XXI**-1
**PIAP** Piap **IX**-19, 21
piap *the ballance* **XXI**-1
piap **IX**-21
**PIBLIAR** Pib-li-ăr Two words – *pi bliar*: possibly compound **X**-21
piblĭar *places of cumfort* **XXI**-7
**PIDIAI** Pĭ-di-á-i **X**-34
pi-di-á-i *marble* **XXI**-9
**PII** pi-i *she is* Two words – *pi i* **XII**-10
pi-i *she is* **XXI**-21
**PILAH** P-Ĭ́L-AH *moreover* "Three syllables, P is distinctly pronownced by it self" **IX**-23
pĭ́lah *moreover* **XXI**-1
**PILD** Pild *on the earth** Should read – *continually* **IX**-56
Pild *on the earth** (*see* above) **XXI**-3
**PILZIN** Pil-zin (pilzen) **X**-15
pilzin **X**-15
pilzin *in the firmament of Waters* **XXI**-6
**Pinzu a Lephe ganiúrax Kelpadman pacaph** (meaning unknown) **VI**-32
**PIR** Pir *the holy ones* **IX**-23
Pir *the holy ones* **XXI**-1
**PIRIPSAX** pe-ríp-sax *with the hevens* **XII**-3
pe-ríp-sax *with the hevens* Possible error for PIRIPSAX **XXI**-20
**PIRIPSOL** Pe-ríp-sol **X**-10
peripsol (i) *in the brightnes of the hevens* Possible error for PIRIPSOL **XXI**-5
**PIRIPSOL** pe-ríp-sol *of the hevens* **XI**-99
perípsol *of the hevens* **XXI**-20
**PIRIPSON** pi-ríp-son **X**-23
pi-rípson *the third heaven* **XXI**-8
**Piz** Cacodæmon **XXIV**-17
**PLAPLI** Pla-pli *ye partakers* **IX**-52

plapli *the partakers* **XXI**-3
PLAPLI pla-pli *partakers* **XII**-14
pla-pli *partakers* **XXI**-21
**PLOSI** Plo-si **X**-39
plo-si *as many* **XXI**-10
**PMAGL** Divine name **XXIV**-47, 50
**p-mox** Angel, also PMZOX **XI**-56
Pmox **XXIV**-32, 33, 34
**Pmzox** Angel, PMOX, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 33, 34
**PNLRX** Divine name **XXIV**-52, 55
**Poamal** *of your pallace* (*see* poamalsod) **XXI**-1
**POAMALSOD** Poamal-od "Put out the S. Make it two words, it may be one word with S or T, but it wold be hard for your understanding" >*Nalvage* Compound word – *poamal od*. This word actually defines the compound word, where two or more words are combined to form one word, but with the addition or subtraction of a letter or letters (e.g., *gohel*, being *goho el*: see at the end of appendix VII for a complete list) **IX**-19
Poamal-od *of your Pallace and* **XXI**-1
Poamal-od **IX**-21
Poamaltod Same as POAMALSOD
Poamalzod* [poamalsod: >*Dee*] **IX**-32, 33
**POILP** Poilp (one syllable) **X**-28
poilp *are divided* **XXI**-8
**pola and pala*** Dee's text is a bit confused here; the main body text reads *palo* and *pola*, but the marginal note reads "*pola – two to gither*" and "*pala – two separated*". The main body text is probably spelled correctly, but it is unclear which meaning to assign to them **V**-25
**PONODOL** Po-nŏ-dol Name of the third part of the Ayre ICH, also the name of the thirty-third part of the Earth (*see* appendix II) **X**-72
Ponŏdol **XXII**-13
**Pop** The nineteenth Ayre **XII**-15; **XXI**-19, 20; **XXII**-21
**POPHAND** Po-phand Name of the first part of the Ayre DES, also the name of the seventy-sixth part of the Earth (*see* appendix II) **X**-88
Pophand **XXII**-28
**POTHNIR** Poth-nir Name of the third part of the Ayre PAZ, also the name of the twelfth part of the Earth (*see* appendix II) **X**-68
Pothnir **XXII**-6
**PPSAC** Divine name **XXIV**-47, 51
**PRAF** praf *dwell* From DSPRAF **XI**-96
praf *dwell* **XXI**-20
**PRDZAR** Prd-zar (pur) *Diminish* **XII**-13
Prd-zar (purd) *Diminish* **XXI**-21
**PRGE** as purge *with the fire* **IX**-24
prge *with the fire* **XXI**-1
**PRGEL** Pur-gél **X**-29
Prgel *of fire* **XXI**-9
**PRIAZ** pri-áz *those* **XII**-11
pri-áz *those* **XXI**-21
**PRIAZI** pri-á-zi *with those* **XII**-12
pri-á-zi *with those* **XXI**-21
**PRISTAC** Pris-tac Name of the third part of the Ayre ZID, also the name of the twenty-fourth part of the Earth (*see* appendix II) **X**-71
Pristac **XXII**-10
**Psac** Angel **XXIV**-47, 51
**PVGO** Púgo *as unto ye partakers** Should read – *as unto* **IX**-52
pugo *as unto* **XXI**-3
**PVIM** pŭ-im Same as PVIN **IX**-61
**PVIN** pŭ-in *sharp Sickles* Same as PUIM: from TAPVIN **IX**-61
pŭ-im *sharp sickles* **XXI**-3
**PZIZA** Divine name **XXIV**-52, 56

**Q** *or* **XII**-4; **XXI**-20
Q Q *or* From QMOSPLEH **IX**-60
Q *or* **XXI**-3
Q Q *or* (Quu) From QTA **IX**-40
Q *or* **XXI**-2
**QAA**^(I) *your garments* "thre syllables" **IX**-26
Q-ä-a *your garments* **XXI**-1
**QÄÄ´**^(II) "thre syllables with accent on the last A" **IX**-13
QAA Q-á-a **X**-46
QAA Q-á-a *of your Creation* **XII**-14
Qäá *of your Creation* **XXI**-1, 11, 12
Qäa *of your Creation* **XXI**-13
Q-ä-a *of your Creation* **XXI**-14, 15, 16, 18
Q-ä-á *of your Creation* **XXI**-17
Q-á-a *of your Creation* **XXI**-21
**QAAL** Q-á-al *of the Creator* **IX**-73
Q-á-al *of the Creator* **XXI**-4
**QAAN** Q-á-an *in your Creation* Same as QAAON **IX**-52
Q-á-an *of your Creation** Should read – *in your Creation*, as found on folio **IX**-63 **XXI**-3
**QAAON** Q-a-a-on Same as QAAN **X**-18
Q-a-a-on *in your Creation* **XXI**-6
**QAAS** Q-á-as **X**-13
Q-á-as *your creation* **XXI**-5
**QADAH** Q-á-dah **X**-22
Q-á-dah *unto the Creator* **XXI**-7
**QANIS** qua-nis From TAQANIS **X**-9
qu-a-nis *olives* **XXI**-5
**QCOCASB** Q-có-casb (*see also* cocasb) **X**-13
Q-có-casb *ye contents of tyme* **XXI**-5
**QMOSPLEH** Q Mos-pleh *or the hornes* "as two words" Two words – *q mospleh* **IX**-60
Q-mos-pleh *or the hornes* **XXI**-3
**QTA** Quu-ta *or as* Two words – *q ta* **IX**-40
Q-ta *or as* **XXI**-2
**QTING** Q-ting (dg) *The rotten* **XII**-12
q-ting (dg) *the rotten* **XXI**-21
**Quar** *1636* **XI**-80
Quar (u/n) *1636* Dee was obviously doubtful of this letter: the original folio with this word is now lost **XXI**-14
**QVASAHI** qua-sá-hi *of pleasure* From the compound word – NORQVASAHI **IX**-74
quasáhi *of pleasure* **XXI**-4
**QVASBZ** quasb* *destroy* From ODQVASBZ: final *z* omitted by Dee in his 48 Claves **XII**-12
quasb* *destroy* (*see* above) **XXI**-21
**QVIIN** Qui-i-n *wherein* **IX**-60
Qui-i-n *wherein* **XXI**-3
QVIIN Qui in **X**-19
Qui-in *wherein* **XXI**-7
**QVRLST** Qurlst (Kurlst) *an handmayd* **XII**-3
Qurlst *an handmayd* **XXI**-20
**qzMOZ*** [Moz] This *qz* is almost certainly an error, and omitted from *48 Claves Angelicæ*. **X**-58

**RAAGIOS** Angelic King in his more pleasant form (cf. Raagiol) **XXIV**-12, 15
**RAAGIOL** Angelic King in his more wrathful form (cf. Raagios) **XXIV**-12, 15
**RAAS** Ra-as **X**-18
Ra-as *the East* **XXI**-7
Raas *Est* "*East*" **XI**-94
**RAASY** Ra-ă-sy **X**-42
ra-ăsy *into the East* **XXI**-11
**RACLIR** Ra-clir **X**-36
ra-clir *weaping* **XXI**-10
**Rad** Cacodæmon **XXIV**-32
**RANGLAM** Ran-glam Name of the third part of the Ayre VTI, also the name of the seventy-fifth part of the Earth (*see* appendix II) **X**-88
Ranglam **XXII**-27
**Raph** Angel **XXIV**-42, 44
**Rbnh** Angel, also RBZNH **XXIV**-22, 23
**Rbznh** Angel, RBNH, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 23
**Rcnb** Angel **XXIV**-47, 48
**Rda** Cacodæmon **XXIV**-27
**RESTIL** Rest-el *that you may prayse him* This word was originally *RESTEL*. At some time the *E* was changed to *I*, but the horizontal bars of the *E* are still just visible. There are no other occurences of this word for confirmation **IX**-73
rest-el (i) *that you may praise him* **XXI**-4
**Rgan** Angel, also RGOAN **XXIV**-27, 31
**Rgoan** Angel, RGAN, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 31
**Rii** The twenty-ninth Ayre **XII**-15; **XXI**-19, 20; **XXII**-31
**RÍOR** Rior **X**-25
rior *of a wyddow* **XXI**-8
**RINMPS** Divine name SPMNIN, but spelled backwards to call the wicked **XXIV**-32
**RIPIR** Ri-pír *no place* **XII**-12
Ri-pír *No place* **XXI**-21
**RIT** Rit **X**-22
Rit *of Mercy* **XXI**-7
RIT rit *of Mercy* From OTHILRIT **X**-21
Rit *of Mercy* **XXI**-7
**Rlemu** Angel, RLMU, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22
RLEMV **XXIV**-24
**Rlmu** Angel, also RLEMU **XXIV**-22
RLMV **XXIV**-24
**Rlodnr** **XIV**-15, 16, 17, 22, 25; **XV**-2
Rodlnr* [rlodnr] "It is a word which can not be sownded" **XIV**-15
R-l-o-d-n-r "rede that, in the upper angle descending in the first square" **XIV**-16
**RMLAON** Divine name NOALMR, but spelled backwards to call the wicked **XXIV**-17
**Rndil** Angel, RNIL, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 35
**Rnil** Angel, also RNDIL **XXIV**-32, 35
**RNOIZR** Divine name RZIONR, but spelled backwards to call the wicked **XXIV**-32
**Roa*** *Est* "It is Raas" Est = East **XI**-94
**Roan** Angel **XXIV**-47, 49
**RONOAMB** Ro-nŏ-amb Name of the first part of the Ayre TOR, also the name of the sixty-seventh part of the Earth (*see* appendix II) **X**-87
Ronŏamb **XXII**-25
**ROR** Ror *The Sonne* **IX**-27
ror *The Sonne* **XXI**-1
**Roxtan** **XIV**-16, 17
Red Roxtan **XV**-2
Roxtan "is pure and simple wyne in her self. Lulo is her mother" **XV**-3
**Rpa** Cacodæmon **XXIV**-27

**RPALEN** Divine name NELAPR, but spelled backwards to call the wicked **XXIV**-22

**Rrb** Cacodæmon **XXIV**-22

**Rrl** Cacodæmon **XXIV**-22

**Rrs** Cacodæmon **XXIV**-17

**Rsi** Cacodæmon **XXIV**-17

**Rsni** Angel, also RSONI **XXIV**-17, 19

**Rsoni** Angel, RSNI, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 19

**Ruoi** Angel, also RUROI **XXIV**-22

RVOI **XXIV**-25

**Ruroi** Angel, RUOI, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22

RVROI **XXIV**-25

**Rxao** Angel, also RXPAO **XXIV**-27, 29

**Rxnl** Angel **XXIV**-52, 55

**Rxp** Cacodæmon **XXIV**-32

**Rxpao** Angel, RXAO, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 29

**RZIONR** Divine name **XXIV**-32, 36

**Rzla** Angel **XXIV**-37, 38

**S** es From SDIV (*see also* es) **X**-15

s *ye 4th* es **XXI**-6

**Saaix/Saaiz** Angel, SAIX, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17

SAAIX **XXIV**-20

**SAANIR** Sa-á-nir *by her parts* **XII**-2

sa-á-nir *by her parts* **XXI**-20

SAANIR Sa-á-nir *in the parts* **XI**-97

sa-á-nir *in the partes* **XXI**-20

**saba** Same as SOBA

**SABAOOAONA** Sa-ba-o-o-á-ŏ-na (o or a) *whose eyes* Two words – *saba ooaona* **XI**-98

sa-ba-o-o-á-ŏna (o) *whose eyes* **XXI**-20

**Sach** as sach (in sachel) "Confirmantes" "*Confirming Ones*", angels **IX**-7

**Sacp** Angel **XXIV**-47, 51

**SAGACOR** Sa-gá-cor (kor) *in one number* **XII**-13

sa-gá-cor (k) *in one number* **XXI**-21

**Saiinou** One of the twenty-four Seniors **XXIV**-12

SAIINOV **XXIV**-15

**Saix/Saiz** Angel, also SAAIX **XXIV**-17

SAIX **XXIV**-20

**Saiz** (*see* Saix)

**SALBROX** Sal-brox **X**-37

sal-brox *live sulphur* **XXI**-10

**SALD** Sald *your voyces of wunder** Should read – *of wonder* **IX**-41

sald *your voyces of wunder** (*see* above) **XXI**-2

**SALMAN** Sal-man **X**-43

sal-man *the howse* **XXI**-11

SALMAN săl-man From ISALMAN **X**-18

sălman *a howse* **XXI**-7

sal-man *the howse* The original folio with this word is now lost **XXI**-16

OISALMAN O-í-săl-man (*see also* salman) **X**-26

o-ísălman *this howse* **XXI**-8

**SAMAPHA** Sa-mă-pha Name of the first part of the Ayre ZOM, also the name of the seventh part of the Earth (*see the table in* appendix II) **X**-67

Samăpha **X**-68: **XXII**-5

**SAMVELG** Sam-velg **X**-16

Samvelg *to the righteous* **XXI**-6

**SAPAH** Sa-páh **X**-9

Sa-páh *The mighty sownds* **XXI**-5

Sapáh **XI**-75n

Saphah* [sapah] *The mighty Sownds* **XI**-94

**SAXTOMP** Sax-tomp Name of the first part of the Ayre MAZ, also the name of the sixteenth part of the Earth (*see* appendix II) **X**-69

Saxtomp **XXII**-8

**SAZIAMI** Sa-zí-ă-mi Name of the first part of the Ayre ZAA, also the name of the seventy-ninth part of the Earth (*see* appendix II) **X**-88

Sazíămi **XXII**-29

**Scio** Angel, also SCMIO **XXIV**-17, 21

**Scmio** Angel, SCIO, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 21

**sd*** [ds] **IX**-32

**SDIV** S-dí-u (es-dí-u) **X**-15

s-dí-u *of ye 4th Angle* **XXI**-6

**sem** "in eius locus" "*in this place*" **V**-28

**Ser** "Luctus" "*sorrow/lamentation*" **IX**-7

**Shal** Angel, also SHIAL **XXIV**-27, 28

**Shial** Angel, SHAL, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 28

**SIAION** Si-á-ĭ-on **X**-27

si-á-i-on *of the Temple* **XXI**-8

**Sias** Angel, also SIGAS **XI**-54; **XXIV**-17, 18

**SIATRIS** Si-ă-tris **X**-37

si-ătris *of scorpions* **XXI**-10

**SIBSI** sib-si *the Covenant* **XII**-14

sibsi *the Covenant* **XXI**-21

**Sigas** Angel, SIAS, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 18

**SIGMORF** Sig-morf Name of the first part of the Ayre TAN, also the name of the forty-ninth part of the Earth (*see* appendix II) **X**-85

Sigmorf **XXII**-19

**SIODA** Divine name **XXIV**-27, 31

**Siosp** Angel, SISP, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 36

**Sisp** Angel, also SIOSP **XXIV**-32, 36

**Slgaiol/Slgaich** One of the twenty-four Seniors, LGAIOL, but with seven letters, not six: used for "when the wrath of god is to be increased" **XXIV**-12

Slgaiol **XXIV**-15

**SOAGEEL** So-á-gĕ-el Name of the third part of the Ayre NIA, also the name of the seventy-second part of the Earth (*see* appendix II) **X**-88

Soágĕel **XXII**-2

**Soaixnt** One of the twenty-four Seniors **XXIV**-12, 15

**SOBA** so-ba Same as SABA (*see also* sobca) **X**-13, 36, 43, 45, 55

SOBA Soba *whose* **IX**-25

SOBA Sobá **IX**-21

SOBA soba **X**-21

soba *whose* **XXI**-1, 5, 7, 8n, 10, 11, 12, 17

SABA Sa-ba (o or a) *whose* From SABAOOAONA **XI**-98

sa-ba (o) *whose* **XXI**-20

SOBA Soba From the compound word – SOBHAATH **X**-18

Soba *whose works* **XXI**-6

SOBA So-ba From the compound word – SOBOLZAR **X**-16

So-ba *whose* **XXI**-6

SOLA* So-lá Probably SOBA, as noted by Dee below. From SOLAMIAN **X**-25

Solá (forte soba) *whose* **XXI**-8

**SOBAIAD** So-baí-ad Two words – *soba iad* **X**-56

so-baí-ad *whose God* **XXI**-17

**SOBAM** s-ó-bam *whome* **IX**-41

SOBAM So-bam *whome* **IX**-76

SOBAM Sobam **X**-15

Sobam *whome* **XXI**-2, 4, 6

ASOBAMA A-só-bam* *on whome* Final *a* omitted by Dee **XXI**-9

a-sóbam *on whome* **XXI**-9

**SOBCA** Sob-ca (Ka) (*see also* soba) **X**-30, 32

Sob-ca *whose* **XXI**-9

Sob-ca (ka) *whose* **XXI**-9

**SOBHAATH** Sob-há-ath Compound word – *soba haath* **X**-18

sob-há-ath *whose works* **XXI**-6

**SOBOLN** So-bóln **X**-31

so-bóln *in the west* **XXI**-9

**SOBOLZAR** So-ból-zar Compound word – *soba olzar* **X**-16

So-ból-zar *whose courses* **XXI**-6

**SOBRA** Sobra *in whose* **IX**-27

sobra *in whose* **XXI**-1

**SOCHIAL** So-chí-al (Ki) Name of the third part of the Ayre LEA, also the name of the forty-eighth part of the Earth (*see* appendix II) **X**-85

Sochíal (ki) **XXII**-18

**SOLAMIAN*** So-lá-mi-an Two words, perhaps *soba miam* **X**-25

Solá-mian (forte soba) *whose long contynuance* **XXI**-8

**SOLPETH** Sol-peth **X**-17

Sol-peth *harken unto** Should read – *harken* **XXI**-6

**SONDN** Divine name **XXIV**-22, 24

**SONF** sonf *rayng* **IX**-28

sonf *rayng* **XXI**-1

SONF sonf *rayng* From the compound word – DSONF **IX**-76

SONF sonf **X**-44

sonf *rayng* **XXI**-4, 12

Sonf *raigne* **XI**-94

**Sor** "Actio" "*action*" **IX**-6

**Soyga alca miketh** "The true measure of the Will of God in iudgment which is by Wisdome" **V**-58

**SPMNIR** Divine name **XXIV**-32, 34

**Srahpm** One of the twenty-four Seniors, also LSRAHPM **XXIV**-12, 15

**Stim** Angel, also STRIM **XXIV**-32, 34

**Strim** Angel, STIM, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 34

**SVRZAS** Sur-zas *he hath sworn* (cf. znrza) **XII**-14

Sur-zas *he hath sworne* **XXI**-21

**SYMP** Symp *an other* **XII**-4

symp *an other* **XXI**-20

ASYMP asýmp *with an other* **XII**-5

asýmp *with an other* **XXI**-20

**T(I)** T *allso* From DST **IX**-75

t *allso* **XXI**-4

T t *also* From DST. Translated as *which*, but should read – *which also* **IX**-60

t *also* **XXI**-3

**T(II)** T "it is better if the T be made an F" >*Nalvage* Same as F. From TBLIARD **X**-16

t *viset* Same as F **XXI**-6

**TA** TA **IX**-19

TA Ta *as* **IX**-25, 26, 27, 40

TA Ta **X**-29, 32, 43

ta *as* **XXI**-1, 2, 8, 9, 11, 20

ta* [od?] *and* **XXI**-5

TA ta *as* **XII**-3
ta *as* **XXI**-20
TA ta *as* From CHISTA **X**-13
ta *as* **XXI**-5
TA ta *as* From CHISTAD **X**-21
TA ta *as* **XXI**-7
TA ta *as* From CORSTA **X**-20; **XII**-12
ta *as* **XXI**-7, 21
TA ta *as* From ITA **X**-23
ta *as* **XXI**-8
TA ta *as* From QTA **IX**-40
ta *as* **XXI**-2
TA tá *as* From TABLIOR **X**-10
tá *as* **XXI**-5
TA Ta *as* From TAGE **IX**-38
ta *as* **XXI**-2
TA Ta *as* From TALO **IX**-74
ta *as* **XXI**-4
TA Ta *as* From TALOLCIS **X**-25
ta *as* **XXI**-8
TA Tá *as* From TAPVIN **IX**-61
Tá *as* **XXI**-3
TA ta *as* From TAQANIS **X**-9
ta *as* **XXI**-5
TA Ta *as* From TAVIV **X**-12, 17
ta *as* **XXI**-5, 6
**Taad** Angel **XXIV**-37, 40
**tabăan** *the governor* The original folio with this word is now lost **XXI**-15
Tabaan *the governor* **XI**-95
**TABAORD** Ta-ba-ord *let her be governed* **XII**-2
ta-ba-ord *let her be governed* **XXI**-20
**TABAORI** Ta-bá-ŏ-ri *govern* **XII**-11
Ta-bá-ŏri *govern* **XXI**-21
**TABAS** ta-bas *govern* From ARTABAS **XII**-11
ta-bas *govern* **XXI**-21
**TABGES** Tab-gés *Caves* **XII**-9
tab-gés *caves* **XXI**-21
**TABITOM** Ta-bí-tom Name of the third part of the Ayre ZAX, also the name of the thirtieth part of the Earth (*see* appendix II) **X**-72
Tabitom **XI**-52, 53, 61; **XXII**-12
**TABLIOR** Tá-bli-or Two words – *ta blior* **X**-10
tablior *as contynuall Cumforters* **XXI**-5
**TAGE** Tagé *as is not* Two words – *ta ge* **IX**-38
tage *as is not* **XXI**-2
**TAHANDO** Ta-hăn-do Name of the first part of the Ayre OXO, also the name of the forty-third part of the Earth (*see* appendix II) **X**-83
Tahăndo **XXII**-17

**Tal** Angelic letter Ɛ = *M* **II**-4n; **V**-7, 8, 41; **VI**-27; **XXV**-105
Tal "in sownd *Stall* or *Xtall*" **V**-8
**TALHO** Tal-ho *cups* **IX**-40
talho *cupps* **XXI**-2
**TALO** Ta-l-o *as the first* Two words – *ta lo* **IX**-74
ta-lo *as the first* **XXI**-4
**TALOLCIS** Ta-lól-cis (sis) Two words – *ta lolcis* **X**-25
ta-lól-cis *as bucklers* **XXI**-8
**Tan** The seventeenth Ayre **XII**-15; **XXI**-19, 20; **XXII**-19
**TAOAGLA** Ta-ó-ă-gla Name of the first part of the Ayre TEX, also the name of the eighty-eighth part of the Earth (*see* appendix II) **X**-91
Taóăgla **XXII**-32
**TAPAMAL** Ta-pă-mal Name of the first part of the Ayre LOE, also the name of the thirty-fourth part of the Earth (*see* appendix II) **X**-73
Tapamal **XXII**-14
**TAPVIN** Tá-pŭ-in *as sharp sickles* "you may call it Tápŭim also" >*Nalvage* Two words – *ta pvin* **IX**-61
tá-pŭ-im *as sharp sickles* Same as – *tapvin* **XXI**-3
**TAQANIS** Ta-qu-a-nis Two words – *ta qanis* **X**-9
ta-qu-a-nis *as olives* **XXI**-5
**TASTAX** Tas-tax **X**-55
tas-tax *going before* **XXI**-17
**TASTOXO** Tas-to-x-o Name of the third part of the Ayre OXO, also the name of the forty-fifth part of the Earth (*see* appendix II) **X**-83
Tastoxo **XXII**-17
**TATAN** Ta-tan **X**-30
tatan *of wormwood* **XXI**-9
**TAVIV** Ta-ui-u Two words – *ta viv* **X**-12
ta-vi-u *as the second* **XXI**-5
TAVIV Ta-vi-v́ **X**-17
ta-vi-v́ *as the second* **XXI**-6
**TAXS** Taxs Same as FAXS **X**-55
Taxs *7336* **XI**-81n; **XXI**-17n
**TBLIARD** Tbli-ard (A or E) "it is better if the T be made an F, and pronownced F-bli-ard" >*Nalvage* Two words – *t bliard* **X**-16
tbliard f-bliard (o) *viset with cumfort* **XXI**-6
**Tdim** Angel **XXIV**-42, 45
**TEAA** Divine name **XXIV**-11
**TEDOAND** Te-dŏ-and Name of the first part of the Ayre VTA, also the name of the fourtieth part of the Earth (*see* appendix II) **X**-74
Tedoand **XI**-69
Tedŏand/Tedŏond **XXII**-16

**TELOAH** Té-lŏ-ah **X**-26
télŏah *death* **XXI**-8
**TELOCH** Teloch (as och in hotch pot) *of death* **IX**-60
Teloch *of death* **XXI**-3
TELOCH Te-lóch (hotch) **X**-43
Telóch *of death* **XXI**-11
**TELOCVOVIM** Te-lóc-vo-v-im (lotch) *of him that is falln* Compound word – *teloch vovim* **XII**-10
Telóc-vo-v-im (tch) *of him that is faln* **XXI**-21
**Tex** The thirtieth Ayre **XII**-15; **XXI**-19, 20; **XXII**-32
**THIL** THIL *Seates* (*see also* othil) **IX**-25
thil *seats* **XXI**-1
thil *seats* The original folio with this word is now lost **XXI**-14
**THILD** Thild (one syllable) **X**-12
thild *of their own seats* **XXI**-5
**Thiln** *in seats* (*see also* thilnos) **XXI**-3
**THILNOS** Thiln-os *in seats* *12* Two words – *thiln os* **IX**-59
Thiln-os *12* **XXI**-3
**THOTANF** Tho-tanf Name of the first part of the Ayre PAZ, also the name of the tenth part of the Earth (*see* appendix II) **X**-68
Thotanf/Thotanp **XXII**-6
**TI** Ti **X**-43
ti *it is* **XXI**-11
**TIA** Tia *unto us* **XII**-14
tia *unto us* **XXI**-21
**TIANTA** Ti-án-ta *the bed* **XII**-10
ti-án-ta *the bed* **XXI**-21
**TIARPAX** Ti-ár-pax Name of the third part of the Ayre LIT, also the name of the fifteenth part of the Earth (*see* appendix II) **X**-69
Tiárpax **XXII**-7
**TIBIBP** Ti-bibp **X**-44
ti-bibp *of sorrow* **XXI**-12
**TILB** Tilb *her* **XI**-99
tilb *her* **XXI**-20
**TILB** tilb *her* From BVSDIRTILB **XII**-2
tilb *her* **XXI**-20
**TILB** tilb *her* From ELZAPTILB **XII**-3
Tilb *her* **XXI**-20
**TILB** tilb *her* From OMPTILB **XII**-9
tilb *her* **XXI**-21
**TIOBL** Ti-óbl *in her* **XII**-2
ti-ób-l *in her* **XXI**-20
**TIOBL** Ti-ób-l *within her* **XII**-4
ti-ób-l *within her* **XXI**-20
**TLIOB** Tli-ob **X**-54
tli-ob *separate creatures* **XXI**-16
**TOANTOM** To-án-tom Name of the second part of the Ayre ASP, also the name of the sixty-second part of the Earth (*see* appendix II) **X**-86
Toantom **XXII**-23
**TOATAR** To-á-tar **X**-56
to-á-tar *harken* **XXI**-17
**TOCARZI** To-căr-zi Name of the third part of the Ayre TAN, also the name of the fifty-first part of the Earth (*see* appendix II) **X**-85
Tocărzi **XXII**-19
**Toco/Taco** Angel, also TOGCO **XXIV**-17
TOCO **XXIV**-20
**TODNAON** Tod-na-on Name of the second part of the Ayre ZID, also the name of the twenty-third part of the Earth (*see* appendix II) **X**-71
Todnaon **XXII**-10
**TOFGLO** Tóf-glo *all things* **XI**-100
tóf-glo *all things* **XXI**-20
**Togco/Tagco** Angel, TOCO, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17
TOGCO **XXIV**-20
**TOH*** TÓH (*see* homtoh) **IX**-22
tóh **XXI**-1
**tohcoth** "This name comprehendeth the number of all the fayries, who are divels next to the state and condition of man" **V**-31
**Toitt** Angel, TOTT, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 18
**TOLHAMI** Tol-há-mi **X**-20
tol-há-mi *on all creatures* Probably all creatures everywhere, visible and invisible (cf. toltorg) **XXI**-7
Tolham *all creatures* The original folio with this word is now lost **XXI**-14
**TOLTORG** Toltorg (org as in George) *the creatures of ye earth* Probably creatures of earth only (cf. tolham) **IX**-60
toltorg *the creatures of ye earth* **XXI**-3
**TOLTORGI** Tol-tór-gi **X**-11
tol-tórgi *with her creatures* **XXI**-5
**TOLTORN** Tol-torn *creature* From AGTOLTORN **XII**-4
tol-torn *creature* **XXI**-20
**TOLTORN** tór-torn*[tól-torn] *creature* From AGLTOLTORN **XII**-5
tor-torn* [tol-torn] *creature* **XXI**-20
**TON** Ton *All* **XII**-5
Ton *All* **XXI**-20
**TONVG** To-nug (g dg) *let them be defaced* **XII**-8
to-nug (dg) *let them be defaced* **XXI**-20

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**TOOAT** To-ó-at *furnishing* (i.e. *providing*) **XI**-100

**to-ó-at** *furnishing* **XXI**-20

**Tor** The twenty-third Ayre **XII**-15; **XXI**-19, 20; **XXII**-25

**TORGV** Torgú *Arrise* (cf. torzv) **IX**-74

**Torgú** *Arrise* **XXI**-4

**TORZOXI** Tor-zóx-i Name of the first part of the Ayre POP, also the name of the fifty-fifth part of the Earth (*see* appendix II) **X**-85

**Torzóxi** **XXII**-21

**TORZV** Tor-zu *arrise* (cf. torgv) **XII**-11, 13

**torzu** *arrise* **XXI**-21

**TORZV** Tórz-ú *Arrise* **IX**-38

**Torzú** *Arrise* **XXI**-2

**TORZVL** Tor-zúl *shall ryse* **IX**-59

**Torzul** *shall ryse* **XXI**-3

**TORZVLP** Tor-zúlp *rose up* **XII**-1

**tor-zulp** *rose up* **XXI**-20

**Tot-t** **XI**-54

**Tott** Angel, also TOITT **XXIV**-17, 18

**TOTOCAN** To-tŏ-can Name of the third part of the Ayre CHR, also the name of the sixtieth part of the Earth (*see* appendix II) **X**-86

**Totŏcan** **XXII**-22

**TOX** tox *his* From LONSHITOX **X**-47

**tox** *his* **XXI**-13

**tox** *of him* The original folio with this word is now lost **XXI**-14

**Tpau** Angel **XXIV**-42

**TPAV** **XXIV**-43

**TRANAN** Tra-nan **X**-30

**tra-nan** *of the marrow* **XXI**-9

**TRIAN** Trían **X**-18

**trían** *shalbe* **XXI**-6

**TRIAN** Tri-an **X**-25

**trian** *shall be* **XXI**-8

**trint** *sit* The original folio with this word is now lost **XXI**-14

**TROF** Trof *a buylding* **IX**-38

**trof** *a buylding* **XXI**-2

**TVRBS** Turbs *in theyr bewty* (cf. vrbs) **IX**-40

**turbs** *in theyr beawty* **XXI**-2

**ŭran** *see* From ODIPVRAN (*see also* vran) **XXI**-8

**Urzla** "by this name the first Angel appereth" **XI**-50

**Vrzla** **XI**-53, 54, 56

**ux** *42* (*see also* vx) **XI**-80

**Vaa** Angel: from GAZAVAA **XIII**-26, 39

**Vaasa** Angel, VASA, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 35

**VABZIR** Vab-zir **X**-42

**vab-zir** *the Egle* **XXI**-11

**VADALI** Divine name **XXIV**-22, 26

**VALGARS** Val-gars Name of the third part of the Ayre LIL, also the name of the third part of the Earth (*see* appendix II) **X**-67

**Valgars** **XXII**-3

**Van** Angelic letter ƛ = *U* or *V* **V**-7, 8, 41; **VI**-27; **XXV**-105

**Vaoan** (*see also* Vooan) **IX**-15

**Varsg** Angel, VASG, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-17, 21

**Vasa** Angel, also VAASA **XXIV**-32, 35

**Vasg** Angel, also VARSG **XXIV**-17, 21

**VASTRIM** Vas-trim Name of the first part of the Ayre RII, also the name of the eighty-fifth part of the Earth (*see* appendix II) **X**-91

**Vastrim** **XI**-47; **XXII**-31

**VAVAAMP** Vá-vă-amp Name of the second part of the Ayre MAZ, also the name of the seventeenth part of the Earth (*see* appendix II) **X**-69

**Váuăamp** **XXII**-8

**VAVLZIRN** vaúl-zirn Two words – *vavl zirn* **X**-20

**vaúl-zirn** *work wunders* **XXI**-7

**VAVN** Vavn *you might work* **IX**-57

**vaun** *you might work* **XXI**-3

**VCIM** V-cim **X**-34

**v-cim** *they frown not* **XXI**-9

**Veh** Angelic letter B = *C* **V**-7, 8, 41; **VI**-27; **XXV**-105

**VEP** Vep **IX**-20

**Vep** *as a flame* **XXI**-1

**VGEAR** V-gé-ar **X**-20

**vgéar** *the strength of man* **XXI**-7

**VGEG** V-geg **X**-24

**vgeg** *become strong* **XXI**-8

**VGEG** V́geg (as wedge) *wax strong* From ODVGEG **IX**-75

**v́geG** *wax strong* **XXI**-4

**VGEGI** V-Gĕ-gi **X**-23

**vgĕgi** *waxeth strong* **XXI**-7

**VIIV** Vi-i-v *o you the second* (*see also* viv) **IX**-41

**vi-i-v** *o you the second* **XXI**-2

**VIROCHI** Vi-ró-chi (Ki) Name of the second part of the Ayre ZOM, also the name of the eighth part of the Earth (*see* appendix II) **X**-68

**Viróchi/Viróoli** **XXII**-5

**VIRQ** Vir-q (quu) **X**-36

**vir-q** *Nests* **XXI**-10

**Virq** **X**-36

**vi-uí-ăl-prt** *Second flame* Two words – *viu ialprt.* The original folio with this word is now lost **XXI**-16

**viui-al-purt** *the Second flame* **XI**-98

**VIV** ui-u From TAVIV (*see also* viiv) **X**-12

**vi-u** *second* **XXI**-5

**VIV** vi-v́ **X**-17

**vi-v́** *the second* **XXI**-6

**VIVDIV** Vi-v́-dĭ-v *in the Second angle* Two words – *viv div* **IX**-76

**vi-v́-di-v** *in the second angle* **XXI**-4

**VIVIPOS** Vi-uĭ-pos Name of the second part of the Ayre VTA, also the name of the forty-first part of the Earth (*see* appendix II) **X**-74

**Viuĭpos** **XXII**-16

**VIXPALG** Vix-palg (dg) Name of the third part of the Ayre ASP, also the name of the sixty-third part of the Earth (*see* appendix II) **X**-86

**Vixpalg** (dg) **XXII**-23

**VL** VL "with such sownd to V as we pronownce yew, wherof bows ar made" >*Dee* **IX**-20

**lu*** [vl] *nor ende* **XXI**-1

**VLCININ** Vl-cí-nin **X**-34

**Vl-cí-nin** *Happie is he* **XXI**-9

**VLS** uls **X**-13

**vls** *the endes* **XXI**-5

**vm** *is called* From dsivm – dsivmd? (*see* vmd). The original folio with this word is now lost **XXI**-14

**VMADEA** V-má-dĕ-a **X**-21

**vmádĕa** *strong towers* **XXI**-7

**VMD** vmd From IVMD **X**-47, 58

**vmd** *called* **XXI**-13, 18

**vm** *called* From DSIVM **XXI**-14

**VML** vm-l *Ad* **XII**-13

**Vm-l** *Ad* **XXI**-21

**VMPLIF** Vmp-lif **X**-23

**vmplif** *our strength* **XXI**-7

**Vn** Angelic letter ẋ = *A* **II**-4n; **V**-7, 8, 41; **VI**-27; **XXV**-105

**un** **V**-8, 41

**Vn** "the sownd, semed *Vnd*" **V**-8

**VNAL** V-nál **X**-31

**v-nál** *these* **XXI**-9

**VNAL** V-nál From VNALCHIS **X**-38

**Vnál** *these* **XXI**-10

**VNALAH** Vnalah *the skyrts* **IX**-56

**vnalah** *the skirts* **XXI**-3

**VNALCHIS** V-nál-chis Two words – *vnal chis* **X**-38

**Vnál-chis** *these be* Or "*these are*" **XXI**-10

**VNCHI** un-chi (Ki) *confownd* **XII**-9

**vn-chi** (ki) *confown* **XXI**-21

**VNDL** Vnd-L (it may be Vd-L or Vnd-L) *The rest* **IX**-61

**vnd-l** *the rest* **XXI**-3

**VNIG** V-nig **X**-35

**v-nig** *requireth* **XXI**-9

**VNIGLAG** V́-nĭg-lag *Descend* **IX**-53

**v́-nĭg-lag** *Descend* **XXI**-3

**VNNAX** Divine name **XXIV**-17, 19

**VOHIM** Vóh-im **X**-38

**vóh-im** *mighty* **XXI**-10

**VOLXDO** Divine name **XXIV**-27, 31

**VOMZARG** Vomsarg* [vomzarg] (arg as in barge) *unto every one of you* **IX**-58

**vomsarg** *unto every one of you* **XXI**-3

**VONIN** uŏ-nin From ABAIVONIN **X**-25

**uŏ-nin** *Dragon* (cf. vovina) **XXI**-8

**VONPH** Vonph **X**-46

**vonph** *the wrath* **XXI**-13

**VONPH** vonph From IVONPH **X**-45

**VONPH** *Wrath* **XXI**-12

**VONPHO** Vonpho *of wrath* **IX**-27

**VONPHO** Von-pho **X**-30

**vonpho** *of wrath* **XXI**-1, 9

**VONPOVNPH** vón-pŏ-vnph Compound word – *vonpho vonph* **X**-56

**vón-pŏ-vnph** *Wrath in Angre* **XXI**-17

**VOOAN** Voöan "It may be sownded like Vaoan. Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The divels have lost the dignitie of theyr sowndes". "The word is, by interpretation, Ignis vera mater" "*Fire is the true mother*" >*Nalvage* **IX**-15

**Vooan/vaoan** *truth* **XXI**-1

**VOOAN** Voóan *truth* From ODVOOAN **IX**-55

**voóan** *Truth* **XXI**-3

**Vors mabberan** *how now, what hast thow to do with us?* **V**-29

**VORS** Vors *over* **IX**-58

**vors** *over* **XXI**-3

**VORSG** vorsg *over you* **IX**-28

**vorsg** *over you* **XXI**-1

**VOVINA** Vo-uí-na (cf. vonin) **X**-26

**Vouína** *the Dragon* **XXI**-8

**VPAAH** V́-pă-ah **X**-30

**v́-pă-ah** *wings* **XXI**-9

**VPAAH** V́-pă-ah *the wings* **IX**-4

**v́-pă-ah** *the wings* **XXI**-2

**VPAAH** V-pă-ah **X**-55

**vpă-ah** *wyngs* **XXI**-17

vpaah *the wings* **IX**-42

**vpa-ă-hi** *wyngs* The original folio with this word is now lost **XXI**-15

**Vr** Angelic letter ℒ = *L* **II**-5n; **V**-7, 8, 41; **VI**-27; **XXV**-105

Vr "in sownd *Our* or *Ourh*" **V**-8

**VRAN**$^{(I)}$ ŭran From ODIPURAN **X**-26

ŭran *see* **XXI**-8

**VRAN**$^{(II)}$ v-rán **X**-24

yrán (g) *The Elders* Often given as GRAN, but the *g* is clearly crossed out on page **X**-24 and replaced with *v*. *TFR* on p125 shows it mistranscribed as "g or v", and in *48 Claves Angelicæ* it appears as *vran* with a *g* written above the *v* **XXI**-8.

**VRBS** VRBS *beawtifyed* (cf. tvrbs) **IX**-24

vrbs *bewtified* **XXI**-1

**Vrch** "Confundantes" "*Confounding Ones*", angels **IX**-7

**VRELP** vrelp *a strong see-thing* **IX**-37

vrelp *a strong See-thing* **XXI**-2

**Vrzla** **XI**-53, 54, 56

Urzla "by this name the first Angel appereth" **XI**-50

**VSNARDA** Vs-nár-da Name of the second part of the Ayre ICH, also the name of the thirty-second part of the Earth (*see* appendix II) **X**-72

Vsnárda **XXII**-13

**Vspsn** Angel, VSSN, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-22, 25

**Vssn** Angel, also VSPSN **XXIV**-22, 25

**Vta** The fourteenth Ayre **XII**-15; **XXI**-19, 20; **XXII**-16

**Vti** The twenty-fifth Ayre **XII**-15; **XXI**-19, 20; **XXII**-27

**Vtpa** Angel **XXIV**-42, 43

**VX** **X**-46

vx *42* **XXI**-13

ux *42* **XI**-80

**Xai** Cacodæmon **XXIV**-17

**XANNV** Divine name VNNAX, but spelled backwards to constrain the wicked **XXIV**-17

**Xcz** Cacodæmon **XXIV**-17

**Xda** Cacodæmon **XXIV**-32

**Xgzd** Angel **XXIV**-52, 53

**Xii** Cacodæmon **XXIV**-27

**Xnlr** Angel **XXIV**-52, 55

**Xom** Cacodæmon **XXIV**-22

**Xoo** Cacodæmon **XXIV**-27

**Xoy** Cacodæmon **XI**-55; **XXIV**-22

**Xpa** Cacodæmon **XXIV**-32

**Xpacn** Angel, XPCN, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-32, 35

**Xpcn** Angel, also XPACN **XXIV**-32, 35

**Xrinh** Angel, XRNH, but with five letters and of more force (*see* **XI**-54, lines 23–26) **XXIV**-27, 30

**Xrnh** Angel, also XRINH **XXIV**-27, 30

**YALPAMB** yal-pa-M′-B Name of the third part of the Ayre ZEN, also the name of the fifty-fouth part of the Earth (*see* appendix II) **X**-85

Yalpámb **XXII**-20

**YARRY** yár-ry *to the providence* **XII**-1

yárry *to the providence* **XXI**-20

**YLS** yls (as yils) Also ILS **X**-54

yls yils *thow* **XXI**-16

**YLSI** yl-si **X**-55

yl-si *the* Read as *thee* **XXI**-17

**YOLCAM** yol-cam *bring furth* **XII**-12

Yol-cam *Bring furth* **XXI**-21

**YOLCI** yol-ci **X**-39

yol-ci *bringeth furth* **XXI**-10

**YOR** yor **X**-38

yor *rore "roar"* **XXI**-10

**YRPOIL** yr-pó-il *Division* **XII**-2

yr-póil *Division* **XXI**-20

**Za** Angel (*see* Gazavaa) **XIII**-26, 39

**Zaa** The twenty-seventh Ayre **XII**-15; **XXI**-19, 20; **XXII**-29

**Zabo** Angel **XXIV**-37, 39

**ZACAM** Zá-cam **X**-18

zácam *I move you* **XXI**-6

**ZACAR** Zacar "E must com after R, but without number and so is it Zacare" >*Nalvage* **IX**-14

ZACARe *move* **XXI**-1

ZACAR Zód-ă-car *move* **IX**-53

ŹĂCAR zód-ă-car *Move* **XXI**-3

ZACAR Zacár *move* **IX**-73

ZACÁR *move* **XXI**-4

ZACAR Zacar *move* **IX**-38; **XII**-13

ZACAR Za-car **X**-22

ZACAR Zacar **X**-46

ZACARe *Move* (ex prima) "*from the first*" (i.e., from the first Key) **XXI**-11

ZACAR *move* **XXI**-2, 7, 12, 13, 14, 15, 16, 17, 18, 21

**Zacare ca, od zamran odo sicle Qäa, Zorge, Lap Zirdo Noco Mad, Hoath Iaïda** "Move therefore, and show yourselves, open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest". This is from the last 14 words of the first Key. Dee was instructed to add these words to several of the latter Keys, but in most cases omitted the second word *ca*, presumably in error **XI**-79

**ZAFASAI** Za-fă-sai Name of the second part of the Ayre ZEN, also the name of the fifty-third part of the Earth (*see* appendix II) **X**-85

Zafăsai **XXII**-20

**ZAMFRES** Zám-fres Name of the first part of the Ayre ZID, also the name of the twenty-second part of the Earth (*see* appendix II) **X**-70

Zamfres **XXII**-10

**ZAMRAN** Zamran (This A may be an a or an o) **IX**-14

ZAMRAN zamran *shew your selves* **IX**-37

ZAMRAN Zam-ran **X**-22, 28, 46

ZAMRAN *shew your selves* **XXI**-1, 2, 11, 12, 13, 14, 15, 16, 17, 18

ZAMRAN *Appeare* **XXI**-7, 8

ZAMRAN Zamran *shew your selves* From ODZAMRAN **IX**-73

ZAMRAN *shew your selves* **XXI**-4

ZaMRan zam-ran *appere* From ODZAMRAN **XII**-13

ZAMRAN *appere* **XXI**-21

**zamron** Same as ZAMRAN

**ZARNÁAH** Angelic ruler of the fourth Tribe **XXII**-4, 9, 25, 26, 27, 29, 31, 32

**ZARZILG** Angelic ruler of the ninth Tribe **XXII**-3, 5, 10, 11, 12, 17, 19, 30

**Zax** The tenth Ayre **XII**-15; **XXI**-19, 20; **XXII**-12

**ZAXANIN** Zax-ă-nin Name of the third part of the Ayre TOR, also the name of the sixty-ninth part of the Earth (*see* appendix II) **X**-87

Zaxănin **XXII**-25

**Zazi** Angel **XXIV**-52, 56

**ZCHIS** zod-chis **X**-12, 43

z-chis *they are* **XXI**-5, 11

ZCHIS Zod-chis (Kis) **X**-32

z-chis (zod) *they are* **XXI**-9

zod-chis "being of one signification with zizop" **X**-12

**Zdxg** Angel **XXIV**-52, 53

**Zen** The eighteenth Ayre **XII**-15; **XXI**-19, 20; **XXII**-20

**Zid** The eighth Ayre **XII**-15; **XXI**-19, 20; **XXII**-10

**Zien** *of my hands* **IX**-25; **XXI**-1

**ZILDAR** Zil-dar **X**-42

zildar *flew* **XXI**-11

**ZILDRON** ZI-L′-dron Name of the first part of the Ayre CHR, also the name of the fifty-eighth part of the Earth (*see* appendix II) **X**-85

Zíldron **XXII**-22

**Zim** The thirteeth Ayre **XII**-15; **XXI**-19, 20; **XXII**-15

**ZIMII** Zí-mĭ-i **X**-9

zí-mĭ-i *have entred* **XXI**-5

**ZIMZ** Zimz *of my vestures* **IX**-25

Zimz *of my vestures* **XXI**-1

**ZÍNGGEN** Angelic ruler of the eleventh Tribe **XXII**-3, 7

ZINGGEN **XXII**-9, 12, 21, 25, 26

**Zip** The ninth Ayre **XII**-15; **XXI**-19, 20; **XXII**-11

**ZIPLL** Divine name LLPIZ, but spelled backwards to constrain the wicked **XXIV**-32

**Zir**$^{(I)}$ "præsentia" "*presence*" **IX**-6

**ZIR**$^{(II)}$ Zir *I am* (*see also* zirdo) **IX**-37, 62

zir *I am* **XXI**-2, 3

ZIR Zir *I am* From the compound word – ZIRENAYIAD **IX**-74

zir *I am* **XXI**-4

**ZÍRACAH** Angelic ruler of the fourth Tribe **XXII**-4, 14, 18, 19, 27, 29

**ZÏRDO** Zirdo **IX**-13

zirdo *I am* **XXI**-1, 11, 12, 13, 14, 15, 16, 17, 18

**ZIRENAIAD** Zire-naí-ad *I am the Lord your God* Compound word: "zir enay iad" **IX**-74

zire-naí-ad *I am the lord your God* **XXI**-4

**ZIRN** zirn From VAVLZIRN **X**-20

zirn *wunders* **XXI**-7

**ZIROM** Zir-om **X**-42

zirom *they were* **XXI**-11

**ZIROP** Zi-róp **X**-41

zi-róp *was* **XXI**-10

**ZIRZIRD** Zir-zird Name of the third part of the Ayre MAZ, also the name of the eighteenth part of the Earth (*see* appendix II) **X**-70

Zirzird **XXII**-8

**ZIXLAY** Zix-lay **X**-55

zix-lay *to styr up* **XXI**-17

**Ziza** Angel **XXIV**-52, 56

**ZIZOP** zi-zop **X**-11, 12

zizop *vessels* **XXI**-5

IZIZOP Izízop *from ye highest vessells* **IX**-57

izízop *from ye highest vessells* **XXI**-3

**Zlar** Angel **XI**-50, 56; **XXIV**-37, 38

**ZLIDA** z-lida (zod-lida) **X**-11

z-lida *to water* **XXI**-5

**Zna** "Motio" "*motion*" **IX**-6

**ZNRZA** Znrza (as Znurza) (cf. surzas) **IX**-22

Znrza (u?) *and sware* **XXI**-1

Zurza (Znrza?) **IX**-32

**Znrza Adna ds Gono** *and sware obedience and faith* **IX**-32

**zod-chis** (*see also* zchis) **X**-12

**zod-lida** (*see also* zlida) **X**-11

- **ZOL** Zöl (as zod-ol) **IX**-27
  - z-ol *hands* **XXI**-1
- **Zom** The third Ayre **XII**-15; **XXI**-19, 20; **XXII**-5
- **ZOMD** Zomd **IX**-19
  - zomd *in the myddst* **XXI**-1
  - Zomd **IX**-20
- **ZONAC** Zo-nac **X**-20
  - zonac *they are apparailed* **XXI**-7
- **ZONG-OM** Zong-om *of ye wyndes* Should read – *of the winds understand.* Two words – *zong om* **IX**-41
  - zongom *of the windes** (*see* above) **XXI**-2
- **ZONRENSG** Zonrensg *delivered you* **IX**-23
  - Zonrensg *delivered you* **XXI**-1
- **ZORGE** Zorge (of one syllable) **IX**-13
  - zorge *be frendely unto me* **XXI**-1, 11, 12, 13, 14, 15, 16, 17, 18
- **ZRRVOA** Divine name AOVRRZ, but spelled backwards to call the wicked **XXIV**-32
- **Zum-vi** *seas* (*see also* zvmvi) **XXI**-9
- **Zurza ds Gono** (Znrza?) **IX**-32
- **ZVMVI** Zum-vi **X**-33
  - Zum-vi *seas* **XXI**-9
- **ZVRCHOL** Angelic ruler of the sixth Tribe **XXII**-13, 14, 23, 30, 32
- **ZYLNA** zyl-na *in it self* **XII**-3
  - zylna *in it self* **XXI**-20

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# INDICES

# GENERAL INDEX (excluding the manuscripts)

*Symbols used:*

| | |
|---|---|
| "name" | Quoted from the manuscripts, usually Dee's alternative spellings. These are included in the page references with the main entry. |
| (Name) | The correct, usual, or modern spelling (usually cross-referenced), also used for clarification. |
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**Lundrumguffa** 1574
**Lush** "a Surgien" 1499
**Lusignan, Jeanne de** 1498
**Luther, Martin** 1499
**Lycia** "Licia" 1474, 1477, 1485
**Lydia** 1473, 1480, 1486
**Lyne, Master** 1499
**Lyre** (*see* Leer)
**Lyttaw/Littaw** (*see* Lithuania)

**Macedonia** (also Macedon) 1475, 1480, 1486, 1488
**Madagascar** 1477
**Madden, Sir Frederic** 11, 13, 25, 27, 30, 1163, 1499, 1500
**Madimi** 1574, 1575, 1580, 1585, 1586
**Madimiel** 1649
***Magical Elements*** 9, 1495, 1574, 1575
**magicians** 1
**Maherion** 1575
**Majorca** "Maiorca" 1486, 1499
**Mala Spina** "Nuncius Apostolicus" 1500
**Malacha, Iles of** 1506
**Malachi** "Malachiah" 1500
**Malta** 1496
**Mamon** 1575
**Manasarovar** 1476
**Manasseh** "Manasse" 1500
**Mantiana** 1473, 1480, 1486
**manuscript(s)** 1–4, 7, 11, 27–30, 577–579, 581–583, 1161, 1162, 1164, 1166, 1171, 1497, 1525, 1537, 1543, 1617
**Mapsama** 1575, 1606
**Maracanda** (*see* Samarkand)
**Marc/Mar.** (*see* Mark)
**March and Ulster, Earl of** 1500
**Mares** (*see* Befafes)
**Mark** (biblical) 1500, 1583
**Marmara** (*see* Carmara)
**Marmara, Sea of** 1471, 1474
**Marmara/Baligon** (*see* Carmara)
**Marmarica** 1477, 1481, 1486
**Mars** 1575
**marshland** 1474
**Martialis, Marcus Valerius** 1500
**Mary**(I) (Queen of Scots) 29, 1500
**Mary**(II) "Marie" (Dee's maid) 1500
**Mary**(III) (Marie, the Virgin) 1500
**Mary**(IV) **I** (Queen of England) 1498
**Maspi** 577, 1478
**Maspii, ancient Persian tribe** 1478
**mathematician** 1486, 1487, 1500, 1501
**Mathvla** 1481, 1606
**Matiana** 1473
**Matthæi/Matth./Math./Mat.** (*see* Matthew)
**Matthew** "Matthæi" 580, 581, 1500
**Mauritania** 1478, 1481, 1486
**Maximilian II** 1500, 1501
**Maynam** 1575
**Maz** 1479, 1606, 1616, 1620, 1623
**Me**(I) (Daughter of Light) 1575
**Me**(II) (Medicina Dei, i.e., Raphael) 1575
**Meckelburgh, Duke of** (*see* Herzog)
**Mecklenburg** "Meckelburgh" 1467, 1486, 1500
**Mecklenburg, Lord Christopher Duke of** (*see* Herzog)
**Media** 1473, 1477, 1481, 1486
**Median** 1478, 1481, 1486
**Medicina Dei** "Me" 1575
**Mediterranean island** 1486
**Mediterranean Sea** 1472, 1485
**Mela, Pomponius** 1600
**melancholia** 1501
**Member of Parliament** 1497
***Memorabilium*** 1162, 1500
**Menschik, Iacob** 1500
**Meon Hill** 29, 1486
**Mercator map projection** 1498
**Mercator, Gerardus** 1498
**merchant(s)** 1500, 1501, 1502
**Mercury** 1574
***Merry Wives of Windsor, The*** 1484
**Mesopotamia** 1471, 1477, 1479, 1486
**Metagonitæ** 1478
**Metagonitidim** 1478, 1481, 1486
**Mexico** 1474, 1486
**Michael** "Michaël/Michaell" (angel) 583, 1159, 1468, 1489, 1575, 1582, 1586
**Michael, Dee** 1497
**Michow** (*see* Miechów)
**Middle Ages** 1502
**Middle East** 1472, 1478
**Miechów** "Michow" 1468, 1486
**mighty divell** (*see* Coronzom)
**Milton, John** 1478
**Milton S. Terry** 9, 581
**mineralogy** 1595
**Ministering Ones** (*see* Ministrantes)
**ministers** (angelic) 578, 1479, 1501, 1523, 1549, 1560, 1580, 1585, 1595
**Ministrantes** "Ministering Ones" 1575, 1604
**Miniver, Mr** 1500
**Mirzind** 1481, 1607
**Mizauld, Antoine** "Anton. Mizaldus" 1162, 1500
**Molpand** 1480, 1607
**Molschecks** 1486
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**monasteries, dissolution of the** 1484
**money** 1497, 1498
**Mongolia** 1475, 1478, 1485
**Mongols** 1502
**monk, Christian** 1495, 1579
**Monkyes** 1471
**Mons Mene** 29, 1484
**Monteagle, Lord** "Mowntegle" 1500
**Moon** 1476, 1553, 1574, 1601
**Moorfields** "Moorefields" 1486
**Moorgate Station** 1486
**Moravia** 1486, 1495
**Morgan a Brytan** 1500
**Morocco** 1478, 1486
**Mort, Mr** 1500
**Mortimer, Edmond** 1500
**Mortimer, Anne de** 1495
**Mortimer, Roger de** 1495, 1498, 1500
**Mortlake** "Mortlak/Mortlack" 1, 7, 11, 12, 13, 27, 583, 1466, 1486, 1485, 1497, 1501
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**Morvorgran** 1575
**Moschovite** 1500
**Moscovia** "Moschovia" 1486
**Moscow, Grand Duchy of** 1486
**Moses** "Moyses" 1162, 1495, 1499, 1500
**Mowntegle** (*see* Monteagle)
**Moyses** (*see* Moses)
**Much Wenlock** "Wilde Wenlok" 1488
**Multin** 1575
**Münster, Sebastian** 9, 29, 1500
**Murifri** 1499, 1575
**Museum, Ashmolean** 1495
**Muslims** 1496, 1502
**Myrcopskey** 1500
**mystic** 1497, 1498, 1499
**mystical diaries, Dee's** 1
**mythical people of Scythia** 1495

**Nabaomi** 1480, 1607
**Nachod** "Nahod" 1469
**Nalvage** 31, 575, 577, 1476, 1478, 1505, 1508, 1509, 1511, 1525, 1538, 1575, 1606, 1607, 1608, 1613, 1614, 1617, 1618, 1621, 1622
**names of God** 28, 1573
**Naphtali** "Nephthalim" 1500
**Nariel** 1575
**Nasamones** 1475
**Nasamonia** 1475, 1480, 1486
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**Naumberg** (*see* Nawnberg)
**navigation** 1500
**navigator** 1497, 1498, 1501
**Nawnberg fayre** (Naumberg?) 1486
**Ned, little** "or Edward" 1500
**Neiße** "Nysa" 1486
**Nemrod** (*see* Nimrod)
**Nemrodiana** (*see* Cilicia(I))
**Nephthalim** (Naphtali) 1500
**Néstos** 1472
**Netherlands** 1466, 1476, 1483, 1484, 1485, 1487, 1488
***Neues allgemeines Deutsches Adels-Lexicon*** 1495
**Neuhaus**(I) **(Oste)** (*see* Fure/Fureden)
**Neuhaus**(II) "Newhowse" (*see* Jindřichův Hradec)
**New Testament** 1500
**New Zealand** 1476, 1488
**Newbury** "Nubery" 1486
**Newcastle upon Tyne** "New Castell" 1486
**Newfoundland** 1484
**Newhowse** (*see* Neuhaus(II))
**Nia** 1481, 1594, 1608, 1621, 1627
**Niepołomice** "Nyepolomicze" 20, 581, 1468, 1486
**Nigeria** 1477
**Nigrana** 1481, 1608
**Nile** 1472
**Nimburg/Nimburge** (*see* Nymburk)
**Nimrod/Nimrud** "Nemrod" 1474, 1486, 1496, 1500
**ninety-one names** 578
**ninety-one parts of the Earth** 1471, 1478, 1483
**ninety-two names** 1479
**Nineveh** "Ninive" 1486
**Nisse** (*see* Nysa)
**Noah** "Noe/Noë" 1496, 1500
**noblewoman** 1495
**Nocamal** 1479, 1608
**Nociabi** 1480, 1608
**Noe/Noë** (*see* Noah)
**Nogah** 1575
**Nogahel** 1575
**Nomadic people** 1475
**Nonnius** (*see* Nuñes)
**North Atlantic** 1484
**North Pole** 1475, 1484
**Northampton** 1484, 1486, 1502
**Northamptonshire** 1484, 1486
**Northwest Passage** 1497
**Northwick Hill** "Northwik Hill" 29, 1485, 1486
**Notiabi** 1480
**Nucerinus, Varinus Favorinus Camers** (*see* Phavorinus)
**Numidia** 1472, 1473, 1479, 1486
**Nuñes, Pedro** "Nonnius" 1500
**Nuremberg** (*see* Nürnberg)
**Nürnberg** 1470
**Nyepolomicze** (*see* Niepołomice)
**Nymburk** "Nimburge/Limburg" 1468, 1485, 1486
**Nysa** "Nyse/Nisse" 1486

**Oacidi/Oäcidi** 575, 1477, 1481, 1486
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**Obvaors** 1481, 1609
**Occodon** 578, 1479, 1609
**occultist** 1502
**Och** 1575
**Oddiorg** 1480, 1609

**Odraxti** 1481, 1610
**Old Broad Street** 1484
**Old Testament** 1497, 1498, 1500, 1503
**Oldenburg** “Oldenburgh” 1467, 1486, 1500
**Oldenburg, Dorothea, Princess of Denmark** 1500
**Omagrap** 1480, 1611
**Onígap** 1484, 1490, 1496
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**Opmacas** 1479, 1609
**Oppen** (*see* Apen)
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**Orcamir/Orcanir** 1481, 1611
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**Orchoe/Urchoa** (*see* Uruk)
**Ories** 1575
**Orkney, Iles of** 1486
**Orpanib** 1479, 1481, 1482, 1611
**Osidaia** 1481
**Ossa** 1486, 1495
**Osse** (*see* Ossa)
**Ostarhold** (*see* Osterholz)
**Osterholz** “Ostarhold” 1465, 1467, 1486
**Osterholz-Scharmbeck** 1467, 1486
**Overton, Lawrence** 1500, 1502
**Ox** 1574
**Oxford University** 1501
**Oxford** 1486, 1495, 1501
**Oxfordshire** 1484, 1486, 1499
**Oxiana/Oxiăna** 1472, 1473, 1479, 1486
**Oxlopar** 1481, 1612
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**Ozidaia** 1481, 1612

**Pabnixp** 1481
**Pacasna** 1479, 1612
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**painter and engraver** 1499
**Pakistan** 1457, 1483
**Palatine of Siradia** 1499
**Palestine** 1476
**Palma, Majorca** 1499
**Pamphylia** “Pamphilia” 1474, 1477, 1481, 1487
**Panlacarp** 1575
**Papal Nuncio** 1500
**Paphlagonia** 578, 1474, 1487
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**Parliament, Houses of** 1488
**Parliament, Member of** 1497
**Parsadal/Parsădal** (*see* Pasagada)
**Parstavia** 1476, 1480, 1487
**Parthia** 1473, 1489, 1497
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**Parziba** 1480, 1613
**Pasagada/Pasargada** “Parsădal”? 1472, 1479, 1487
**Pascomb** 1479, 1613
**Patmos** “Pathmos” 1487
**Paul the apostle** “Paule/Pawl” 1500
**Paul to the Corinthians** (biblical ref.) 581
**Paynam** 1575
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**Paz** 1479, 1591, 1613, 1614, 1619
**Peloponnese** 1474, 1483
**Pentecost, Goodman** 1501
**Pepys, Samuel** 1503
**Pernus** 1501
**Persepolis** 1472
**Persia** (*see* Iran)
**Persia, ancient capital city of** 1472
**Persian Gulf** 1471, 1474, 1477, 1484
**Persian tribe of the Pasargadæ** 1472
**Persis** (*see* Persia)
**Pesaro** “Pezaro” 1487
**Peter** (apostle) 1501
**Peterson, Joseph H.** 8, 27, 28, 1163, 1169
**Petrcow** (*see* Piotrków)
**Ph.** (*see* Philip II of Spain)
**Phalagon** “Groenland” 1473, 1479, 1487
**Phanael** 1575
**Phasiane** “Phasiana/Phaziána” 1474, 1475, 1480, 1487
**Phasis** 1474, 1475, 1487
**Phavorinus, Guarinus** “ϕavorinus” 1501
**Phazania** (*see* Fezzan)
**Phasiana/Phaziána** (*see* Phasiane)
**Philip II, King of Spain** “Ph.” 1501
**Philip, apostle** “Polipos” 1501
**Philipus Episcopus Placentius** 1501
**philosopher** 1495, 1497, 1499, 1502
**Phoenicia** “Phenices/Phœnices” 1471, 1472, 1477, 1480, 1487
**Phrygia** 1474, 1478, 1481, 1487
**physician(s)** 1495, 1497, 1498, 1500, 1502
**Piacenza** “Placentius” 1487, 1501
**Piacenza, Bishop of** 1501
**Pilate, Pontius** “Pilat” 578, 1501
**Pilosi** 1476, 1501
**Piotrków Trybunalski** “Petrcow” 1468, 1487
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**Placentius** (*see* Piacenza)
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**Plantagenet, George** 1496
**Plantagenet, Richard** 1495, 1496, 1501
**Platner, Martin** 1499, 1501
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**Plow, The** 1499
**Pocisni** 1481
**poet** 1498, 1500
**Poland** “Polande” 30, 1161, 1467, 1468, 1469, 1473, 1483–1488, 1496, 1497, 1501, 1502
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**Pole, Arctik** 1472, 1487
**Polipos** (Philip) 27, 1501
**Polish landowner** 1499
**Polycarp, Saint** “Polycarpus” 1498, 1501
**Pomerania** 1467, 1487
**Pommem** (*see* Pomerania)
**Ponodol** 1480, 1614
**Pontoys, Iohn/Io. Pon.** 1501
**Pop** 1480, 1588, 1611, 1614, 1620
**Pope Gregory XIII** 579, 1501
**Pophand** 1481, 1614
**Portugal** 1477, 1485, 1500
**Posen** (*see* Poznań)
**possessed by the devil** 1499
**Pothnir** 1479, 1614
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**Poznań** “Posen” 1468, 1487
**Prague** “Pragæ/Prage” (*see* Praha)
**Prague Castle** 1496
**Praha** “Pragæ/Prage” 18, 19, 581, 582, 1468, 1487, 1496, 1501
**Praising Ones** “Laudantes” 1574, 1575, 1605
**preacher** 1496
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**prophet(s)** 1495–1498, 1500–1503
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**Psalms** (biblical ref.) 33, 1487, 1501
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**Ptolemy** “Ptolomie” 1478, 1483, 1500, 1501
**Pucci, Francesco** “Francis Pucci” 583, 1501, 1579
**Puglia** (also Apulia) 1477, 1483
**Pursuer of Beasts** 31, 1575
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**Queen Elizabeth I** 29, 1496, 1498, 1499, 1501, 1602
**Queen Elizabeth I, Royal Arms of** 29
**Queen of Scots** 29, 1600
**Queenborough** “Queneborowgh/Quinborowgh” 1466, 1487, 1497, 1578, 1641

**Raleigh, Sir Walter** “Rawly” 1498, 1501
**Ramiel** (angel) 581
**Ranglam** 1481, 1615
**Raphael** “Raphaël” 27, 577, 1161, 1502, 1575, 1582
**Rawly, Mr** (*see* Raleigh)
**Rebecca** (biblical) 1497
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**Red Sea coast** 1497
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**Regardie, I** 8, 9, 578, 1161, 1505, 1526
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**Reuben** “Ruben” 1501
**Reuchlin, Johann** “Reuclinum/Reuclini” 1501
**Rhine** 1473
**Rhodes, knight of the** 1496
**Richard, Earl of Cambridge** 1495, 1501
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**Richmond** “Richemond” 1486, 1487
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**Romfe, Lord Wolfgang von** (*see* Rumpf)
**Ronoamb** 1481, 1615
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**Roses, Wars of the** 1501
**Rosseli, Annibale** “Hanibal” 1498
**Rostock** “Rostoch” 1467, 1487
**Rotterdam** “Roterodam” 1466, 1487
**Rowland, Dee** 1497
**Royal Library, in Copenhagen** 1496
**Rožmberk, Vilem** “Rosenberg” 583, 1496, 1500, 1501, 1502, 1579
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**Rudolf II, (Rodolph) Holy Roman Emperor** “Rudolph” 580, 1495, 1496, 1497, 1500, 1501, 1502
**Rudolfov** “Kaiser Rodulf Stadt” 1469
**Rumpf, Wolfgang von** “Romfe” 1501
**Russia** 1474, 1478, 1484, 1486, 1497
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**Rytwiany Castle** “Rithwian/Rithwyan” 1487

**S** (angel) 1575
**S&R** (book ref.) 8, 578, 1161, 1163
**Saalfeld** "Salfeld" 1469, 1487
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**Sainct Brydes church** (St. Brides) 1487
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**Salamian/Salamia** 1575
**Salfeld** (*see* Saalfeld)
**Salisbury** 1487, 1501
**Saloman, Doctor, of Prague** 1501
**Salomon** (*see* Solomon)
**Salt Street** 1487
**Salzburg** 1501
**Samapha** 1479, 1616
**Samarkand** 1473
**Samuel** (biblical) 1501, 1502
**San Marino** 1488
**San Severo, Bishop of** 1500
**Sancto Clemente, Gulielmo de** 1501
**sandbank** "the Spitts" 1466, 1578
**Sanders, Patrick** 1502
**Sanford, Mr** 1502
**Saniel** 581, 1575
**Sapphira** (biblical) 1495
**Sapphire** 1162
**Saracens – Muslims** "Sarazens" 1502
**Sarmatia** "Saromatia/Sauromatica" 1475, 1487, 1480
**Sathan** (Satan) 1574, 1575, 1578
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**Saxtomp** 1479, 1616
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**Sborosky** (*see* Zborowski)
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**scholar** 1495, 1496, 1500, 1501
**Schonberg, Lord** "Schonburg/Schomberg" 1502
**Schwarzenbergs** 1495
**scientist** 1495, 1499
**Scotland** 1487, 1496
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**Scotus, John Duns** 1502
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**secretary of state** 1501, 1502
**Sędziwój, Michał** 1496
**Sega, Philip** 1501
**Semeliel** 1575
**Semiel/Semiæl/Semyeil/Semieil** 1159
**Sendenna/Soudenna** 1575
**Sendivogius, Michael** (*see* Sędziwój)
**Septuagint** 1497
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**Seres** "Serici/Sericipopuli" 1477, 1481, 1487
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**servant** 1492, 1495–1500, 1502
**Seth, third son of Adam** 1502
**Seve, Vincent** 1502
**Seven which stand before the presence of God** 578
**Seymour, Edward, Earl of Hertford** 1498
**Shabbat** 1575
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**Shadek** (*see* Szadek)
**Shakespeare, William** 1484
**Sharman, George** 1502
**Shem** (biblical) 1496
**Shippen, William** 1, 3, 7, 30, 31, 577, 578, 579, 582, 1574
**Shropshire** 1486, 1487, 1488
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**Sidney, Sir Henry** "Harry" 1499
**Sieradz** "Siradia" 1487, 1499
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**Sigmorf** 1480, 1616, 1617
**Silesia** 1468, 1487
**Simeon** 1502
**Simon Baccalaureus Pragensis** 1498, 1502
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**Skinner, Stephen** 2, 8, 30, 578, 579, 1496
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**Smith, William** 9
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**Smyrna, Bishop of** 1501
**Soageel** 1481, 1707
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**Sodom** 1497, 1409, 1502
**Sodomites** "sodomytes" 1502
**Sogdiana** 1472, 1473, 1480, 1487
**Sokolov** "Valkenaw" 1488
**Solomon** "Salomon" 1501
**Son of Light** 1162, 1573, 1574, 1575
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**Sontag, Emericus/Emerich Sunttag** 1497, 1502
**Soudenna** (*see* Sendenna)
**South Africa** 1476
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**Southeast Asia** 1485
**Sovereign Military Order of Malta – SMOM** 1496
**Soxia** 1473, 1480, 1487
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**Spain** "Spayn/Spayne" 1477, 1485, 1486, 1487, 1501
**Spanish ambassador to Rudolf II** 1501
**Spanish Armada** 29
**Spelsbury** 1499
**Spinola, Octavius** 1502
**spirit actions** 1498
**Spiritual Creature(s)** 2, 1573, 1574
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**Spitts, The** (*see* sandbank)
**St. Anthony of Egypt** 1495
**St. Bride's church** "Sainct Brydes Church" 1487
**St. Clement of Alexandria** (*see* Clemens)
**St. Helen's, Bishopsgate, London** 1502
**St. James** (biblical: *see* James)
**St. John** 1487
**St. Stanislaus Churche** 1487
**St. Stephens Strete** 1487
**St. Thomas** 1497
**Stade** 1470
**Stall-master** 1502
**Stanley, Mr** 1502
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# MANUSCRIPTS INDEX

This is a very an extensive index, and was originally designed to enable the reader to find any given quotation (hopefully), just look up the key words. It includes every occurrence of all place names, people, and angels found in the manuscripts, it also includes many words and phrases (with a translation if necessary). All main entries are in bold type, with subentries in semibold, most are extracted directly from the manuscripts, therefore the spelling used throughout is Dee's; a few others are enclosed within square brackets, these are editorial entries, not extracted from the manuscripts. Page numbers ending with a small "n" refer, in the main, to marginal notes, but may be found anywhere on the page in smaller type. For words underlined, refer to appendix IV for further explanation.

*Symbols used:*

| | |
|---|---|
| "*translation*" | Editorial translations are shown in italic text. |
| [*word*] | Used for clarifying a word or phrase, sometimes used within an entry. |
| **"quotation"** | Relevant quotations/translations, in semibold (not always from the same location as the entry). |
| >*origin* | Origin of a word or phrase. |
| ..../.... | Alternative spellings are separated by a forward slash. |
| ~ | The tilde character will be found in many sub-headings usually at the end of a word or phrase and indicates that the main heading (in bold) is to be substituted here, otherwise at the beginning (if at all). |
| word* | Possible spelling error, followed by the correct spelling enclosed within square brackets. |
| WORD | Small capitals indicates a cross-reference. |

## A

**A.G.** (*see* Gilbert, Adrian)

**A.L./E.K./Δ** Abbreviaton for, Albert LASKY, Edward KELLEY, and DEE **XIV**-37n

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  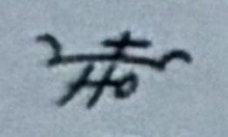 "Carmara" **IV**-4, 6, 8, 9, 10, 16, 21–27; **V**-18
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**Japan** (*see* Giapan)
**Jekyll, Sir Joseph** Mentioned in a note at the beginning of MS Sloane 3188, before the title page to the first book.
**Jennyngs, Ralph** A note written by Jennyngs can be seen at the start of book XIV, before the title page.
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  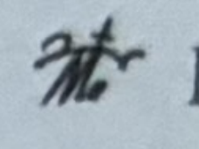 Raphael V-12, 15, 29
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